

# DEUTERONOMY 16

written and compiled by Gary Kukis

**Deuteronomy 16:1–22**

**3 Feasts; Choosing Judges; Outlawing Idolatry**

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

## Document Navigation

<a href="#">Preface</a>	<a href="#">Quotations</a>	<a href="#">Outline of Chapter</a>
<a href="#">Charts, Graphics, Short Doctrines</a>	<a href="#">Doctrines Alluded to</a>	<a href="#">Chapters Alluded to</a>
<a href="#">Dictionary of Terms</a>	<a href="#">Introduction</a>	<a href="#">First Verse</a>
<a href="#">Addendum</a>	<a href="#">A Complete Translation</a>	<a href="#">Chapter Word Clouds</a>

Links to the completed chapters of Deuteronomy are found here ([HTML](#)) ([PDF](#)) ([WPD](#)). This chapter is a part of that study. Sometime ago, I did a verse-by-verse exegesis of the books of the Pentateuch, and, in my opinion, did not really give these books the full treatment that they deserved. Here, I am going back and redoing the book of Deuteronomy. All of the information from that previous study will be included in here and this study will eventually supplant the shorter study of the book of **Deuteronomy** ([HTML](#)) ([PDF](#)) ([WPD](#)). From time to time, there will be concepts and exegetical material which will be repeated.

These exegetical studies are *not* designed for you to read each and every word. For instance, the Hebrew exegesis is put into greyish tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Hebrew tables to sort it all out.

The intent is to make this particular study the most complete and most accurate examination of Deuteronomy 16 which is available in writing. The idea is to make every phrase, verse and passage understandable; and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples and armies as they move across the landscape of the Land of Promise.

It should be pointed out that I quote a vast number of commentators. I am not implicitly supporting their ministry by quoting them. Sometimes I use a quotation in order to illustrate a mistaken notion; and sometimes I use a quotation to illustrate an excellent observation (in my opinion, of course). The surrounding text (or lack thereof) should clearly indicate which is being done. The person being quoted may have a great many accurate observations; but it is also possible that their accurate observations do not extend much further than the quotations found herein.

Similarly, observations made about particular political candidates, parties or issues should not be understood as a blanket endorsement or rejection of any particular party or candidate or politician. These are simply used as illustrations, which should be updated by whomever might teach this same material years in the future.

So that there is no misunderstanding, the doctrines, pronouncements and actions in this book all take place during the Age of Israel. For that reason, not everything that we study herein has direct application to our lives today during the Church Age. For instance, the Sabbath Day (Saturday) was observed during the Jewish Age; but it is not a part of religious observance today (although we can make application of various principles based upon the teaching of the Sabbath Day). An understanding of dispensations is imperative when studying the Word of God from a different era. See the **Doctrine of Dispensations** ([HTML](#)) ([PDF](#)) ([WPD](#)).

**Preface:** In Deut. 16, Moses looks forward to when the sons of Israel occupy the land as a nation, and he discusses several feasts and then he gives some religious practices which are forbidden to the Israelites.

John Dummelow entitled this chapter: *Injunctions Regarding Feasts, Judges, Groves, and Images*.<sup>1</sup>

There are many [chapter commentaries](#) on the book of Deuteronomy. This will be the most extensive examination of Deuteronomy 16 available, where you will be able to examine in depth every word of the original text. Every attempt has been made to make this both a complete and self-contained study. Therefore, all references, vocabulary, and related concepts should be found within this extensive study. Easy access links to more in-depth studies of some vocabulary words, concepts and doctrines are also provided.

#### Quotations:

E. White (from the Sermon Bible Commentary): *Wherever the Jewish people exist they celebrate in the spring the festival of the Passover, which they universally regard as a historical memorial of the deliverance of their forefathers from Egypt, about fourteen hundred years before Christ, by the supernatural intervention of God the Almighty... These festivals and commemorations have been celebrated now for more than three thousand years.*<sup>2</sup>

Gary Kukis: *A good leader does not just lead his people properly there and then, but he looks into the future and makes decisions which are good for the future of his people and country.*

Gary Kukis: *[A] fair, honest and predictable judicial system will result in increased economic activity and prosperity.*

#### Outline of Chapter 16:

[Preface](#)  
[Introduction](#)

vv. 1–2 [The Passover](#)  
vv. 3–8 [The Feast of Unleavened Bread](#)

<sup>1</sup> From <http://www.studylight.org/commentaries/dcb/deuteronomy-16.html> accessed June 17, 2016.

<sup>2</sup> From <http://www.studylight.org/commentaries/sbc/deuteronomy-16.html> accessed June 18, 2016.

vv. 9–12	<a href="#">The Feast of Weeks (Pentecost)</a>
vv. 13–15	<a href="#">The Feast of Tabernacles (Tents, Booths)</a>
vv. 16–17	<a href="#">Summary Points on the Celebration of Feasts</a>
vv. 18–20	<a href="#">The Appointment of Judges and Officials in the Land to Maintain Lawful Justice</a>
vv. 21–22	<a href="#">The Prohibition of Idolatry in Israel</a>

### [Addendum](#)

### **Charts, Graphics and Short Doctrines:**

Preface	<a href="#">Quotations</a>
Introduction	<a href="#">The Prequel of Deuteronomy 16</a>
Introduction	<a href="#">The Principals of Deuteronomy 16</a>
Introduction	<a href="#">The Places of Deuteronomy 16</a>
Introduction	<a href="#">Moab and the Dead Sea (a map)</a>
Introduction	<a href="#">A Synopsis of Deuteronomy 16</a>
Introduction	<a href="#">The Feasts of God (Commentators)</a>
Introduction	<a href="#">Were the Feasts Celebrated in the Desert?</a>
Introduction	<a href="#">Matthew Henry's Outline of Deuteronomy 16</a>
Introduction	<a href="#">The Summarized Bible on Deuteronomy 16</a>
Introduction	<a href="#">Dr. Bob Utley's Chart on the Organization of Deuteronomy 16</a>
v. 1	<a href="#">Peter Pett's Organization of the Description of the Feast (Deut. 16:1–6)</a>
v. 1	<a href="#">A Foundation for God's Miraculous Power (from E. White)</a>
v. 1	<a href="#">Various Commentators Introduce the Feast Days Section</a>
v. 1	<a href="#">G. Campbell Morgan on the Feasts of Deuteronomy 16</a>
v. 1	<a href="#">Deuteronomy 16:1 (ESV) (a graphic)</a>
v. 1	<a href="#">Commentators Regarding the Date of Passover</a>
v. 1	<a href="#">The Ten Plagues (from Ron Daniel)</a>
v. 1	<a href="#">The Passover and Jesus Dying for Our Sins (Commentators)</a>
v. 1	<a href="#">The Passover is the Type/Christ is the Antitype (The Pulpit Commentary)</a>
v. 1	<a href="#">The Exodus from Egypt (a map)</a>
v. 1	<a href="#">The Passover (a graphic)</a>
v. 1	<a href="#">The Passover and the Blood of Jesus, Our Passover Lamb (a graphic)</a>
v. 1	<a href="#">Wenstrom's Doctrine of the Passover</a>
v. 1	<a href="#">Additional Links to Various Doctrines on the Passover</a>
v. 1	<a href="#">Ex. 10–12 in Chronological order</a>
v. 1	<a href="#">The Children of Israel Leave Egypt at Night</a>
v. 2	<a href="#">God Makes His Name to Dwell in Israel</a>
v. 2	<a href="#">The Passover, by The Preacher's Complete Homiletical Commentary</a>
v. 2	<a href="#">J. Orr on the Passover</a>
v. 2	<a href="#">The Passover, a memorial of deliverance (R. M. Edgar)</a>
v. 2	<a href="#">The Pulpit Commentary on the Passover</a>
v. 2	<a href="#">Passages for Study for the Passover</a>
v. 3	<a href="#">Unleavened Bread; the Bread of Affliction (Commentators)</a>
v. 6	<a href="#">This time element for the Passover seems a little confusing</a>
v. 7	<a href="#">Peter Pett's Organization of Deuteronomy 16:7–12</a>
v. 7	<a href="#">Returning to Your Tents (Deuteronomy 16:7)</a>
v. 8	<a href="#">The Feast of Unleavened Bread</a>
v. 8	<a href="#">The Passover and Unleavened Bread as a Backdrop during the Life of the Lord</a>
v. 10	<a href="#">Various Translations of Deuteronomy 16:10</a>
v. 11	<a href="#">The United States, our blessings, our borders and immigration</a>
v. 11	<a href="#">Deuteronomy 16:11 (a graphic)</a>

- v. 12 [God Freed Israel from Slavery to Obedience \(a graphic\)](#)
- v. 12 [David Guzik on the feasts](#)
- v. 12 [The Pulpit Commentary on The Feast of Weeks \(or, Harvest\)](#)
- v. 12 [Pentecost by J. Orr](#)
- v. 12 [The Feast of Pentecost \(H. Simon, Ph. D.\)](#)
- v. 12 [The Feast of Weeks \(Pentecost, Harvest, First-Fruits\)](#)
- v. 13 [The Regathering Feasts](#)
- v. 13 [The Holy Spirit, the Divine Editor of the Word of God](#)
- v. 15 [Deuteronomy 16:15b \(a graphic\)](#)
- v. 15 [The Feast of Tabernacles \(Tents, Booths, Ingathering\) \(Commentators\)](#)
- v. 15 [The Preacher's Complete Homiletical Commentary on the Feast of Tabernacles](#)
- v. 15 [The Feast of Tabernacles \(Tents, Shelters, Booths, Ingathering\)](#)
- v. 15 [Lessons to be Taken from the Feast of Tabernacles \(The Pulpit Commentary\)](#)
- v. 15 [Overview of the Seven Feasts \(a graphic\)](#)
- v. 16 [Deuteronomy 16:16a \(a graphic\)](#)
- v. 16 [The Importance of Assembling for the Feasts \(Dean Vaughan; The Bible Illustrator\)](#)
- v. 17 [Deuteronomy 16:17 \(NIV\) \(a graphic\)](#)
- v. 17 [Deuteronomy 16:17 \(a graphic\)](#)
- v. 17 [Commentators Summarizing the 3 Feasts](#)
- v. 17 [Alleged Similarities to Heathen Feasts \(James Burton Coffman\)](#)
- v. 17 [Final Points on the Three Feasts of Gathering](#)
- v. 18 [Grouping Deuteronomy 16:18–21 with Its Proper Chapter \(Various Commentators\)](#)
- v. 18 [Dr. Peter Pett Organizes Deuteronomy 16:18–19:21](#)
- v. 18 [Moses on the Need for Judges \(Commentators\)](#)
- v. 18 [Judges and Officers \(Many Commentators\)](#)
- v. 18 [Early Government in Israel](#)
- v. 18 [R. M. Edgar on Impartial Judges](#)
- v. 19 [Deuteronomy 16:19 \(NIV\) \(a graphic\)](#)
- v. 19 [Lady Justice \(a photograph\)](#)
- v. 19 [God's Concern with Israel's Judicial System \(Various Commentators\)](#)
- v. 19 [Equality before the law \(from Homiletic Monthly\)](#)
- v. 20 [Deuteronomy 16:20 \(NIV\) \(a graphic\)](#)
- v. 20 [Deuteronomy 16:18–20 \(a graphic\)](#)
- v. 20 [Preacher's Complete Homiletical Commentary on The Administration of Justice](#)
- v. 20 [J. Orr on Model Judges](#)
- v. 20 [The Justice of God is Reflected in the Civil Justice System of Israel](#)
- v. 20 [Gary North Connects Christianity with the Rise of Free Enterprise in the U.S.](#)
- v. 21 [ISBE on Asherah](#)
- v. 21 [A Summary of the Doctrine of Ashtoreth](#)
- v. 21 [The Asherah \(Various Commentators\)](#)
- v. 22 [Defining matstsêbâh \(מַצֵּבָה\) \(Various Commentators\)](#)
- v. 22 [The Cambridge Bible on the Matstsêbâh \(מַצֵּבָה\)](#)
- v. 22 [Pillars and the Worship of Elohim \(Various Commentators\)](#)
- v. 22 [Idolatry forbidden \(J. Wolfendale\)](#)
  
- Addendum [Why Deuteronomy 16 is in the Word of God](#)
- Addendum [What We Learn from Deuteronomy 16](#)
- Addendum [The Bridgeway Bible Commentary Organizes Deuteronomy 16–17](#)
- Addendum [Josephus' History of this Time Period](#)
- Addendum [Edersheim Summarizes Deuteronomy 16](#)
- Addendum [A Complete Translation of Deuteronomy 16](#)
- Addendum [Word Cloud from a Reasonably Literal Paraphrase of Deuteronomy 16](#)



Addendum **Word Cloud from Exegesis of Deuteronomy 16**

<b>Chapter Outline</b>	<b>Charts, Graphics and Short Doctrines</b>	
<b>Beginning of Document</b>	<b>Doctrines Alluded to</b>	<b>Chapters of the Bible Alluded to</b>
<b>Definition of Terms</b>	<b>Introduction</b>	<b>Addendum</b>
<b>www.kukis.org</b>	<b>Exegetical Studies in Deuteronomy</b>	

<b>Doctrines Alluded To</b>			
<b>Ashtoreth</b>	<b>Dispensations</b>	<b>Documentary Hypothesis (the JEPD Theory)</b>	<b>Laws of Divine Establishment</b>
	<b>Chart of Jesus in the Old and New Testaments</b>	<b>Jesus in the Old Testament</b>	
<b>Liberalism, Conservatism and Christianity</b>	<b>Movement of the Ark and the Tabernacle</b>	<b>Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age</b>	

<b>Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter</b>			
	<b>Exodus</b>	<b>Leviticus</b>	<b>Numbers</b>
<b>Deuteronomy Introduction</b>	<b>Deuteronomy 17</b>	<b>Judges 2</b>	

Many who read and study this chapter are 1<sup>st</sup> or 2<sup>nd</sup> generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob’s contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)).

Definition of Terms	
<b>Gen X</b>	This is a short and clever reference to the generation of the Exodus. I was going to try to represent this as Gen Ex, but that looked too much like I was just naming the first two books of the Bible. At least with Gen X, most understand that we are speaking of a specific generation. Gen X stands for generation exodus; the generation of adults who left Egypt. Their children with them and the children born in the wilderness will be called the generation of promise.
<b>Laws of Divine Establishment</b>	These are natural laws (meaning that, they come from God) which apply to people and nations, which cause a nation to be preserved and a people to be perpetuated. These laws are designed for believers and unbelievers alike. See the <b>Laws of Divine Establishment</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Rebound (Restoration to fellowship with God)</b>	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers).
<b>Slave Market of Sin</b>	<p>We illustrate the doctrine of <b>redemption</b>, is by picturing yourself being sold as a slave in a slave market. You are unable to purchase yourself, as you do not have the wherewithal to purchase yourself. A slave does not have the money to purchase himself (he lacks the coin of the realm, so to speak). Only someone who is not inside of this slave market (a non-slave) can purchase you. No fellow slave can look you over and say, "I'd like to purchase this one." This is because he is in the same boat that you are in. He cannot purchase himself and he certainly cannot purchase you. Jesus Christ does not have a sin nature and He has not committed any personal sins, so that He can purchase us from the slave market of sin.</p> <p>This concept is actually based upon the real historical example, where God purchased the Israelites from Egypt, and brought them out of bondage.</p>
<b>The True God</b>	Y <sup>e</sup> howah Elohim, in the Old Testament; Jesus Christ in the New Testament. The God of Creation and the God of the Bible. Also called the <i>Revealed Lord</i> .
<b>Type, Antitype, Typical</b>	<i>A type is a preordained representation wherein certain persons, events, and institutions of the O.T. stand for corresponding persons, events, and institutions of the N.T. Types are pictures or object lessons by which God has taught His redemptive plan. They are a shadow of things to come, not the image of those things (Col. 2:17 Heb. 8:5 10:1).<sup>3</sup> See the <b>Doctrine of Typology</b> (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>).</i>
<p>Some of these definitions are taken from  <a href="http://gracebiblechurchwichita.org/">http://gracebiblechurchwichita.org/</a>  <a href="http://rickhughesministries.org/content/Biblical-Terms.pdf">http://rickhughesministries.org/content/Biblical-Terms.pdf</a>  <a href="http://www.gbible.org/index.php?proc=d4d">http://www.gbible.org/index.php?proc=d4d</a>  <a href="http://www.wordoftruthministries.org/terms-and-definitions/">http://www.wordoftruthministries.org/terms-and-definitions/</a>  <a href="http://www.theopedia.com/">http://www.theopedia.com/</a></p>	

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## An Introduction to Deuteronomy 16

<sup>3</sup> From <http://www.dake.com/dake/types.html> accessed July 30, 2013.

**Introduction:** Deut. 16 begins by dealing with the Passover and then three feasts where the males will come to a place chosen by God but not yet named (for most of Israel's history, this will be Jerusalem<sup>4</sup>). The Passover and the Feast of Tabernacles (or *Booths, Tents*) mark the beginning and end of Israel's feasts to God. The Passover speaks of God's redemption of mankind and the Feast of Tabernacles is the regathering of Israel. In between is Pentecost, which speaks of the great blessings of God to Israel and the giving of the Holy Spirit to the church, a blessing beyond measure (however, Pentecost is *not* prophetic of the church age<sup>5</sup>). These three feasts (the Passover proper and the Feast of Unleavened Bread may be taken as one feast<sup>6</sup>) in particular are chosen because the primary emphasis here is the exclusivity of place. The Israelites were not to celebrate these three feasts at home. God did not make any provision for that. No fewer than six times are the Israelites mandated to celebrate these festivals where God would determine (vv. 2, 6, 7, 11, 15, 16).

The end of the chapter speaks of establishing a judicial system; and then forbidding Asherah worship. Although this appears to be a completely different topic, some are able to make a connection between the feasts, the judges and forbidding idolatry; another commentator calls this a *shotgun* sermon. This stream of consciousness (or lack thereof) will be discussed in greater detail beginning v. 18.

In Deut. 16, Moses discusses several feasts and then he gives some religious practices which are forbidden to the Israelites. He first talks about the Passover, followed by the Feast of Unleavened Bread (which is the week that follows the Passover where no leavened bread is to be found or eaten). Then the Feast of Weeks followed by the Feast of Booths, both of which are celebrated by everyone within the city. These celebrations occur where God chooses for them to occur, and everyone, including servants, foreigners and the poor, are to participate.

I begin every chapter with questions, and as I continue through the chapter I develop questions. In a long public exposition like this, I want to understand how the author (in this case, Moses) is thinking. Why does he go from topic A to topic B? What is his train of thought? Here, Moses discusses feasts (proper religious celebrations) and then he speaks about chooses judges and local officials, followed by improper religious practices (which should have included Deut. 17:1).

Dr. Thomas Constable gives us a wider overview: *Moses' continuing homiletical exposition of the Law of Israel that follows explains reasons for the covenant laws that arose from the Ten Commandments. This address concludes with directions for celebrating and confirming the covenant (Deut. 26:1–15). The section contains a mixture of laws previously revealed to the Israelites and other laws not previously revealed in the code given at Sinai (Ex. 20:1 to Ex. 23:19). This is instruction preached rather than codified as comprehensive legislation.*<sup>7</sup>

It is important to understand what has gone before. This prequel came word-for-word from **Deuteronomy 1** ([HTML](#)) ([PDF](#)) ([WPD](#)).

## The Prequel of Deuteronomy 16

Y<sup>e</sup>howah God originally brought the children of Israel out of Egypt, where they had been slaves for several centuries. He worked through Moses, who became their spiritual and national leader. The designation *people of Israel* refers not to Israel the nation—which does not exist yet—but to their patriarch Israel, originally named *Jacob*, but renamed *Israel* by God. The people standing before Moses are descended from Israel (Jacob). God brought them out of Egypt with great signs and wonders.

<sup>4</sup> The requirement to have these feasts was not always followed by nation Israel. We are studying this during a time when Israel is not yet a nation.

<sup>5</sup> When the Holy Spirit was given during the time of Pentecost, no one proclaimed, "So, this is the fulfillment of God's festivals as revealed to God."

<sup>6</sup> **And on the first day of Unleavened Bread, when the Passover [lamb] was sacrificed, His disciples said to Him, "Where do you want us to go and prepare for you to eat the Passover?"** (Mark 14:12).

<sup>7</sup> Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, Deut. 16 chapter comments.

## The Prequel of Deuteronomy 16

These people, once free of Egypt, first crossed over the Sea of Reeds and went to Mount Sinai, also known as Mount Horeb. There, God gave them the Law. God first spoke to the children of Israel audibly, giving them the Ten Commandments, and they requested that God speak only to Moses, and that Moses would speak to them.

After receiving the Law of God, which was more than simply the Ten Commandments, God led them northward into what would become southern Judah, and told them to take the land that He promised them. First they sent 12 spies into the land, and they confirmed that the land was everything that God said it was—a land flowing with milk and honey. However, they also brought back stories of the fortified cities and the size and power of their adversaries in the land. Ten of the spies actively lobbied the people to not go into the land, and that night after the spies returned, the people cried and accused God of bringing them there to kill them and they did not want to go into this good land. Two spies, Caleb and Joshua, were ready to lead the people into the land to take it. They believed God's promises and the rest of the people did not.

God was quite disgusted with them; and then, suddenly, after God told them to turn around and go back into the desert, many of them decided that they had changed their minds and they would attack the Amorites in the land. God told Moses to tell them not to do this, because He would not be with their whiney, sorry butts if they tried to attack the Amorites. They still went and attacked and they were soundly defeated, and chased all over, until they finally came back to Kadesh, where all the people had been camped out.

They lived there for awhile. They moved around to different parts of the desert. During this time, God killed off all the older generation—**Gen X** as I have designated them (the generation of the exodus)—all those who were 20 and older when they left Egypt. They dropped like flies in the desert, dying the sin unto death, yet while God preserved their children and their children's children.

So now it is 38 or so years after their failure at Kadesh-barnea and God is leading this new generation of Israelites—I will call them the generation of promise—back to take the land. These are the people who were 20 or younger when they left Egypt, who are now between the ages of 40 and 60, and who have their own children now. As adults, all they have known is God taking care of them in the desert-wilderness.

There is also a set of young adults, aged 20–40, who were born in the desert (all those between ages 1 and 40 were born in the desert-wilderness). The young adults will be considered a part of the generation of promise; they will not be distinguished from those between the ages of 40 and 60.

In the final few chapters of Numbers, God brings this new generation up along the east side of the Dead Sea, to Mountains overlooking the Jordan River to the west of them. God will bring them across this river in the book of Joshua to take the land He has promised them.

However, there is a problem, and that is that Moses will not go with them. He will die east of the Dead Sea. God will not allow Moses to lead them into the land. Here's what happened:

Near the beginning of this trek from Egypt to the land, there was no water, and the people complained, and God provided water for them through Moses. Moses was to strike this huge rock (which represents the judgment of Jesus on the cross) and from that rock would flow a river of living waters (just as Jesus, by His sacrifice, would provide us with the living water of salvation). This water gushed out and gave the people the water they needed; without which, they would have died in that dry, desolate place.

This same no-water test occurred again near the end of this 40 years in the desert. The people were again thirsty—there was no water. This time, God told Moses to speak to the rock. Jesus, their Savior, represented by the rock, would again give them all the water that they needed. Moses was not to strike the rock, because Jesus died for our sins one time—He is never judged again for our sins. That had already been represented when Moses struck the rock previously. Therefore, the proper way to represent this is by speaking to the rock.

## The Prequel of Deuteronomy 16

Moses was upset with the people, and he yelled at them, and he hit that rock hard, twice, with his walking stick. God still provided the people water, but He could not allow Moses to lead them into the Land of Promise, as he had failed to continue the **type** which God was setting up. Since Jesus was not judged twice for our sins, the rock was only to be struck one time, which occurred during the first no-water test.

For Moses and for many centuries of Jews, this is seen as simply an act of disobedience. However, since Jesus died on the cross, we understand that there was more to the provision of water than just obedience or lack thereof. God wanted the striking of the rock to represent Jesus dying on the cross for our sins and from Him would flow a river of living waters. When one wished to be refreshed by those waters after the crucifixion, he mere speaks to the rock (for the believer, this is **rebound**; for the unbeliever, this is expressing saving faith in Jesus Christ). God wanted Moses to establish that as a type; Moses did not; and so Moses was not allowed to cross over the Jordan.

So, here Israel stands, east of the Jordan River, about to cross over and take the land. Moses is going to speak a few words to them—which words will fill up the book of Deuteronomy.

Deut. 16 will continue with Moses speaking to the people. This is Moses 2<sup>nd</sup> address to the people, which goes from Deut. 5:1–26:19.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know who the people are who populate this chapter.

## The Principals of Deuteronomy 16

Characters	Commentary
Moses	Moses is the leader of the children of Israel, those he led out of Egypt with great signs and wonders done by God—signs and wonders which were seen both by the Egyptians and the Israelites.
Joshua	Joshua was the other one of the 12 spies who was willing to obey God and go into the land to take it. Joshua would become Israel's next great leader after Moses. Joshua is probably Moses' secretary, but not named as such in this or most other chapters of Deuteronomy.
The children of Israel	This is a general term applied to the people who left with Moses out of Egypt. One could include the children who were born to them when in the desert in this category. This is Moses' audience. Because of the material covered in this chapter, there is no reason to break them down any further.

Because of the overlapping and fluid nature of generations, these distinctions are only occasionally made. Most of the time that these distinctions are made, I will be making them as a part of the exegesis. Moses is speaking to the children of Israelites, he is actually speaking to the generation of promise about their parents, Gen X.

Most of the people that Moses is speaking to were either children during the time of slavery in Egypt or not even born yet. However, he is giving direction to future generations, for as long as Israel survives as a nation.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

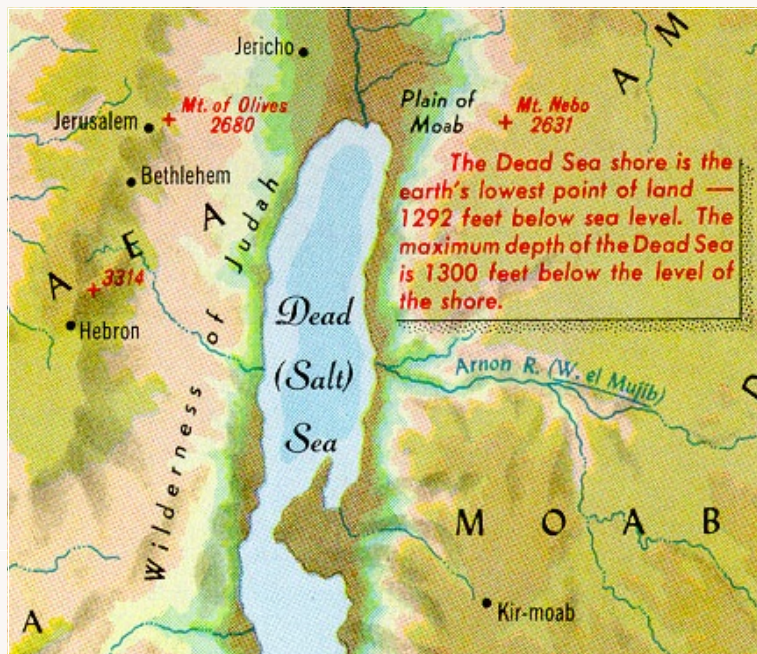


This way you can understand the places which are named in this chapter.

### The Places of Deuteronomy 16

Places	Description
Plains of Moab	The sons of Israel are camped on the plains of Moab in Num. 35:1. It is opposite Jericho across the Jordan River (Num. 31:12)
Mount Nebo	Mount Nebo is within walking distance of the Plains of Moab. Moab will go up Mount Nebo to die. Deut. 34:1.
The Jordan River	The Jordan River feeds into the Dead Sea from the north.

### Moab and the Dead Sea (a map)



There are a number of cities/towns/areas named in Deut. 1:1 which are much more difficult to place.

Map is portion from Physical Map of the Holy Land; from [lacienciaysusdemonios.com](http://lacienciaysusdemonios.com); accessed June 20, 2016.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Here is what to expect in Deuteronomy 16. Moses is speaking to the sons of Israel in the desert before the cross over into the Land of Promise to take it.

### A Synopsis of Deuteronomy 16

This chapter and the next couple are poorly divided. This chapter should have ended with v. 17, where the celebration of 3 feasts is covered in vv. 1–17. The Passover is mentioned, followed by the Feast of Unleavened Bread (Passover begins this feast). No unleavened bread is to be eaten during this time period. The Passover meal is to be eaten in its entirety by nightfall. Vv. 1–8.

The Feast of Weeks (or Pentecost) is covered in vv. 9–12; the entire family and servants and even foreigners are encouraged to celebrate this feast together.

Finally, the Feast of Booths (or, *Tabernacles*, or *Tents*) is discussed in vv. 13–15. It is again a feast for all members of the family as well as servants and foreigners.

Vv. 16–17 is a summary verse of these 3 feasts, reminding the people of Israel that all males must participate.

At Deut. 16:18, we begin a discussion of the government of Israel, which appears to go through Deut. 19, and which outline is found [here](#). This material should have been placed into a separate chapter, but it was not.



## A Synopsis of Deuteronomy 16

Vv. 18–20 is about selecting judges and officials, and a warning for all judgments to be on the up-and-up, devoid of bribes and favoritism.

Vv. 21–22 warn against worshiping false gods; and Deut. 17:1 warns against offering up a flawed sacrifice to God.

Like all chapters of the Word of God, you need more than just the simple plot outline to understand what God wants us to know.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The 3 feasts named in this chapter are also found in **Exodus** 12 ([HTML](#)) ([PDF](#)) ([WPD](#)) **Leviticus** 23 ([HTML](#)) ([PDF](#)) ([WPD](#)) **Numbers** 28-29 ([HTML](#)) ([PDF](#)) ([WPD](#)).

### The Feasts of God (Commentators)

David Guzik: *We see here also the great social good God intended in the Sabbath and in the Feasts; in other ancient cultures, there was no day off, and there were no holidays. Here, God commands both holidays and “vacation days” - all centered on Him!*<sup>8</sup>

Dr. Thomas Constable: *God commanded all the male Israelites to assemble at the sanctuary for all these feasts each year (Deut. 16:16). These feasts amounted to a pledge of allegiance to Yahweh each time the Israelites celebrated them. They came to His presence to do so, as their Near Eastern neighbors returned to their kings similarly to honor them periodically.*<sup>9</sup>

Arno Gaebelein: *The critics claim that there is contradiction between this chapter and the laws concerning the feasts in the previous books of the Pentateuch. Such contradiction, however, does not exist. That only these three feasts are mentioned here is in full harmony with the character and message of Deuteronomy.*

Gaebelein continues: *Obedience...is the demand of Jehovah from His people. The three prominent feasts were absolutely obligatory. Three times in a year all the males were commanded to appear before the Lord to keep these three feasts. No such demand was made in keeping the feast of trumpets and the day of atonement. Because these three feasts were to be obeyed, they are mentioned in Deuteronomy. The objections of the critics spring (as all other objections and criticisms) from the lack of spiritual discernment. The contradiction they see is only another evidence of the perfection of His Word.*

Gaebelein continues: *“The place, which Jehovah your God will choose” occurs six times in this chapter. This was not mentioned in Exodus, Leviticus or Numbers. This again is characteristic of the book. Over twenty-five times mention is made of the place which Jehovah will choose, the gathering place of His people in His presence, and this demands obedience.*

Gaebelein continues: *The fact is also to be remembered that they came out of Egypt (verses 3 and 12). They are commanded to rejoice on the feast of weeks (Pentecost) and on the feast of tabernacles (typical of the time of joy and blessing in the coming age); but the statement “you shalt rejoice” is omitted in connection with Passover. Redemption is typified in that feast. This calls forth gratitude and praise to God. The solemnity of the death of the Lamb of God and the judgment our Lord had to pass through, must be the reason why the command to rejoice is absent.*<sup>10</sup>

<sup>8</sup> David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; Deut. 16:13–15.

<sup>9</sup> Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, Deut. 16:1–17.

<sup>10</sup> Arno Clement Gaebelein, *The Annotated Bible*; 1919; from e-Sword, Deut. 15:19–16:17 (slightly edited).

## The Feasts of God (Commentators)

Barnes: *The cardinal point on which the whole of the prescriptions in this chapter turn, is evidently the same as has been so often insisted on in the previous chapters, namely, the concentration of the religious services of the people round one common sanctuary. The prohibition against observing the great Feasts of Passover, Pentecost, and tabernacle, the three annual epochs in the sacred year of the Jew, at home and in private, is reiterated in a variety of words no less than six times in the first sixteen verses of this chapter Deut. 16:2, 6–7, 16:11, 15–16. Hence, it is easy to see why nothing is here said of the other holy days.*

Barnes continues: *The Feast of Passover Ex. 12:1–27; Num. 9:1–14; Lev. 23:1–8. A re-enforcement of this ordinance was the more necessary because its observance had clearly been intermitted for thirty–nine years (see Joshua 6:10). One Passover only had been kept in the wilderness, that recorded in Num. 9.<sup>11</sup>*

Whedon: *The directions for the observance of these feasts have already been given in the preceding books, Exodus xii; Leviticus xxiii; Numbers xxviii, 29. What is here said is on the supposition that the hearers were familiar with the nature of these sacred festivals and with the general regulations for their observance. The assembling of the people at one central place of worship, to be appointed by Jehovah their God, is enjoined, and the requirement emphasized by the repetition of the expression “in the place which the Lord shall choose.” Deut. 16:2; Deut. 16:6–7; Deut. 16:11; Deut. 16:15–16.*

Whedon then adds: *The feast of trumpets and the great day of atonement are as positively required as these festivals, (see Lev. 23:23, seq.,) but need not be referred to here, as the assembling of the people at the central sanctuary is the thing Moses wished to impress upon the people.<sup>12</sup>*

Lange: *Observe the progress: the rescuing of life (Passover)—the customary support of life by means of bread (feast of weeks)—out of threshing-floor and wine-press, the full, joyful enjoyment of life (feast of tabernacles).<sup>13</sup>*

Gill: *[The] barley harvest began at the passover, and wheat harvest at Pentecost; and before the feast of tabernacles began, the vintage and the gathering of the olives were over, as well as all other summer fruits were got in.<sup>14</sup>*

Most of this chapter is about the 3 feast days where the men of Israel gather to celebrate.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Bear in mind that the people of Israel in the desert was akin to a modern-day refugee camp.

### Were the Feasts Celebrated in the Desert?

1. Barnes brings up an interesting question—were these feasts not observed in the desert, except most sporadically? Bear in mind that, Moses was in charge all of this time. Quite obviously, not every instance of observing a feast would be recorded—during the 40 years in the desert or during the recorded history of Israel in Samuel, Kings and Chronicles.
2. We understand, as believers with the complete canon of Scripture, that the feasts looked forward and backward, as well as having contemporary meaning (the celebration of the firstfruits of one’s labors).
3. Most of these feasts would make little sense to celebrate, outside of the land, without a land. For instances, the Feast of Weeks (Pentecost) is a celebration of the great blessings each Israelite has enjoyed on his own personal plot of ground. This would make little sense for a people to celebrate when they have no personal plot of ground.
4. There was a great deal of unrest in the desert, which included revolutionary movements. God killed one

<sup>11</sup> Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, Deut. 16:1–8.

<sup>12</sup> *Whedon’s Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Deut. 16:1–17.

<sup>13</sup> The Rev. Dr. John P. Lange, *Lange’s Commentary*; 1857–1864; in the Public Domain; from E-sword; Deut. 15:1–16:17.

<sup>14</sup> Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, Deut. 16:13.

### Were the Feasts Celebrated in the Desert?

entire generation (**Gen X**) during their stay in the desert-wilderness.

5. Feasts are, by their very nature, a celebration of the great blessings of God, which Israel expected after entering into the Land of Promise. Therefore, most of these feasts would not have made sense in the desert-wilderness.
6. Therefore, most of the feasts commended by Moses were never actually celebrated in the desert-wilderness.
7. Whatever celebrations recorded in Exodus through Numbers probably constitute most of the actual celebrations had by the children of Israel.
8. We do know that Israel has a rich history of celebrating these days, because, when we come to the New Testament, these feasts are often a backdrop for events in the gospels or in the book of Acts. See [The Passover and Unleavened Bread as a Backdrop during the Life of the Lord](#) for some examples.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### Matthew Henry's Outline of Deuteronomy 16

- I. A repetition of the laws concerning the three yearly feasts; in particular,
  - A. That of the passover (Deut. 16:1–8).
  - B. That of pentecost (Deut. 16:9–12).
  - C. That of tabernacles (Deut. 16:13–15).
  - D. And the general law concerning the people's attendance on them (Deut. 16:16, Deut. 16:17).
- II. The institution of an inferior magistracy, and general rules of justice given to those that were called into office (Deut. 16:18–20).
- III. A caveat against groves and images (Deut. 16:21, Deut. 16:22).

Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Deut. 16 (chapter comments).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Every time I include this, I tell myself that I need to set up my own summary, as I am not satisfied with this one.

### The Summarized Bible on Deuteronomy 16

**Contents:** Laws concerning annual feasts.  
**Characters:** God, Moses.  
**Conclusion:** By frequent and regular meeting to worship God at appointed places and by recognized rules, we are kept faithful and constant in that holy religion which Christ has established among us.  
**Key Word:** Feasts, Deut. 16:10.  
**Strong Verses:** Deut. 16:17.  
**Striking Facts:** See 1Cor. 5:7. We are to keep this feast in holy conversation, free from the leaven of malice and hypocrisy and with the unleavened bread of sincerity and love.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Deut. 16 (chapter comments).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### Dr. Bob Utley's Chart on the Organization of Deuteronomy 16

NKJV

NRSV

TEV

NJB

<b>The Passover Reviewed</b>	<b>A Festal Calendar</b>	<b>The Passover</b>	<b>The Feasts: Passover and Unleavened Bread</b>
Deut. 16:1–8	Deut. 16:1–8	Deut. 16:1–4 Deut. 16:5–8	Deut. 16:1–8
<b>The Feast of Weeks Reviewed</b>		<b>The Harvest Festival</b>	<b>Other Feasts</b>
Deut. 16:9–12	Deut. 16:9–12	Deut. 16:9–12	Deut. 16:9–12
<b>The Feast of Tabernacles Reviewed</b>		<b>The Festival of Shelters</b>	
Deut. 16:13–17	Deut. 16:13–15 Deut. 16:16–17	Deut. 16:13–15 Deut. 16:16–17	Deut. 16:13–15 Deut. 16:16–17
<b>Justice Must be Administered</b> (Deut. 16:18 to Deut. 17:13)	<b>Laws Dealing with Justice and Religion</b> (Deut. 16:18 to Deut. 17:20)	<b>Administration of Justice</b> (Deut. 16:18 to Deut. 17:13)	<b>Judges</b>
Deut. 16:18–20	Deut. 16:18–20	Deut. 16:18–20	Deut. 16:18–20
			<b>Abuses in Worship</b> (Deut. 16:21 to Deut. 17:7)
Deut. 16:21 to Deut. 17:1	Deut. 16:21 to Deut. 17:1	Deut. 16:21 to Deut. 17:1	Deut. 16:21 to Deut. 17:1

Dr. Bob Utley, Copyright © 2014 Bible Lessons International; [www.freebiblecommentary.org](http://www.freebiblecommentary.org); from e-sword; Deut. 16 (chapter comments).

There are 3 feasts that all males of Israel are to attend, and they have to go where the feast is held. These 3 feasts (or festivals) will be examined in the first two-thirds of this chapter.

All of the feasts to God are related to sons of Jacob living in the Land of Promise. The Passover speaks of the first time that Pharaoh was willing to let the people go out of Egypt. The Feast of Unleavened Bread spoke of their sparse and hurried provisions necessary for their trip to the Promised Land. The Feast of Weeks would celebrate the great harvests (the generous bounty of God) enjoyed in the land. Finally, the Feast of Booths commemorates their time in the desert-wilderness living in temporary tents, not quite ready to enter into God's promises.

Israel's history is unique, extraordinary, and tied directly to the will of God. Therefore, this history needed to be commemorated in her feasts, so that the people always knew that they abided in such a wonderful land because of the grace of God.

There is a great deal more to be known about these feasts, beyond a remembrance of Israel's special relationship with the God of the Universe, which will be examined in the first 17 verses of this chapter.

E. White (from the Sermon Bible Commentary): *The sacred Scriptures record two chief outbursts of miraculous power: one at the foundation of the Hebrew commonwealth at the exodus from Egypt and one at the time of Christ's appearing and the foundation of Christianity.*<sup>15</sup> When it comes to God's interactions with man, some may think that the Bible is filled with miracles, but there are just two times when miracles were this intense and extensive.

In many chapters of Deuteronomy, we have Moses explaining points of doctrine by using the recent, observable history of Israel. However, in this chapter, Moses simply lays down a series of laws and policies which must be followed upon entry into the Land of Promise. However, the 3 feasts + holy day presented here certainly have great historic meaning.

<sup>15</sup> From <http://www.studyLight.org/commentaries/sbc/deuteronomy-16.html> accessed June 18, 2016.

In all chapters which are in their entirety a quotation (here, from Moses), I will begin and end the chapter with quotation marks, but I will not begin new paragraphs with quotation marks (as is proper).

### The Passover

*Exodus 12:1–14 34:18 Leviticus 23:5 Numbers 9:2–5 28:16*

The first Passover took place in Ex. 12. Moses and Aaron had gone to Pharaoh and called for him to let God's people go, to go out into the desert-wilderness and sacrifice to Him, and Pharaoh repeatedly refused. Finally, God promised to kill the firstborn of every family, but then, He also gave a way out. A lamb was to be sacrificed and the blood of the lamb slapped against the frame of the door (the top and on both sides). When the LORD came to destroy the firstborn, every place where He saw the blood, He passover that home—and the firstborn lived. Where there was no blood, He took the life of the firstborn.

Pett organizes the first 6 verses.

#### Peter Pett's Organization of the Description of the Feast (Deut. 16:1–6)

Analysis in the words of Moses:

- a Observe the month of Abib, and keep the passover to Yahweh your God, for in the month of Abib Yahweh your God brought you out of Egypt by night (Deut. 16:1).
- b And you shall sacrifice the passover to Yahweh your God, of the flock and the herd, in the place which Yahweh shall choose, to cause His name to dwell there (Deut. 16:2).
- c You shall eat no leavened bread with it; seven days shall you eat unleavened bread with it, even the bread of affliction, for you came forth out of the land of Egypt in fearful haste (Deut. 16:3 a).
- c That you may remember the day when you came forth out of the land of Egypt all the days of your life and there shall be no leaven seen with you in all your borders seven days, neither shall any of the flesh, which you sacrifice the first day at even, remain all night until the morning (Deut. 16:3–4).
- b You may not sacrifice the passover within any of your gates, which Yahweh your God gives you, but at the place which Yahweh your God shall choose, to cause His name to dwell in (Deut. 16:5).
- a There you shall sacrifice the passover at even, at the going down of the sun, at the season that you came forth out of Egypt (Deut. 16:6).

In 'a' they are to observe the month of Abib, and keep the passover to Yahweh your God, for in the month of Abib Yahweh their God brought them out of Egypt by night, and in the parallel they will sacrifice the passover at even, at the going down of the sun, at the season that they came forth out of Egypt. In 'b' they are to sacrifice the Passover to Yahweh their God, of the flock and the herd, in the place which Yahweh shall choose, to cause His name to dwell there, and in the parallel they may not sacrifice the Passover within any of their gates, which Yahweh their God gives them, but at the place which Yahweh their God chooses, to cause his name to dwell in. In 'c' they are not to eat leavened bread with it ('it' here means the whole round of sacrifices at this feast, for in what follows 'it' is eaten for seven days, and above it includes cattle); for seven days they must eat unleavened bread with it, even the bread of affliction, for they 'came forth out of the land of Egypt' in fearful haste, and in the parallel it is so that they may remember the day when they came forth out of the land of Egypt all the days of their lives and there was therefore no leaven to be seen within all their borders for seven days, neither was any of the flesh, which they sacrificed the first day at even, remain all night until the morning.

It will be observed therefore that the final two verses describing the Passover actually pass over into the Feast of Sevens Yet it is also clear that they closely connect with Deut. 16:1–6, which they assume. The passage goes on smoothly, but there is here at this point the flicker of a movement on in the mind of the speaker, rather than in Deut. 16:9. (We must beware of allowing our division into sections to make us think that Moses was preaching in sections. He was not. Thus could he have two chiasmi where the subjects run into each other).



Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Deut. 16:1–6.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

These feasts testify as to God's amazing power in freeing the Jews from Egyptian slavery.

### **A Foundation for God's Miraculous Power (from E. White)**

The sacred Scriptures record two chief outbursts of miraculous power: one at the foundation of the Hebrew commonwealth at the exodus from Egypt and one at the time of Christ's appearing and the foundation of Christianity. It is a matter of infinite importance to every man to ascertain whether these great miracles of the Exodus and of Christ's first advent were really wrought.

- I. The facts of the case are these:
  - (1) The Hebrew people and the ancient Hebrew books now exist, and they throw light on one another.
  - (2) Wherever the Jewish people exist they celebrate in the spring the festival of the Passover, which they universally regard as a historical memorial of the deliverance of their forefathers from Egypt, about fourteen hundred years before Christ, by the supernatural intervention of God the Almighty.
- II. In the same manner, the feast of Pentecost, or the festival of the wheat-harvest, fifty days after the Passover, came to be regarded as a memorial of the giving of the law on Mount Sinai on the fiftieth day after the Exodus. In like manner, the autumnal festival of Succoth, or Booths, called "the feast of tabernacles," is now celebrated just as universally as the Passover in the spring, as a memorial of the children of Israel dwelling in huts or booths. These festivals and commemorations have been celebrated now for more than three thousand years.
- III. The rule is that national celebrations and public monuments maintain the remembrance of real events in past ages. It may be objected that if Athens, with all its wisdom, could celebrate the fictitious history of Minerva, why may we not believe that the Jews were capable of commemorating things that happened only in the imagination of later writers and poets? To this we answer:
  - (1) that even in the festivals of mythology there has been a strange interweaving of historical truth and a constant tendency to give this element prominence in the lapse of time;
  - (2) that the Jews were utterly destitute of the dramatic imagination of the Greeks: to them the origination of a myth like that of the Exodus, if it were a myth, would be an uncongenial exercise, its adoption as history an impossibility.

From *The Sermon Bible Commentary*; ©1888-1893; in the Public Domain; Edited by the Rev. W. Robertson Nicoll, M.A., LL.D., from e-sword, Deut. 16:1. Further cited: White, *Christian World Pulpit*, vol. xxv., p. 120. There are other citations there as well.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The first portion of this chapter centers on 3 feast days.

### **Various Commentators Introduce the Feast Days Section**

Benson: *As a further preservative against idolatry, Moses proceeds to inculcate upon them a strict regard to the most exact observance of the three great annual festivals, appointed by their law to be celebrated at the stated place of national worship, these being designed for this very end, to keep the people steady to the profession and practice of the religion of the one true God.*<sup>16</sup>

<sup>16</sup> From <http://biblehub.com/commentaries/benson/deuteronomy/16.htm> accessed June 17, 2016.



## Various Commentators Introduce the Feast Days Section

James Burton Coffman: *This chapter gives a brief summary of the three great national feasts of the Jews, each of which required the general assembly of the people at the central sanctuary. Two other great occasions of the year, the Feast of Trumpets, and the Day of Atonement are not mentioned here because they did not require the assembly of the whole nation. We have the Feast of the Passover (Deuteronomy 16:1-7), The Feast of Weeks (Deuteronomy 16:9-12), and the Feast of Tabernacles (Deuteronomy 16:13-15).*<sup>17</sup>

Chuck Smith: *In chapter sixteen we now deal with the various feasts that they were to observe when they came into the land. We have rehearsed these as we went through earlier in the book of Exodus and all. You're to keep the feast of the Passover in the first month, the month of April, and no leaven bread and those things of the Passover. Then you may not keep the Passover in any of the cities of the land but the city that God appointed for his place of worship. In other words they had to come to Jerusalem. They couldn't just keep it in any of the cities they wanted to. Then they were to keep the feast of Pentecost, the seven weeks after Passover and then the next day, the fiftieth day, they were to keep the feast of Pentecost, the ingathering and then the feast of Tabernacles in the tenth month.*<sup>18</sup>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Deut. 16:1–17 deal with the 3 feasts of gathering, which Campbell summarizes below.

### G. Campbell Morgan on the Feasts of Deuteronomy 16

The year commenced with the Passover. Thus at the beginning the Hebrews were reminded of how their true national existence resulted from their deliverance by God out of Egypt's bondage. The Passover feast must be maintained in the land and observed at the proper center of worship in order that the day of the exodus might be remembered perpetually. Thus their fundamental relationship to God was to be brought to mind at the beginning of every year.

The next event of importance in the consecration of the year was the feast of Pentecost, in which the first fruits of the harvest were to be presented to the Lord, thus reminding them that not only their existence as a nation, but their perpetual sustenance was dependent on the selfsame fact of relationship to Him.

Finally, in this particular application came the feast of Tabernacles. This was to be a time of rejoicing in which master and servant, people and priests, fathers and children, the prosperous and the bereft were all to be included.

On these three occasions all the males were called upon to appear before God and to bring with them gifts. Thus the value and importance of stated and united worship were solemnly enforced on the people as they stood on the threshold of their land.

We will cover these feasts in greater detail later on in this study.

Morgan, G. Campbell *Exposition on BIBLE*; Thanks To: Copyright © 2009 by [Michael Andrews](#) All rights reserved. From e-sword. Online version can be obtained from : <http://www.gcampbellmorgan.com/>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

As seems to be the case throughout almost all of Scripture, the final word for any doctrine is rarely found in one passage. One must go to several parallel passages in order to put it all together.

<sup>17</sup> From <http://www.studyight.org/commentaries/bcc/deuteronomy-16.html> accessed June 17, 2016.

<sup>18</sup> Chuck Smith, *Through the Bible Commentary C2000 Series*; from e-Sword, Deut. 16:1–22.

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

**“Keeping a month of Abib and you have done Passover to Y<sup>e</sup>howah your Elohim, for in a month of Abib brought you forth Y<sup>e</sup>howah your Elohim from Egypt by night.**

Deuteronomy  
16:1

Kukis moderately literal:

**“Keep the month of Abib—you will observe the Passover to Y<sup>e</sup>howah your Elohim, for [it was] during the month of Abib, [that] Y<sup>e</sup>howah your Elohim brought you out of Egypt at night.**

Kukis not so literal:

**“Observe the Passover to Jehovah your God during the month of Abib, for it was during that month that He brought you out of Egypt at night.**

Here is how others have translated this verse:

#### Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac (= Aramaic) and Greek texts, using the Douay-Rheims translation<sup>19</sup>; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not

<sup>19</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

These Bibles often fall into more than one category; I placed them where I believed them to have the best fit.

### Ancient texts:

Masoretic Text (Hebrew)	"Keeping a month of Abib and you have done Passover to Y <sup>e</sup> howah your Elohim, for in a month of Abib brought you forth Y <sup>e</sup> howah your Elohim from Egypt by night.
Targum of Onkelos	<u>Be mindful to keep the times of the festivals, with the intercalations of the year, and to observe the rotation thereof:</u> in the month of Abiba to perform the pascha before the Lord your God, because in the month of Abiba the Lord your God brought you out of Mizraim; you shall eat it therefore by night.
Revised Douay-Rheims	Observe the month of new corn, <u>which is the first of the spring,</u> that you may celebrate the phase to the Lord your God: because in this month the Lord your God brought you out of Egypt by night.
Peshitta (Syriac)	OBSERVE the month of Abib and keep the passover to the LORD your God; because in the month of Abib the LORD your God brought you out of Egypt by night.
Septuagint (Greek)	Observe the month of new corn, and you shall sacrifice the passover to the Lord your God; because in the month of new corn you came out of Egypt by night.
Significant differences:	The targum has a lot of additional text (which is normal); and there is some additional text in the Latin as well.

### Limited Vocabulary Bibles:

Bible in Basic English	Take note of the month of Abib and keep the Passover to the Lord your God: for in the month of Abib the Lord your God took you out of Egypt by night.
Easy English	<b>Three special parties: Passover, Weeks and Tents</b> <b><i>The Passover</i></b> The month Abib is a special month for you. In this month, you must remember the Passover. Remember that the LORD your God brought you out of Egypt at night in that month.
Easy-to-Read Version–2001	"Remember the month of Abib. At that time, you must celebrate Passover to honor the Lord your God. Why? Because in that month the Lord your God brought you out from Egypt by night.
Easy-to-Read Version–2008	"Remember, in the month of Abib you must celebrate Passover to honor the LORD your God. It was that night in Abib when the LORD your God brought you out of Egypt.
Good News Bible (TEV)	"Honor the LORD your God by celebrating Passover in the month of Abib; it was on a night in that month that he rescued you from Egypt.
Names of God Bible	Three Major Festivals

Honor **Yahweh** your **Elohim** by celebrating Passover in the month of Abib. In the month of Abib **Yahweh** your **Elohim** brought you out of Egypt at night.

NIRV

**The Passover Feast**

Celebrate the Passover Feast of the Lord your God in the month of Aviv. In that month he brought you out of Egypt at night.

### Thought-for-thought translations; paraphrases:

Common English Bible

**Passover celebration**

Wait for the month of Abib, at which time you must perform the Passover for the LORD your God, because the LORD your God brought you out of Egypt at nighttime during the month of Abib.

Contemporary English V.

People of Israel, you must celebrate Passover in the month of Abib, because one night in that month years ago, the LORD your God rescued you from Egypt.

The Living Bible

"Always remember to celebrate the Passover during the month of April, for that was when Jehovah your God brought you out of Egypt by night.

New Life Bible

"Remember the month of Abib and keep the Passover to the Lord your God. For the Lord your God brought you out of Egypt during the night in the month of Abib.

New Living Translation

**Passover and the Festival of Unleavened Bread**

"In honor of the Lord your God, celebrate the Passover each year in the early spring, in the month of Abib, for that was the month in which the Lord your God brought you out of Egypt by night.

### Partially literal and partially paraphrased translations:

American English Bible

'You must celebrate the month of New Grain and sacrifice the Passover to Jehovah your God, because that's the month when you left Egypt during the night.

Beck's American Translation *Three Festivals*

"Observe the month of Abraham immature believer, and celebrate the Passover of the LORD your God. One night in the month of Abib the LORD your God brought you out of Egypt.

International Standard V

**Celebrate the Passover**

"Observe the month of Abib, keeping the Passover to the LORD your God, because the LORD your God brought you out of Egypt during the night in the month of Abib.

New Advent (Knox) Bible

Mark well that first spring month when the crops are yet green; it is time to celebrate the pasch in the Lord's honour. In that month, at dead of night, the Lord thy God rescued thee from Egypt.

Translation for Translators

**The Passover Festival**

"Each year honor Yahweh our God by celebrating the Passover *Festival* in the month of Abib *in early spring*. It was on a night in that month that Yahweh rescued your ancestors from Egypt.

### Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible

Regard the harvest month [Abib] and offer the Passover to your Ever-living God ; for in the harvest month your Ever-living God brought you out of the land of the Mitzeraim at night ;...

God's Truth (Tyndale)

Observe the month of Abib, and offer passover unto the Lord your God. For in the month of Abib, the Lord your God brought you out of Egypt by night:.

HCSB

**The Festival of Passover**

"Observe the month of Abib and celebrate the Passover to the Lord your God, because the Lord your God brought you out of Egypt by night in the month of Abib.

Jubilee Bible 2000	Keep the month of the new fruit, {Heb. of Abib} and thou shalt do the passover unto the LORD thy God; for in the month of the new fruit the LORD thy God brought thee forth out of Egypt by night.
Lexham English Bible	“Observe the month of Abib, and you shall keep the Passover to Yahweh your God, for in the month of Abib Yahweh your God brought you out from Egypt <i>by night</i> .”

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Israel’s three feasts Observe the month of Abib and celebrate the Passover in honor of Yahweh since it was in this month that Yahweh, your God, brought you out of Egypt by night.
The Heritage Bible	Hedge about the new moon of Abib, and do the Passover to Jehovah, your God, because in the new moon of Abib Jehovah, your God, brought you out of Egypt by night.
New American Bible(2011) <sup>20</sup>	<i>Feast of the Passover.</i> Observe the month of Abib [ <b>Abib</b> : “ear of grain, ripe grain,” the name of the month in which the barley harvest fell, corresponding to our March and April; at a later period this month received the Babylonian name of “Nisan.”] <i>by keeping the Passover of the LORD, your God, since it was in the month of Abib that the LORD, your God, brought you out of Egypt by night.</i> [16:1–8] Ex 12:2–13:10; 23:15; 34:18; Lv 23:5–8; Nm 28:16–25; Jos 5:10–12; 2 Kgs 23:21–23; 2 Chr 30:1–27; 35:1–19; Ez 45:21–24.
New RSV	Observe the month [Or, <i>new moon</i> ] of Abib by keeping the passover to the Lord your God, for in the month of Abib the Lord your God brought you out of Egypt by night.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	“Observe the month of Aviv, and keep Pesach to ADONAI your God; for in the month of Aviv, ADONAI your God brought you out of Egypt at night.
exeGesés companion Bible	<b><u>THE TORAH ON PREPARING THE PASACH</u></b> Observe Guard the month of Abib, and keep work the passover pasach unto the LORD Yah Veh thy God Elohim : for in the month of Abib the LORD Yah Veh thy God Elohim brought thee forth out of Egypt Misrayim by night.
JPS (Tanakh—1985)	<b>Parsha: Re'eh Shofetim</b> Observe the month of Abib and offer a passover sacrifice to the Lord your God, for it was in the month of Abib, at night, that the Lord your God freed you from Egypt.
Kaplan Translation	<i>Passover</i> Safeguard [Adjusting the lunar calendar so that Nissan remains in the spring (Rosh HaShanah 21a; Yad, Kiddush HaChodesh 1:1).] the month of standing grain so that you will be able to keep the Passover to God your Lord, since it was in the month of standing grain that God your Lord brought you out of Egypt at night.
Orthodox Jewish Bible	Be shomer of the month of Aviv [springtime, i.e., <i>Nisan</i> ], and perform the Pesach offering unto Hashem Eloheicha; for in the month of Aviv Hashem Eloheicha brought thee forth out of Mitsrayim by lailah.
<i>The Scriptures</i> 1998	“Guard the month of <u>Abib</u> , and perform the Passover to יהוה your Elohim, for in the month of <u>Abib</u> יהוה your Elohim brought you out of Mitsrayim by night.

### Expanded/Embellished Bibles:

<sup>20</sup> Also called the revised edition.



The Amplified Bible

**The Feast of Passover**

“Observe the month of Abib and celebrate the Passover to the Lord your God, for in the month of Abib the Lord your God brought you out of Egypt by night.

The Expanded Bible

**The Passover**

Celebrate the Passover of the Lord your God during the month of Abib [March-April], because it was during Abib that he brought you out of Egypt at night [Ex. 12:1–6; Lev. 23:5–8].

Kretzmann’s Commentary

**Verses 1-8**

Of the Passover and the Feast of Unleavened Bread

Observe The month of Abib, the first month of the church-year, and keep the Passover unto the Lord, thy God, on the fourteenth of the month; for in the-month of Abib the Lord, thy God, brought thee forth out of Egypt by night. Cf Exodus 12; Leviticus 23; Numbers 9.

NET Bible®

*The Passover-Unleavened Bread Festival*

Observe the month Abib and keep the Passover to the Lord your God, for in that month [*Heb* “in the month Abib.” The demonstrative “that” has been used in the translation for stylistic reasons.] he [*Heb* “the Lord your God.” The pronoun has been used in the translation for stylistic reasons to avoid redundancy.] brought you out of Egypt by night. When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote. Language footnotes will be placed in the Hebrew exegesis. Some footnotes will be quoted elsewhere in this document.

The Voice

**Moses:** During the month of Abib at the beginning of spring, celebrate Passover in honor of the Eternal, your True God. In that month, He brought you out of Egypt at night.

**Literal, almost word-for-word, renderings:**

Concordant Literal Version

You are to observe the month of Aviv and prepare a passover to Yahweh your Elohim, for in the month of Aviv Yahweh your Elohim brought you forth from Egypt by night.

Darby Translation

Keep the month of Abib, and celebrate the passover to Jehovah thy God; for in the month of Abib Jehovah thy God brought thee forth out of Egypt by night.

English Standard Version

“Observe the month of Abib and keep the Passover to the LORD your God, for in the month of Abib the LORD your God brought you out of Egypt by night.

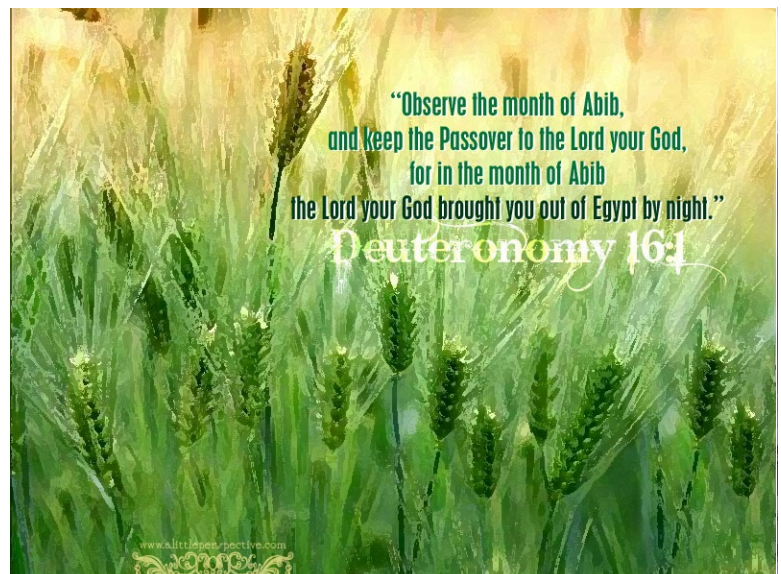
**Deuteronomy 16:1 (ESV)** (a graphic); from [alfa-image.com](http://alfa-image.com); accessed June 20, 2016.

Green’s Literal Translation

Observe the month Abib, and perform the Passover to Jehovah your God. For in the month of Abib Jehovah your God brought you out of Egypt by night.

Modern English Translation

**The Passover**  
Observe the month of Aviv and keep





the Passover to the Lord your God, for in the month of Aviv the Lord your God brought you out of Egypt by night. NASB	<b>The Feasts of Passover, of Weeks, and of Booths</b> “Observe the month of Abib and celebrate the Passover to the Lord your God, for in the month of Abib the Lord your God brought you out of Egypt by night.
New European Version	<b>The Passover, the Feast of Unleavened Bread</b> Observe the month of Abib and keep the Passover to Yahweh your God, for in the month of Abib Yahweh your God brought you forth out of Egypt by night.
New King James Version	<b>The Passover Reviewed</b> “Observe the month of Abib, and keep the Passover to the Lord your God, for in the month of Abib the Lord your God brought you out of Egypt by night.
Young’s Updated LT	“Observe the month of Abib—and you have made a Passover to Jehovah your God, for in the month of Abib has Jehovah your God brought you out of Egypt by night.

**The gist of this passage:** The Israelites were to observe the month of Abib, as during it there was the Passover. This looked back at Jehovah bringing them out of Egypt at night.

### Deuteronomy 16:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
shâmar (שָׁמַר) [pronounced shaw-MAR]	<i>to keep, to guard, to protect, to watch, to preserve</i>	Qal infinitive construct	Strong's #8104 BDB #1036
All of the BDB Qal definitions: <i>to keep, have charge of; to keep, guard, keep watch and ward, protect, save life; watch, watchman (participle); to watch for, wait for; to watch, observe; to keep, retain, treasure up (in memory); to keep (within bounds), restrain; to observe, celebrate, keep (sabbath or covenant or commands), perform (vow); to keep, preserve, protect; to keep, reserve.</i>			
’êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
chôdesh (חֹדֶשׁ) [pronounced KHOH-desh]	<i>new moon, month; monthly; first day of the month</i>	masculine singular construct	Strong's #2320 BDB #294
’âbiyb (אֲבִיב) [pronounced aw-BEEB]	<i>fresh, young ears [of barley, corn]; the month of ear-forming, of greening of crop, of growing green Abib, the month of exodus and Passover (March or April), [the month of] Abib; transliterated Abib</i>	masculine singular noun	Strong's #24 BDB #1

Obviously, the name of this month is tied to the produce of that month.

The NET Bible: *The month Abib, later called Nisan (Neh 2:1; Esther 3:7), corresponds to March-April in the modern calendar.*<sup>21</sup>

**Translation:** “Keep the month of Abib—... Moses is speaking to the people of Israel during an assembly. This all takes place during the final weeks of Moses’ life. He gives several wonderful sermons to the people before God

<sup>21</sup> From <https://bible.org/netbible/index.htm?deu16.htm> (footnotes); accessed May 25, 2016.

at age 120. His strength and clarity of mind are absolutely amazing. Every teacher of doctrine ought to be praying to God, *give me the strength and clarity of mind of Moses every time that I teach.*

The Jewish calender is superior to ours, in that, the beginning of our year is in the middle of winter; the beginning of the Jewish calender is Spring, when all things are renewed and all things begin again.

Interestingly enough, the exact day (the 14<sup>th</sup> of Abib) is not given here (nor are the feasts which follow specifically dated either.<sup>22</sup> One source suggested that the new moon was necessary.

### Commentators Regarding the Date of Passover

Smith: *From the time of the institution of the Mosaic law downward the month was a lunar one. The cycle of the religious feasts commencing with the passover depended not simply on the month, but the moon; the 14<sup>th</sup> of Abib was coincident with the full moon . . . the commencement of the month was generally decided by observation of the new moon.*<sup>23</sup>

The Pulpit Commentary: *The time is referred to as a date well known to the people. Keep the passover; make (מִצֵּי־ת) or prepare the passover. This injunction refers primarily to the preparation of the Paschal lamb for a festal meal (Num. 9:5); but here it is used in a wider sense as referring to the whole Paschal observance, which lasted for seven days.*<sup>24</sup>

Dr. Bob Utley: *“Abib” This word means “new grain” (BDB 1), which would denote the first ripened sheaves of barley. It was the Canaanite designation for the time period of March–April. Later in the writing the Babylonian word Nisan is used for this time period. Ex. 12:2; Ex. 12:6 gives specific dates mentioned here generally.*<sup>25</sup>

There were specific celebrations or festivals which took place throughout the year. This one took place in the month of Abib, which is March/April for us.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The context of this is unusual. The first half of Deut. 15 was all about the proper way to keep a slave (the Bible is *not* strongly pro-slavery; nor is the Bible against all forms of servitude<sup>26</sup>). The Bible took a custom which is wide open for abuse, and put regulations in place to control the abuses.

The last portion of Deut. 15 is all about the firstborn. Then Moses launches into this topic (there is often a logic to Moses going from this to that topic—I do not see it here quite yet). The chapter breaks were added long after the text was first written.

## Deuteronomy 16:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251

<sup>22</sup> Paraphrased from Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Deut. 16:1–2.

<sup>23</sup> *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; Deut. 16:1–8 (comment). This is from Smith's *Bible Dictionary*.

<sup>24</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Deut. 16:1–2.

<sup>25</sup> Dr. Bob Utley, Copyright © 2014 Bible Lessons International; [www.freebiblecommentary.org](http://www.freebiblecommentary.org); from e-sword; Deut. 16:1.

<sup>26</sup> It should be noted that, God did not approve of the slavery which we and most nations practice, which is called *man-stealing* and is heartily condemned in Scripture.

## Deuteronomy 16:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #6213 BDB #793
The full set of Qal meanings from BDB: <i>to do, work, make, produce; to do; to work; to deal (with); to act, act with effect, effect; to produce; to prepare; to make (an offering); to attend to, put in order; to observe, celebrate; to acquire (property); to appoint, ordain, institute; to bring about; to use; to spend, pass.</i> It is possible that this ought to be <i>to provide for</i> .			
Peçach (פֶּסַח) [pronounced <i>PEH-sahkh</i> ]	<i>Passover; sacrifice of Passover; animal victim of the Passover; festival of the Passover; exemption; offering</i>	masculine singular noun	Strong's #6453 BDB #820
Treasury of Scriptural Knowledge: <i>This word comes from the Hebrew verb pasach, to pass, to leap or skip over.</i> <sup>27</sup>			
lâmed (ל) [pronounced <i>l'</i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
‘Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #430 BDB #43

**Translation:** ...you will observe the Passover to Y<sup>e</sup>howah your Elohim,... What I believe to be the most important and the most fundamental festival observed by the Jews is the Passover, which is all about Jesus Christ dying for our sins, and God passing over us for judgment because of the offering of our Lord.

The Passover *was* related directly to the 10<sup>th</sup> and final plague that God brought upon Egypt, though Moses.

### The Ten Plagues (from Ron Daniel)

- The water of the Nile was turned to blood.
- Frogs covered the land.
- Gnats swarmed everywhere.
- Insects infested everything.
- Pestilence killed the Egyptians' livestock.
- Boils broke out upon them.
- Hail and fire rained down.
- Locusts ate everything.
- Darkness covered the land.
- Death of the firstborn.

<sup>27</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Deut. 16:1.

An important consideration is, God performs signs and miracles appropriate to His audience. He needed for all the Hebrews and all of the Egyptians to understand what was going on, and that each plague came from the God of the sons of Israel. So, you will note that each and every plague affected each and every Egyptian, but the Israelites were spared. This should be known by the Egyptians and by the sons of Israel.

List from [Ron Daniel](#); accessed June 17, 2016.

## Chapter Outline

## Charts, Graphics and Short Doctrines

1Cor. 5:7–8 **Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed. Let us therefore celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth. (ESV)**

Ex. 12:1–6 The LORD said to Moses and Aaron in the land of Egypt, "This month shall be for you the beginning of months. It shall be the first month of the year for you. Tell all the congregation of Israel that on the tenth day of this month every man shall take a lamb according to their fathers' houses, a lamb for a household. And if the household is too small for a lamb, then he and his nearest neighbor shall take according to the number of persons; according to what each can eat you shall make your count for the lamb. Your lamb shall be without blemish, a male a year old. You may take it from the sheep or from the goats, and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs at twilight.

Ex. 12:7–11 "Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. They shall eat the flesh that night, roasted on the fire; with unleavened bread and bitter herbs they shall eat it. Do not eat any of it raw or boiled in water, but roasted, its head with its legs and its inner parts. And you shall let none of it remain until the morning; anything that remains until the morning you shall burn. In this manner you shall eat it: with your belt fastened, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the LORD's Passover.

Ex. 12:12–13 "For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the LORD. The blood shall be a sign for you, on the houses where you are. And when I see the blood, I will pass over you, and no plague will befall you to destroy you, when I strike the land of Egypt.

Ex. 12:14–17 "This day shall be for you a memorial day, and you shall keep it as a feast to the LORD; throughout your generations, as a statute forever, you shall keep it as a feast. Seven days you shall eat unleavened bread. On the first day you shall remove leaven out of your houses, for if anyone eats what is leavened, from the first day until the seventh day, that person shall be cut off from Israel. On the first day you shall hold a holy assembly, and on the seventh day a holy assembly. No work shall be done on those days. But what everyone needs to eat, that alone may be prepared by you. And you shall observe the Feast of Unleavened Bread, for on this very day I brought your hosts out of the land of Egypt. Therefore you shall observe this day, throughout your generations, as a statute forever.

Ex. 12:18–20 "In the first month, from the fourteenth day of the month at evening, you shall eat unleavened bread until the twenty-first day of the month at evening. For seven days no leaven is to be found in your houses. If anyone eats what is leavened, that person will be cut off from the congregation of Israel, whether he is a sojourner or a native of the land. You shall eat nothing leavened; in all your dwelling places you shall eat unleavened bread."

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Ex. 12:21–24 Then Moses called all the elders of Israel and said to them, "Go and select lambs for yourselves according to your clans, and kill the Passover lamb. Take a bunch of hyssop and dip it in the blood that is in the basin, and touch the lintel and the two doorposts with the blood that is in the basin. None of you shall go out of the door of his house until the morning. For the LORD will pass through to strike the Egyptians, and when he sees the blood on the lintel and on the two doorposts, the LORD will pass over the door and will not allow the destroyer to enter your houses to strike you. You shall observe this rite as a statute for you and for your sons forever."

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Ex. 12:25–27 "And when you come to the land that the LORD will give you, as he has promised, you shall keep this service. And when your children say to you, 'What do you mean by this service?' you shall say, 'It is the sacrifice of the LORD's Passover, for he passed over the houses of the people of Israel in Egypt, when he struck the Egyptians but spared our houses.'" And the people bowed their heads and worshiped.

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Ex. 12:28–29 Then the people of Israel went and did so; as the LORD had commanded Moses and Aaron, so they did. At midnight the LORD struck down all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of the livestock.

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Ex. 12:30–32 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 someone was not dead. Then he summoned Moses and Aaron by night and said, "Up, go out from among my people, both you and the people of Israel; and go, serve the LORD, as you have said. Take your flocks and your herds, as you have said, and be gone, and bless me also!"

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Ex. 12:33–36 The Egyptians were urgent with the people to send them out of the land in haste. For they said, "We shall all be dead." So the people took their dough before it was leavened, their kneading bowls being bound up in their cloaks on their shoulders. The people of Israel had also done as Moses told them, for they had asked the Egyptians for silver and gold jewelry and for clothing. And the LORD had given the people favor in the sight of the Egyptians, so that they let them have what they asked. Thus they plundered the Egyptians.

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Ex. 12:37–38 And the people of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides women and children. A mixed multitude also went up with them, and very much livestock, both flocks and herds.

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Ex. 12:39–42 And they baked unleavened cakes of the dough that they had brought out of Egypt, for it was not leavened, because they were thrust out of Egypt and could not wait, nor had they prepared any provisions for themselves. The time that the people of Israel lived in Egypt was 430 years. At the end of 430 years, on that very day, all the hosts of the LORD went out from the land of Egypt. It was a night of watching by the LORD, to bring them out of the land of Egypt; so this same night is a night of watching kept to the LORD by all the people of Israel throughout their generations.

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Ex. 12:43–45 And the LORD said to Moses and Aaron, "This is the statute of the Passover: no foreigner shall eat of it, but every slave that is bought for money may eat of it after you have circumcised him. No foreigner or hired worker may eat of it."

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Ex. 12:46–49 It shall be eaten in one house; you shall not take any of the flesh outside the house, and you shall not break any of its bones. All the congregation of Israel shall keep it. If a stranger shall sojourn with you and would keep the Passover to the LORD, let all his males be circumcised. Then he may come near and keep it; he shall be as a native of the land. But no uncircumcised person shall eat of it. There shall be one law for the native and for the stranger who sojourns among you."

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Ex. 12:50–51 All the people of Israel did just as the LORD commanded Moses and Aaron. And on that very day the LORD brought the people of Israel out of the land of Egypt by their hosts. (ESV)

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## The Passover and Jesus Dying for Our Sins (Commentators)

Guzik: *Prophetically, the feast of Passover clearly presents Jesus as our Passover (1Cor. 5:7), the Lamb of God who was sacrificed, and whose blood was received and applied, so the wrath of God would pass over us.*<sup>28</sup>

The College Press Bible Study: *The feast's name and its implications are obvious from Ex. 12:21–28. Our Paschal Lamb, Christ, has been sacrificed and we, too, have been redeemed from bondage and slavery.*<sup>29</sup>

Treasury of Scriptural Knowledge: *The destroying angel passed over the houses marked with the blood of the Paschal Lamb, so the wrath of God passes over those whose souls sprinkled with the blood of Christ. 1Cor. 5:7. As the paschal lamb was killed before Israel was delivered, so by the death of Christ, we have redemption through his blood. It was killed before the tables of the law were delivered to Moses, or Aaron's sacrifices were enjoined; thus deliverance comes to men, not by the works of the law, but by the only true passover, the Lamb of God. Rom. 3:25. Heb. 9:14. It was killed the first month of the year, which prefigured that Christ should suffer death in that month. John 18:28. it was killed in the evening. Ex. 12:6. Christ suffered at that time of the day. Matt. 27:46. Heb. 1:2. At even the sun sets; at Christ's passion, universal darkness was upon the whole earth. The passover was roasted with fire, denoting the sharp and dreadful pains that Christ should suffer, not only from men, but God also. It was to be eaten with bitter herbs, Ex. 12:8; not only to put them in remembrance of their bitter bondage in Egypt, but also to testify our mortification to sin, and readiness to undergo afflictions for Christ, Col. 1:24; and likewise to teach us the absolute necessity of true repentance in all that would profitably feed by faith on Christ, the true paschal lamb.*<sup>30</sup>

L. M. Grant: *The Passover, held in the first month of the year, was to celebrate Israel's deliverance from Egypt (v.1), but more importantly, to look forward to the death of the Lord Jesus -- "Christ our Passover.... sacrificed for us" (1Corinthians 5:7). Of course, Israel did not understand that spiritual significance, but God did.*<sup>31</sup>

Dr. Joe Temple: *[Even] though we see in these three feasts these significances, it is not to suggest to you that the children of Israel saw such a significance in them. The reason that we call your attention to that is oftentimes when we attempt to point out the spiritual significance of Old Testament passages of Scripture, individuals will say, "Do you mean to say the Israelites knew that?" No. the Israelites did not realize the significance that we are suggesting to you because the Holy Spirit has pointed out this significance after the New Testament was written and after the Holy Spirit came to earth.*<sup>32</sup>

Clearly, there are many parallels between the Passover Lamb and the offering of Jesus Christ on our behalf. This is what is known as a *type*; the Passover Lamb is the type, and it represents Jesus Christ, its *antitype*. These parallels are listed in the book of **Exodus** ([HTML](#)) ([PDF](#)) ([WPD](#)) (chapter 12).

You may find the following studies interesting:

The **Chart of Jesus in the Old and New Testaments** ([HTML](#)) ([PDF](#)) ([WPD](#))  
and **Jesus in the Old Testament** ([HTML](#)) ([PDF](#)) ([WPD](#)).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Pulpit Commentary went into such great detail, that it seemed necessary to have its own doctrine here.

## The Passover is the Type/Christ is the Antitype (The Pulpit Commentary)

I. ISRAEL'S PASSOVER HAS ITS ANTITYPE IN CHRIST. So argues the apostle, in 1Cor. 5:7, "Christ our

<sup>28</sup> David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; Deut. 16:1–2.

<sup>29</sup> *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; Deut. 16:1–8 (commentary).

<sup>30</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Deut. 16:1.

<sup>31</sup> From <http://www.studylight.org/commentaries/lmg/deuteronomy-16.html> accessed June 17, 2016.

<sup>32</sup> From <http://www.livingbiblestudies.org/study/JT34/017.html> accessed June 17, 2016.



## The Passover is the Type/Christ is the Antitype (The Pulpit Commentary)

Passover is sacrificed for us." We cannot but feel here the wondrous condescension of our God in permitting us to look at aught so sublime as the sacrifice of his dear Son, through the means of aught so humble as the Paschal lamb. Yet it is an infinite mercy that, whatever might so help the conceptions of his children then, and whatever may so aid them now, the Great Father does not disdain to use.

1. The Lord Jesus Christ is our Sacrificial Lamb; so John 1:29; 1Peter 1:18, 1Peter 1:19. He is spoken of as "the Lamb slain from the foundation of the world," and is beheld, in the Apocalypse, "a Lamb as it had been slain." He, too, is "without blemish." He was "without sin." In him alone is the ideal of a perfect sacrifice found.
2. The Passover was to be killed without breaking a bone thereof. This was fulfilled in Christ, that men might be aided in seeing the fulfillment of the type, through the close analogy of the treatment; and because "God would permit no dishonor to be done to the body of Christ, after the atoning act was complete" (Halley).
3. The blood of the first Paschal lamb was to be sprinkled on the posts of the doors, signifying that there must be the actual acceptance and application of the atoning blood, and that through the atoning blood so applied we are saved.
4. In the first instance, the lamb was offered without the intervention of a priest. So that, though priesthood was afterwards instituted for a time for educational purposes (Gal. 3:1–29.), yet the priest was in no wise necessary to ensure men's acceptance with God.
5. The flesh was to be eaten, in token of fellowship. It was thus "the most perfect of peace offerings," symbolizing and typifying communion with God on the ground of the atoning blood. In all these respects, how very far does the Christian Antitype surpass the Jewish type? Devout hearts may and do love to linger long in meditation on a theme so touching and Divine!

### II. CHRISTIANS HAVE THEM PASSOVER FEAST.

1. Where. Here we may be permitted to point out a distinction, which, though obvious enough at first mention thereof, yet is so far lost sight of in some directions, as to lead to serious error. In later times, though the lamb was slain at an altar, yet the feast thereon was at a table. So in heathen sacrifices too, the victim was slain at an altar, the sacrificial feast was at a table. Hence, analogy suggests that the spot where the Victim is slain should be called the altar, but that the sacrificial feast should be at a table. The writer of the Epistle to the Hebrews says, "We have an altar, whereof they have no right to eat which serve the tabernacle." The altar here meant is the cross on which the Savior died. Besides, it is only on the theory that the sacrifice is actually repeated at Holy Communion, that there can be any possible warrant for calling the Lord's table an altar. But this theory is absolutely negated by the statements in Heb. 10:10–14. The Victim was offered once for all on an altar, even the cross; but we partake at the Lord's table, of the sacrificial feast.
2. What is the meaning of the feast.
  - 1) It is a standing historical declaration of the offering of God's one Great Sacrifice for the sins of the whole world. "Ye do show the Lord's death." It is declaration of the historic fact on the part of those to whom that fact is full of richest and most wondrous meaning. For it is the divinest expression of righteousness and of love that the world has ever known.
  - 2) This sacrificial feast is the expression also of a sublime fact on the earthward side, viz. that by virtue of the redeeming efficacy thus continuously proclaimed, there has been formed a new commonwealth of Israel, to which belongs the freedom, immunity, and honor of a kingdom of God (see Ephesians it.).
  - 3) It also seals a fellowship—a fellowship of redeemed souls, who have been bought with a price, and transferred from the kingdom of Satan to that of God's dear Son; in which they are raised up together and made to sit together in heavenly places in Christ Jesus, having here below a union of hearts which will be perfected in an unseen state. This fellowship is openly sealed by their taking of one bread and drinking one cup.
  - 4) It is a joint pledge of loyalty to the Church's Head and Lord; in renewing their remembrance of his love to them, they seal afresh their pledge of love and allegiance in him. Hence the Lord's Supper came to be called sacramentum, the Church's military oath of obedience to her Great Commander.

## The Passover is the Type/Christ is the Antitype (The Pulpit Commentary)

- 5) It is a service of thanksgiving. Hence it came to be called the Eucharist. The Passover feast was a grateful recall of a mighty deliverance. So is the Christian feast.
- 6) It is a declaration of hope and expectancy. "Ye do show the Lord's death till he come." Believers in Israel were expecting Canaan. We are waiting for the Son of God from heaven to bring us to our heavenly rest (Heb. 4:1–16.).
3. How should the Christian feast be kept? i.e. in what spirit? (cf. 1Cor. 5:7, 1Cor. 5:8). Three or four suggestions will embody the chief hints hereon thrown out in the written Word.
  - 1) The Passover was to be eaten with unleavened bread. All leaven was to be put away. So are believers to keep the feast with the unleavened bread of sincerity and of truth. They are "to examine themselves," and so to eat of that bread and drink of that cup. "As the scrupulous Israelites searched with lighted candles every hidden corner and dark recess of their houses for any latent particle of leaven, so let our language be, 'Search me, O God, and know my heart,' etc." (Bush).
  - 2) It was to be eaten with bitter herbs, partly as in remembrance of the hard bondage and bitter sorrows of Egypt, and partly as shadowing forth the need of penitence for sin. We should mingle with our thanksgiving "penitential tears"— "And with our joy for pardoned guilt, Mourn that we pierced the Lord."
  - 3) It was to be eaten in a standing posture, as if ready to depart at a moment's warning. Even so we, as we gather round the sacramental board, are but on pilgrimage. We halt awhile to refresh us by the way, but we have, soon as our celebration-day is over, to renew our march in the desert, and to resume the toil and fight. We have not yet come to the rest and inheritance the Lord hath promised to give us.
  - 4) The Apostle Paul says, "Let us keep the feast, not with the leaven of malice," etc; i.e. not with any ill feeling harbored in the soul, nor with ill actions practiced in the life. For it is not only as so much evil in the individual that Paul there regards the κακία and πονηρία, but as so much pervasive leaven in the Church, that, if not cast out, will be its bane, yea, even its ruin (see 1Cor. 10:16, 1Cor. 10:17). We should therefore cultivate always, and specially bring to the table of the Lord, a spirit of loving fellowship. So strongly did the early Christians feel this, that they were wont to ask of each other the mutual forgiveness of injuries before observing the sacred feast. And that same spirit of love, so specially incumbent then, should be the prevailing habit of soul with believers towards each other. For are not all redeemed by the same precious blood? Are not all members of one family? If our God loves us so much, in spite of our sins, as to own us as his, should not that shame us into a loving regard for each other in spite of our faults? With one Savior, one salvation, one faith, one baptism, one hope, one home, well may we strive to keep the unity of the Spirit in the bond of peace, and to cultivate, in the fellowship of believers at the table of the Lord, the same spirit which alone will pervade the higher fellowship of heaven.

*The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Deut. 16:1–8.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We read in 1Cor. 5:6–8 **Your boasting is not good. Do you not know that a little leaven leavens the whole lump? Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed. Let us therefore celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth.** Paul is not calling for a reinstatement of the Passover observance, but for believers to separate from boasting, malice and evil. The offering of various animals looked forward to Jesus Christ; so we do not return to them after the LORD has been crucified. Heb. 9:11–15 **But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) He entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption. For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the**

purification of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God. Therefore He is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant. The offering of our Lord is clearly a one-time affair: Heb. 9:24–26 For Christ has entered, not into holy places made with hands, which are copies of the true things, but into heaven itself, now to appear in the presence of God on our behalf. Nor was it to offer Himself repeatedly, as the high priest enters the holy places every year with blood not his own, for then He would have had to suffer repeatedly since the foundation of the world. But as it is, He has appeared once for all at the end of the ages to put away sin by the sacrifice of Himself. (All ESV; capitalized)

Deuteronomy 16:1c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
chôdesh (חדש) [pronounced <i>KHOH-desh</i> ]	<i>new moon, month; monthly; first day of the month</i>	masculine singular construct	Strong's #2320 BDB #294
'âbîyb (אביב) [pronounced <i>aw-BEEB</i> ]	<i>fresh, young ears [of barley, corn]; the month of ear-forming, of greening of crop, of growing green Abib, the month of exodus and Passover (March or April), [the month of] Abib; transliterated Abib</i>	masculine singular noun	Strong's #24 BDB #1
yâtsâ' (יצא) [pronounced <i>yaw-TZAWH</i> ]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out [of money]; to put forth, to lay out, to exact; to promulgate; to produce</i>	3 <sup>rd</sup> person masculine singular, Hiphil perfect with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #3318 BDB #422
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #430 BDB #43
min (מן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
Mits <sup>e</sup> rayim (מצרים) [pronounced <i>mits-RAH-yim</i> ]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

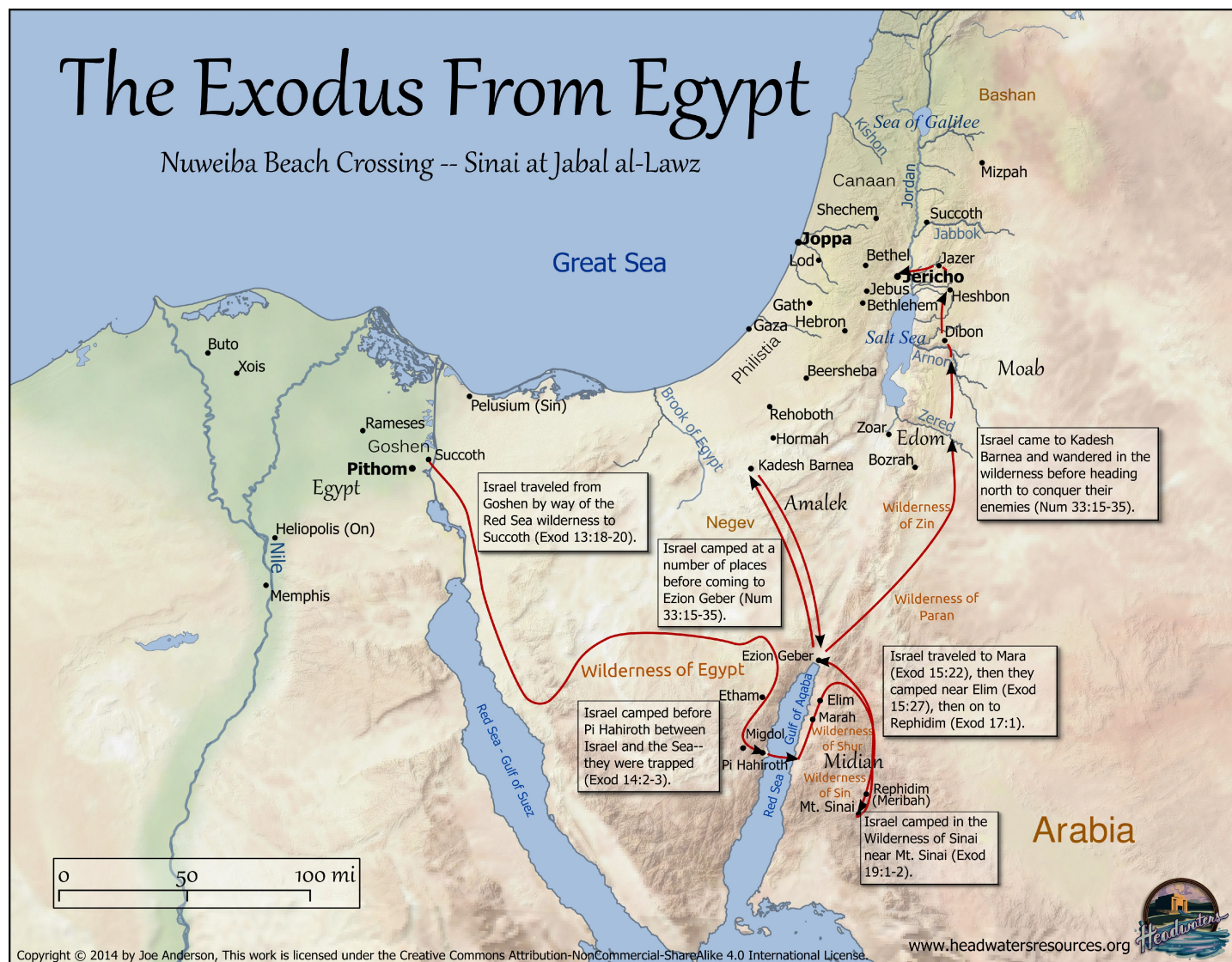


## Deuteronomy 16:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lay <sup>l</sup> âh (לַיְלִיל) [pronounced LAY-law]	<i>night; nightly, at night, in the night, during the night, by night</i>	masculine singular noun; this word can take on adverbial qualities	Strong's #3915 BDB #538

**Translation:** ...for [it was] during the month of Abib, [that] Y<sup>e</sup>howah your Elohim brought you out of Egypt at night. There are often a pairing of meanings given to this and that type found in the Old Testament. The Passover was given a specific stated understanding to the Jews who observed it; but in the New Testament, it became clear that all of these festivals had another meaning.

**The Exodus from Egypt** (a map); from [atozmomm.com](http://atozmomm.com); accessed June 20, 2016. There are many excellent maps to be found which follow the route of Moses and the people of Israel.



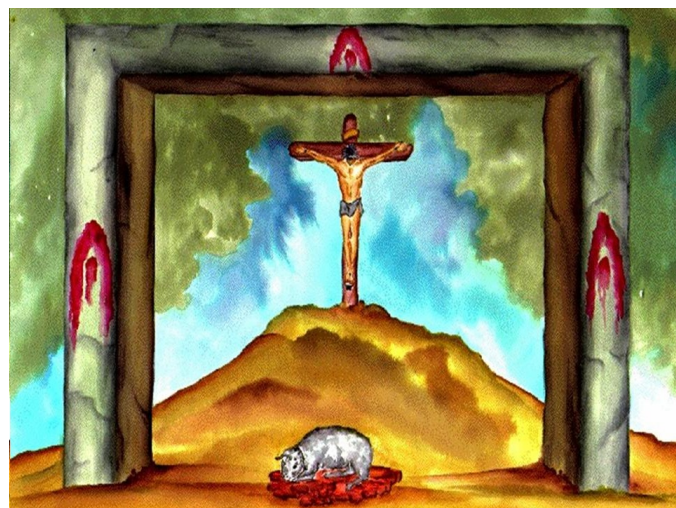
Throughout the Bible, in many verses, there is often an additional phrase or a descriptor that is easy to pass over (so to speak). Here, we have the phrase *by night*. This is a single word, and a word that would be easy to simply include in the translation, and then move on to the next verse.

The Passover is all about the judgment of the Lord Jesus Christ for our sins; and God brought a thick darkness over Golgotha while that was taking place. God would not allow anyone to be able to see the face of our Lord and our sins were poured upon Him.

This also portrays the darkness of sin, as opposed to the light of God.

**The Passover** (a graphic); from [The Brothers of John the Steadfast website](#); accessed May 29, 2016.

The Pharaoh of Egypt, during the time of the exodus, had hardened his heart several times, refusing to allow the sons of Israel, slaves of Egypt, to leave. God brought plague after plague upon Egypt, each one more dramatic and harmful than the previous one. The final plague was the death of all of the firstborn of Egypt. This occurred in the middle of the night. The only way a household could keep their firstborn from being killed by God was to sacrifice a lamb and slap



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e of the lamb's blood on the door posts and on the door header (which would drip to the ground below), and God would *pass over* that home and not harm the firstborn. The blood of the lamb symbolizes the bleeding from the hands, feet and head of our Lord as He hung from the cross. Now it came about at midnight that Y<sup>e</sup>howah struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of cattle. And Pharaoh arose in the night, he and all his servants and all the Egyptians; and there was a great cry in Egypt, for there was no home where there was not someone dead. Then he called for Moses and Aaron at night and said, "Rise up, get out from among my people, both you and the sons of Israel, and go serve Y<sup>e</sup>howah, as you have said." (Ex. 12:29–31).

**The Passover and the Blood of Jesus, Our Passover Lamb** (a graphic); from [gbcdecatur.org](#); accessed May 29, 2016.

Looking forward, Jesus became our Passover for us (1Cor. 5:7). He is the Lamb, spotless and without blemish, given in sacrifice on our behalf (1Peter 1:19).

I found two versions by Wenstrom; a much shorter version is linked below.

### Wenstrom's Doctrine of the Passover

- I. Definition and Description
  - A. Passover is one of 7 Feasts of Israel.
  - B. The 23<sup>rd</sup> chapter of the book of Leviticus gives us an account of the 7 Great Feasts of the Lord.
  - C. They were a prophecy and foreshadowing of future events, part of which have been fulfilled, and part are yet to be.
  - D. They are the "shadow of things to come," of which Christ is the "body" or substance (Col. 2:16-17).
  - E. They were "holy convocations" of the people.



## Wenstrom's Doctrine of the Passover

- F. They were instituted by the Lord.
  - G. The people had no say in the matter.
  - H. God promised that if the males went up at the appointed time to Jerusalem to keep these Feasts, He would look after their families.
  - I. When the people became legalistic and arrogant, the Lord said, "I hate your new moons and your appointed feasts; they have become a burden to Me. I am weary of bearing them" (Isa. 1:14).
  - J. Therefore Jesus called them the "feasts of the Jews," rather than the "feasts of the Lord."
  - K. The "feasts of the Lord" are 7 in number.
  - L. If we include the Sabbath there are 8.
  - M. But the Sabbath stands by itself.
  - N. It was to be observed "weekly," the other feasts "annually."
  - O. The Sabbath was to be observed at "home," the other feasts at "Jerusalem."
  - P. The 7 Feasts may be divided into 2 sections of 4 and 3.
  - Q. The 1st section includes the following feasts:
    1. Passover
    2. Unleavened Bread
    3. First-Fruits
  - R. Pentecost; then there was an interval of 4 months followed by the 2nd section includes the following feasts:
    1. Trumpets
    2. Atonement
    3. Tabernacles
  - S. The 3 Great Festivals were the following:
    1. Passover
    2. Pentecost
    3. Tabernacles
  - T. They extended from the 14<sup>th</sup> day of the 1<sup>st</sup> month (Nisan) to the 22<sup>nd</sup> day of the 7<sup>th</sup> month Tishri or Ethanim.
  - U. These 7 Feasts were given to only given to Israel to be observed and not the Church.
  - V. They do however dispensational implications since they mark God's timetable with reference to human history.
  - W. Each of these 7 Feasts were designed in eternity past to be literally fulfilled by our Lord and Savior Jesus Christ.
  - X. They speak of Lord Jesus Christ's intervention into human history.
  - Y. The following Feasts were literally fulfilled by the Lord Jesus Christ during the dispensation of the hypostatic union:
    1. Passover: His voluntary substitutionary spiritual death on the cross in April of 30 A.D.
    2. Unleavened Bread: His impeccability as a Person.
  - Z. Pentecost was literally fulfilled when the Baptism of the Spirit took place in June of 30 A.D. which marked the beginning of the Church Age.
  - AA. The following Feasts are eschatological in nature and thus have yet to be literally fulfilled:
    1. Trumpets: Rapture or exit-resurrection of the Church terminating the Church Age.
    2. Atonement: 2<sup>nd</sup> Advent of Christ ending the Tribulation dispensation.
    3. Tabernacles: Millennial Reign of Christ on planet earth.
- II. Vocabulary
- A. Peçach (פֶּסַח) [pronounced *PEH-sahkh*], which means *Passover; sacrifice of Passover; animal victim of the Passover; festival of the Passover; exemption; offering*. Strong's #6453 BDB #820.
  - B. Pascha (πάσχα) [pronounced *PAHS-khah*], which means, 1) *the paschal sacrifice (which was accustomed to be offered for the people's deliverance of old from Egypt); 2) the paschal lamb, i.e. the lamb the Israelites were accustomed to slay and eat on the fourteenth day of the month of Nisan (the first month of their year) in memory of the day on which their fathers, preparing to depart from Egypt, were bidden by God to slay and eat a lamb, and to sprinkle their door posts with its blood,*

## Wenstrom's Doctrine of the Passover

*that the destroying angel, seeing the blood, might pass over their dwellings; Christ crucified is likened to the slain paschal lamb; 3) the paschal supper; 4) the paschal feast, the feast of the Passover, extending from the 14th to the 20th day of the month Nisan. Thayer Definitions. Strong's #3957.*

III. Documentation: Leviticus 23:4-5 1Corinthians 5:7

IV. Feast

- A. Passover and the feast of Unleavened Bread as a unit constituted the most important of the 3 great annual feasts or festivals of Israel.
- B. It was indifferently called the feast of the Passover and the feast of Unleavened Bread, but where the object was to mark the distinction between the Passover as a sacrifice and as a feast following the sacrifice, the latter was designated the feast of Unleavened Bread (Lev. 23:5-6).
- C. The Passover is documented in Exodus 12 and Leviticus 23.
- D. The Hebrew word pesah (from pasah, to "leap over," figuratively to "spare, show mercy") denotes:
  1. an overstepping
  2. the paschal sacrifice by virtue of which the passing over was effected (Ex. 12:21, 27, 48; 2Chron. 30:15).
- E. The paschal meal was on the evening of the 14<sup>th</sup> day of Nisan (post-exilic; Abib, exilic), and the 7 days following are called the Feast of Unleavened Bread (Lev. 23:5-6)., hence the expression "the morrow of the Passover" for the 15<sup>th</sup> day of Nisan (Num. 33:3; Josh. 5:11).
- F. The whole feast, including the paschal eve, is called the festival of Unleavened Bread (Ex. 23:15; Lev. 23:6; Ezra 6:22; Luke 22:1, 7; Acts 12:3; 20:6); but the simple name "Passover" (Hebrew: pesah) is the one commonly used by the Jews to the present day for the festival of Unleavened Bread (2Chron. 30:15; 35:1, 11; Mark 14:1; Greek: pascha).
- G. The Passover commemorated the final plague in Egypt in which the 1st born of the Egyptians died, but the Israelites were spared by the blood on the doorposts and lintel (Ex. 12:11, 21, 27, 43, 48).
- H. Thereafter the event was observed as a feast to the Lord (12:14).
- I. The 2<sup>nd</sup> Passover was observed in the wilderness of Sinai (Num. 9:1-5).
- J. The Passover marked the birth of Israel as a Client Nation to God (Ex. 12:2) and was to be observed by them forever as a memorial.
- K. It was observed in the 1st month (Abib; Deut. 16:1; the 1st month is called Nisan in post-exilic times: Neh. 2:1; Esther 3:7) on the 14<sup>th</sup> day at twilight between 3-6pm (Lev. 23:5).
- L. The head of every Jewish family chose a male lamb without blemish on the 10<sup>th</sup> Abib (Ex. 12:31 1 Pet. 1:18- 19) and killing it on the 14<sup>th</sup> Abib (12:6) with none of its bones broken (literally fulfilled at the cross by Christ).
- M. The lamb typified the humanity of Christ in hypostatic union Who was proclaimed by John the Baptist as "the lamb of God" (John 1:29).
- N. The blood was to be sprinkled on the doorposts and lintel of the house with hyssop (typifying the sinner being cleansed from sin through faith alone in Christ alone since hyssop was a symbol of purification), so that when the Lord passed over that night and saw the blood He would spare the firstborn in the house.
- O. The lamb was to be roasted and served up whole (portraying the perfect obedience of Christ to the Father's plan for the Incarnation which was the cross), and eaten with unleavened bread (typifying the impeccability of the humanity of Christ in hypostatic union) and bitter herbs (portraying the bitterness of slavery in Egypt), and none of it left until the morning.
- P. Those who ate of it were to do so with their loins girded, their shoes on their feet, and their staff in their hand, ready to leave Egypt (Ex. 12:8-11).
- Q. Neither the uncircumcised person nor the hired servant could eat (Ex. 12:48).
- R. The shedding of the blood of the lamb typified the substitutionary spiritual death of the humanity of Christ which was to take place approximately 1400 years later at Calvary.
- S. The application of the blood of the animal to the doorposts and lintel demonstrated the Jew's faith in the yet future work of the coming Messiah on the cross thus portraying faith alone in Christ alone.
- T. The unblemished lamb typified the impeccability of the humanity of Christ in hypostatic union.

## Wenstrom's Doctrine of the Passover

- U. The historical Personage of our Lord and Savior Jesus Christ is our literal Passover (1 Cor. 5:7).
  - V. Egypt typified the cosmic system of Satan and eschatologically, the world during the Tribulation period.
  - W. This night was followed by 7 days in which unleavened bread was eaten (Ex. 34:18-19; Lev. 23:6; cf. Ex. 12:31-34).
  - X. For this reason the NT speaks of the entire season as the "days of unleavened bread" (Acts 12:3; Luke 22:1).
  - Y. The unleavened bread typifies the impeccability of the humanity of Christ in hypostatic union.
  - Z. The Passover was given to Israel by the Lord under the Ritual Plan of God and is not applicable here in the Church where the only ritual to be observed is the Lord's Supper which is derived from the Passover meal.
- V. First Passover
- A. In order to fully understand the Lord's Supper and why it was instituted by the Lord Jesus Christ for the Church to observe, we must first take a look at the Jewish Passover which our Lord Himself observed as a Jew.
  - B. The first Passover took place April 14, 1441 B. C. (Ex. 12:1-14; Lev. 23:5).
  - C. The first month of the year, Nisan, represents the beginning of life.
  - D. Our Lord died and rose from the dead in the month of Nisan.
  - E. Passover was to represent Israel's deliverance by the Lord from the slavery of Egypt, but more importantly it represented our Lord's death on the cross and was to be a memorial of man's redemption accomplished by the Lord Jesus Christ on the cross.
  - F. The Passover taught the Jews by the sacrifice of an innocent lamb without spot or blemish which portrays Christ and what He would in the future do for them.
  - G. He would purchase the entire human race out of the slave market of sin-Redemption.
  - H. He would make the payment for sins and satisfy the justice of God-Propitiation.
  - I. He would reconcile God with man, therefore, making peace between the two-Reconciliation.
  - J. The Passover was to be observed on the 1st month of the Jewish year (Ex. 12:1-2).
  - K. Jewish Calendar Year:
    1. Abibi or Nisan (March/April)
    2. Zif or Iyyar (April/May)
    3. Sivan (May/June)
    4. Tammuz (June/July)
    5. Ab (July/August)
    6. Elul (August/September)
    7. Ethanim or Tishri (September/October)
    8. Bul or Marheshvan (October/November)
    9. Kisleb (November/December)
    10. Tebeth (December/January)
    11. Shebat (January/February)
    12. Adar (February/March)
- VI. The Protocol for the Passover
- A. Exodus 12:3-4:
    1. Each household was commanded by God to have a lamb.
    2. Each person in Israel had to take part in the Passover in order to avoid the coming judgement of
    3. The first-born in every household of Egypt was to be slain if there was not blood from the sacrificed lamb on the doorposts.
    4. The blood spoke of Christ's spiritual death on the cross which would be the payment for sins.
    5. Putting blood on the doorposts was to have faith in Christ and His future work on the cross.
  - B. Exodus 12:5:
    1. The lamb was to be perfect as our Lord would be in His humanity (Ex. 12:5a).
    2. The unblemished lamb represented our Lord Jesus Christ's perfect sinless humanity (Heb.

## Wenstrom's Doctrine of the Passover

9:14; 1Peter 1:18-19).

- C. Exodus 12:6:
1. The lamb was to be sacrificed on the 14<sup>th</sup> day of the month of Nisan at twilight (Ex. 12:6).
  2. The Lord Jesus Christ fulfilled this completely when He died on the fourteenth of Nisan, 30 A. D.
- D. Exodus 12:7:
1. The some of the blood was to be put on the two doorposts and on the lintel of the house.
  2. The blood on the doorposts and lintel protected the household from God killing the first-born in the family.
  3. It represents Christ's redemptive work protecting the believer from the judgement of God which will come upon all those who will not believe in Christ.
- E. Exodus 12:8:
1. The flesh they were to eat that night, roasted with fire, and it was to be eaten with unleavened bread and bitter herbs.
  2. The bitter herbs represented the bitterness of slavery in Egypt.
  3. The believer in Christ is no longer a slave in the world but has been set free by Christ to serve Him.
  4. The unleavened bread represents the impeccability of the humanity of Christ who gave Himself for us.
- F. Exodus 12:9:
1. It was not to be eaten raw or boiled at all in water.
  2. It was not to be eaten raw because it spoke of the judgement of sin in human lives, and this requires sacrifice and the fire of judgement.
  3. It could not be boiled in water because this means that we must trust Christ alone.
- G. Exodus 12:10:
1. None of the animal was to be left over until morning.
  2. Whatever was left over was to be burned with fire.
  3. Everything was about the sacrifice was to be roasted with fire because fire spoke of judgment.
- H. Exodus 12:12-13:
1. Egypt represents the world which God will judge during the Tribulational period.
  2. The Church Age believer avoids this judgement when he believes in Christ, our Passover here in the Church Age (1Cor. 5:7).
- I. Exodus 12:14:
1. The Lord commanded Israel to observe the Passover forever.
- J. Exodus 12:15:
1. Leaven was not to be found in the house.
  2. Leaven is a substance such as yeast that is used to produce fermentation in dough.
  3. It produces a gas that lightens dough or batter.
  4. Leaven in the word of God speaks of evil (1Cor. 5:6b-8; Gal. 5:9).
  5. Evil is anything that denies the grace of God such as legalism.
  6. The person with leaven in their house represented someone who adds works to salvation, and therefore, tramples on the Work of Christ and refuses the grace of God.
  7. Grace is God's unmerited favor towards man.
  8. It is extended to us based upon His justice being satisfied at the cross by Christ's spiritual death.
- K. Exodus 12:16:
1. The assembling of the people on the first and seventh day of the month was significant in that it spoke of our Lord's resurrection from the dead on the first day of the week.
- L. Exodus 12:17-21:
1. The Lord commanded Israel to observe the Feast of Unleavened Bread (Ex. 12:17-21).
  2. The Lord's supper was instituted during the Feast of Unleavened Bread when the Passover

## Wenstrom's Doctrine of the Passover

- lamb was to be sacrificed (Mark 14:12; Luke 22:7).
3. The house where the Passover was to be kept had to be prepared (Luke 22:8).
  4. The preparation of the house meant making sure that there was no leaven in the house and that it was clean and sterilized.
  5. Leaven in the Bible represents evil (Matt. 16:6; Gal. 5:9; 1 Cor. 5:7-8).
  6. Leaven is yeast used to make bread rise and is found in bread, cakes and cookies.
  7. All leaven was to be burned in the fire which spoke of God's judgement of all evil.
  8. Passover was to be a joyful time for Israel because it brought to remembrance the Lord's delivering her out of the bondage of Egypt.
  9. In the same way, the Church Age believer should be joyful in observing the Lord's Supper since it brought to remembrance His eternal sacrifice on the cross of Calvary two thousand years ago.
- M. Exodus 12:22-23:
1. There would be death for the household without the blood on the doorposts and the lintel.
  2. If there was no blood on the doorposts, the first-born child of the family would be slain by the destroyer sent by the Lord.
  3. The blood on the doorposts signified faith in the future sacrifice of Christ on the cross when He would die spiritually for the sins of the whole world.
  4. This event was to be observed in Israel forever as commanded by the Lord.
  5. The story of the Passover was to be told by the parents in Israel to their children.
  6. The Passover was to be observe when they arrived in the Land of Canaan which God had promised them.
  7. It was to bring into remembrance all that the Lord had done for the children of Israel when He brought them out of the slavery of Egypt and to Pharaoh.
- VII. Passover in the Orthodox Jewish Home
- A. Preparation for the Passover:
1. The Passover takes quite a bit of preparation.
  2. Our Lord told His disciples to prepare the Passover meal on the night He was to be betrayed (Matt. 26:17-20).
- B. No leaven in the house:
1. The house must be free of all leaven in order for the Passover to take place there.
  2. Leaven represents sin and evil in the Bible (Gal. 5:9; Matt. 16:6; 1Cor. 5:7-8).
  3. Leaven is yeast used to make bread rise.
  4. The Jews had to get rid of all leaven in their homes.
  5. There could be no yeast and the leaven was to be burnt with fire which represents the judgement of sin.
  6. 1Cor. 5:7 speaks of cleaning out the "old leaven" which refers to the principle of rebound.
  7. We are to celebrate the Lord's Supper with sincerity and truth which means the Filling of the Spirit.
- C. Special White Linen Cloths:
1. White linen is symbolic of perfect righteousness in the Bible (Rev. 1:14; 3:5; 19:7-8).
  2. The Jewish home followed precisely correct procedure.
  3. The table is set with a white tablecloth and white candles and the father of the house wears a white robe called a kittel and a white crown.
  4. The father is to symbolize the high priest in the tabernacle who wore a pure white robe.
  5. It also specifically refers to the Lord Jesus Christ in His glorified resurrection body (Matt. 17:2).
  6. There are also white dishes used which were not used throughout the rest of the year.
  7. The white linen, plates and candles are used to create an atmosphere of purity.
  8. Once the table is set and the father is ready, the candles are lit as the preparation continues.
  9. The woman is to light the candles.
  10. Woman do very little in Judaism, therefore, this is very significant.



## Wenstrom's Doctrine of the Passover

11. A woman lights the candles because it was a woman who brought us Christ, the light of the world.
  12. God chose a woman, Mary, to bring us Christ our passover, therefore a woman still brings the light to the passover celebration.
  13. The woman lights the candle and sings, "blessed art Thou O Lord our God, King of the Universe, who has exalted us among all people and bade us to kindle the passover lights."
- D. The 4 Cups of Wine:
1. Four cups of wine will be drunk as part of the passover ceremony.
  2. The cups were to be filled by one of the servants representing mastery and freedom.
- E. 1<sup>st</sup> Cup:
1. The 1<sup>st</sup> cup is called the cup of sanctification which means it sanctifies the table and all of the preparations.
  2. The drinking of the 1<sup>st</sup> cup symbolizes approval and gives the blessing for the Passover to begin.
  3. After the 1<sup>st</sup> cup, the father takes 3 loaves of the unleavened bread and places them in a special white linen envelope which has 3 compartments.
  4. The father in a special ceremony removes the middle loaf from its compartment and breaks it and then wraps it in a separate piece of white linen and hides it away or buries it somewhere.
  5. The youngest member of the family who can read then asks his father 4 general questions about the story of the Exodus. 5 Questions:
    - a. 1<sup>st</sup> question: Why is the night different from all other nights? On this night we eat only unleavened bread.
    - b. Answer: Unleavened bread symbolizes purity from sin.
    - c. 2<sup>nd</sup> question: On all other nights we may eat of any kind of herbs, but on this night only bitter herbs. Why?
    - d. Answer: The bitter herbs remind the Jews of the bitterness of slavery in Egypt.
    - e. 3<sup>rd</sup> question: On all other nights we do not dip in the bowl, but tonight we dip twice. Why?
    - f. Answer: The 1st dip represents Israel going into the Red Sea and coming out unharmed. The 2<sup>nd</sup> dip is for the Egyptian army who tried to follow them, the parsley is dipped and then
    - g. Our Lord dipped in the bowl to identify His betrayer, Judas Isacriot, "the one who dips with me shall betray Me."
    - h. 4<sup>th</sup> question: On this night we all recline in our chairs at the table. Why?
    - i. Answer: The Jews are no longer slaves and can now relax.
  6. Food is eaten and the story told:
    - a. As the story is told the ceremonial foods on the center plate are eaten.
    - b. As the father is telling about the bitterness of slavery, he serves each person horseradish from the center plate and they take the bread and take a bite of horseradish.
    - c. This brings tears and pain to their eyes.
    - d. Then he pauses as they dip the parsley in the salt water.
    - e. As he talks about the lamb, he gestures to the unbroken shank bone of the lamb which is on the plate.
    - f. Then there is the harosis which was like a past made thick to symbolize the clay or mortar that Pharaoh made them make as slaves in Egypt.
    - g. It was made of figs, dates, nuts and was to symbolize the sweetness or the pleasures of sin in the world (Heb. 11:25).
- F. 2<sup>nd</sup> Cup:
1. The 2<sup>nd</sup> cup is spilled into the individual plates in front of each person, a drop at a time.
  2. Each drop remembers a plague that God brought upon Egypt and the implacable Pharaoh

## Wenstrom's Doctrine of the Passover

- who hardened his heart.
3. The 10 drops fall into the empty white plate in front of each person.
  4. They are representative of the 10 great plagues in Egypt.
  5. As the drops are spilled into the plates, the father chants the name of each plague, blood, frogs, gnats insects, boils, locust, darkness, death, etc.
- G. 3<sup>rd</sup> Cup:
1. The 3<sup>rd</sup> cup is the cup of redemption.
  2. After this they would eat the meal and after the meal was through, the father of the house would now go and get the piece of bread which he hid and a new cup of unfermented wine.
  3. This is communion as we know it here in the Church Age.
  4. The buried loaf of unleavened bread is brought forth, which will be the desert to the meal.
  5. The desert (afikomin) means "the arrival" and represents the Lord Jesus Christ as the bread of
  6. The buried unleavened bread, the middle piece, is then eaten with the 3<sup>rd</sup> cup of wine.
  7. This is where we get "communion" or the Lord's supper.
  8. Loaves:
    - a. The 3 loaves represent the Trinity.
    - b. The middle one represents God the Son.
    - c. God the Son was broken for our sins and it was His body which was broken for you.
    - d. The bread was wrapped in white linen and buried, as was the body of Jesus.
    - e. It was brought forth from the ground with the cup of redemption.
    - f. The bread was the desert is the last thing eaten because it represents the fact that once someone partakes of the bread of life, they will be sustained forever (John 6:35).
    - g. In the ceremony, the father breaks off pieces from the loaf (the size of an olive) and passes the pieces around the table.
    - h. Each person eats his piece and drinks the 3<sup>rd</sup> cup with it.
    - i. Blessings are pronounced over the bread and wine individually which mean something to us in the Lord's supper.
    - j. When we celebrate the Lord's supper, we are actually taking a part out of the Jewish Passover and celebrating it today.
    - k. When the Jews celebrate Passover, they are actually celebrating a part of the Lord's supper.
    - l. This is the part of the Passover in which the Lord took the bread and the cup and instituted what we call "communion. (Matt. 26:26).
    - m. When the Bible says that our Lord "blessed," the Jews know what He said, but Christians do
    - n. He said a prayer which goes like this, "Blessed art Thou O Lord our God, King of the universe who brings forth bread from the earth."
    - o. Our Lord picked the bread from the floor, representing the earth, and said, "This is my body."
    - p. This was a prophecy, the bread from the earth represented the Lord's resurrection as the bread of life (John 6:35; 12:24).
  9. The Passover meal and our Lord:
    - a. Our Lord was born in Bethlehem which means "house of bread."
    - b. He was buried on the 2<sup>nd</sup> feast which was the feast of unleavened bread.
    - c. The unleavened bread represented His impeccability as the God-Man.
  10. The Matzoh bread and our Lord's body:
    - a. The matzoh bread represents many things concerning our Lord's body.
    - b. It had stripes (Isa. 53:5)
    - c. The bread was pierced through with holes (Zech. 12:10).
    - d. The bread contain no leaven and was pure which represents our Lord's body having no sin in Him.

## Wenstrom's Doctrine of the Passover

11. The 3<sup>rd</sup> Cup and our Lord:
  - a. The wine is identified as His blood (Matt. 26:27-28).
  - b. When our Lord gave thanks for the wine, He said, "Blessed art Thou, O Lord our God, King of the universe, Creator of the fruit of the vine."
  - c. Our Lord was thanking His Father for bringing Him His future bride which is you and I, the church.
12. Marriage custom of the Jews in our Lord's day:
  - a. The bridegroom would have to approach his chosen bride with a contract, a covenant of marriage, which they would both sign.
  - b. There was money involved and the groom would have to pay the father of the bride a certain amount of money to marry his daughter.
  - c. At the signing of the contract, the groom would drink a toast with the bride, and the cup of wine sealed the covenant.
  - d. If the woman did not accept the wine it signified her rejection of the offer.
  - e. If she accepted the wine the groom would leave and he would tell the bride "I go to prepare a place for you," and he would return to his father's house, as our Lord said the night He made a covenant to marry His future bride (John 14:2).
  - f. At His father's house, he would build a bridal chamber where the couple would eventually have their honeymoon.
  - g. The bride waited at home until her bridegroom would come for her.
  - h. She would be consecrated, set apart, and she would wear a veil whenever she went out, signifying that she was waiting for her right man to come back.
  - i. Our veil is our faith.
  - j. She was loyal and faithful because her groom paid a great price for her just as our Lord paid a great price for us (1Cor. 6:20).
  - k. At home she would keep an oil lamp and plenty of oil standing by, because her groom might come at midnight and she had to be ready to travel.
  - l. The idea was that the groom would try and surprise the bride by coming at an unexpected hour.
  - m. The groom would build the bridal chamber as fast as he could but he had to get his father's approval on the bridal chamber.
  - n. He would take the father's advice about the price to be paid for the bride, the building of the bridal chamber, and the best time to go to the bride.
  - o. Only the Father knew when the wedding day was to take place (Matt. 24:36).
  - p. On the wedding day, the groom would slip over to the bride's house and steal her away.
  - q. There were rules to this though:
    - (1) He couldn't rush in and grab her without a warning.
    - (2) There had to be a shout from someone in the groom's party telling the bride that the groom was coming (1Thess. 4:16-17).
    - (3) the Lord Jesus Christ is a Jewish bridegroom who will come for His Bride, the Church.
    - (4) He approached us with a new contract called the New Covenant which says "I will be merciful to their iniquities, and I will remember their sins no more" (Heb.8:12).
  - r. When our Lord took the 3<sup>rd</sup> cup with the bread, He was toasting His Bride, us.
  - s. the Lord Jesus Christ blessed the fruit of the vine which is the Church.
- H. 4<sup>th</sup> Cup:
  1. Our Lord didn't drink the 4<sup>th</sup> cup, which is called the cup of praise or Elijah's cup.
  2. There was an empty chair left at the table throughout the Passover meal and a wine goblet.
  3. Elijah is expected to enter on some Passover night to take his seat, drink his cup, and say that the Messiah is coming.
  4. The Lord and His disciples didn't drink this cup because the Messiah was already there.
  5. The 3<sup>rd</sup> cup was the last cup that the Lord would drink (Matt. 26:29).

## Wenstrom's Doctrine of the Passover

- VIII. Literal Fulfillment in the Person and Work of Christ
- A. The Passover was literally fulfilled by the unique Person and Finished Work on the Cross of Calvary of our Lord and Savior Jesus Christ (1Co. 5:7).
  - B. The bread brings into remembrance the unique impeccable Person of our Lord.
  - C. The Lord Jesus Christ is undiminished deity and impeccable humanity in 1 Person forever.
  - D. During His 1st Advent, in His impeccable humanity He voluntarily denied Himself of the independent function of His divine attributes in order to serve both the Father and all mankind at the cross.
  - E. His voluntary substitutionary spiritual death on the cross by His impeccable humanity was the ransom price for all of humanity.
  - F. The wine represents the blood of Christ which brings into remembrance the finished work of Christ on the Cross.
  - G. The phrase "the blood of Christ" depicts the saving work of Christ on the Cross.
  - H. It does not mean his literal blood but refers to His substitutionary spiritual death on the Cross which was the payment for our sins (1Peter 1:18-19; Eph. 1:7; Col. 1:20; Heb. 10:19; 13:20; 1Peter 1:2).
  - I. The finished work of Christ refers to the doctrines of :
    1. Redemption
    2. Reconciliation
    3. Propitiation
  - J. The work of our Lord is finished because there is nothing that can be added to it (John 19:30).
  - K. The doctrine of Redemption states that the Lord Jesus Christ purchased the entire human race out of the slave market of sin with His substitutionary spiritual death.
  - L. The Lord Jesus Christ is the 1 and only Redeemer of mankind and the only sacrifice that God will accept (Matt. 20:28; Mark 10:45; 1Tim. 2:6).
  - M. He is the only one qualified to be mankind's Redeemer due to the fact that He is impeccable (1Peter 1:19).
  - N. Only a "free" man can set a slave free and that is what our Lord was because He was totally free and independent of sin (John 8:36; Gal. 4:4-7).
  - O. The Lord Jesus Christ is mankind's Kinsman-Redeemer which is someone who is related to the one who is being redeemed and must be able to afford the ransom price and thus fulfill its righteous demands.
  - P. The Lord Jesus was true humanity and was able to afford the ransom price which was His spiritual death.
  - Q. Redemption is totally the work of God and excludes all human works.
  - R. Redemption becomes a reality for a person when they exercise personal faith in the Lord Jesus Christ.
  - S. Results of Redemption:
    1. Forgiveness of sins (Isa. 44:22; Eph. 1:7; Col. 1:14; Heb. 9:12-15)
    2. Basis of justification (Rom. 3:24)
    3. Basis of sanctification (Eph. 5:25-27)
    4. Basis for eternal inheritance for believer (Heb. 9:15)
    5. Basis for strategic victory of Christ in the Angelic Conflict (Col. 2:14-15; Heb. 2:14-15).
    6. Redemption of the soul in salvation leads to redemption of the body in resurrection (Eph. 1:14).
    7. Redemption of the body is the ultimate status of the Royal Family of God forever (Rom. 8:23; Eph. 4:30).

## Additional Links to Various Doctrines on the Passover

Grace Notes: <http://www2.gracenotes.info/topics/passover.html> (Set up in more paragraph/essay style).  
 Grace/Doctrine.org: <http://gracedoctrine.org/passover-celebration-in-jesus-time-2/> (The Passover and Celebration in Jesus' Time).

Maranatha Church: <http://www.versebyverse.org/doctrine/passover.pdf> (A shorter version).

Cherreguine Bible Doctrine Ministries: <http://dikaosune.com/documents/6DaysbeforePassover.pdf> (6 Days before the Passover).

The Topical Bible: <http://bible.knowing-jesus.com/topics/Passover>

Redeeming Grace Ministries: <https://stanmurrell.files.wordpress.com/2012/10/doctrine-of-passover.pdf>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

*Dr. Bob Utley: The Passover has historical and theological significance. In Egypt the Passover experience was family oriented; in Deuteronomy it foreshadowed the coming central sanctuary service; in Jesus' day it became a combination of both (part at the temple and part at home or where pilgrims were staying while in Jerusalem).<sup>33</sup>*

The leaving of Egypt by Israel was the date from which their calendar would begin. Just as Spring marks new beginnings, so this was the beginning of nation Israel. It is clear that the first day of that month does not coincide with the actual leaving but with the fourteenth day (actually night) of the month. On the tenth of Abib, the first Passover lamb, one per household, was selected (Ex. 12:3). **“And you will keep it [the lamb] until the fourteenth day of the same month, then the whole assembly of the congregation of Israel is to kill it at twilight.”** (Ex. 12:6). Ex. 12 describes what would take place at the first Passover when the firstborn in Egypt died and Pharaoh demanded that Israel leave Egypt. **“Moreover, they will take some of the blood [of the lamb] and put it on the two doorposts and on the lintel of the houses in which they eat it”** (Ex. 12:7). I don't know if the first day of Abib corresponds to the darkness over the land of Egypt (Ex. 10:21–27) or the final meeting between Moses and Pharaoh (Ex. 10:27–29). It is possible that the first day of Abib corresponds to neither of those events, but is intentionally vague, corresponding to the incarnation of Jesus Christ, the birth of our Lord. Abib, by the way, means *sprouting, green ear or ears* [of corn]. In later years, this would be called Nisan (after the car company<sup>34</sup>) (Neh. 2:1 Esther 3:7). This is probably due to the dispersion and the Persian influence.

This portion of Exodus is written in a logical but not chronological order.

### Ex. 10–12 in Chronological order

1. Moses stretches his hand over the land of Egypt and it is covered by a thick darkness; but not in the dwellings of the Israelites (Ex. 10:21–23).
2. God speaks to Moses concerning the plague of the death of the firstborn in Egypt and concerning the Passover (Ex. 11:4–8a 12:1–14).
3. Moses gives the Passover instructions to the people of Israel to take a Passover lamb (Ex. 12:3–5).
4. Pharaoh calls Moses in to send Israel out because of the darkness (Ex. 10:24a).
5. Moses and Pharaoh cannot come to an agreement concerning Israel leaving Egypt; Pharaoh's heart is hardened (Ex. 10:24b–27).
6. Their negotiations break down completely (Ex. 10:28).
7. Moses tells Pharaoh of the final plague of the death of the firstborn and leaves the presence of Pharaoh (Ex. 10:28 11:8b<sup>1</sup>). It is obvious that Moses already knew, at this last meeting, what was to follow (Ex. 10:29).
8. Moses instructs the people to take their Passover lamb and slay it and to follow the rest of the Passover instructions (Ex. 12:21–28).
9. The Israelites do as Moses and Aaron instructed them (Ex. 12:28).

<sup>33</sup> Dr. Bob Utley, Copyright © 2014 Bible Lessons International; [www.freebiblecommentary.org](http://www.freebiblecommentary.org); from e-sword; Deut. 16:3.

<sup>34</sup> That's a joke.



10. God strikes down the firstborn of all of Egypt, from among men and beasts, from the least to the greatest (Ex. 12:29).
11. Pharaoh sends a delegation to Moses to tell them to leave (Pharaoh does not get on a horse and ride out the camp of Israel and deliver this message himself) (Ex. 12:30–33).

<sup>1</sup> Ex. 11:9–10 are a general summary of the previous few chapters of Exodus.

V. 1 reads: “Keep the month of Abib—you will observe the Passover to Y<sup>e</sup>howah your Elohim, for [it was] during the month of Abib, [that] Y<sup>e</sup>howah your Elohim brought you out of Egypt at night. This will actually be the last mention of the name *Abib* for this month. When spoken of again, it will be called the month of Nisan (Neh. 2:1 Esther 3:7). Neither name is found in the New Testament.

Exodus 12 is the story of the first Passover.

Deut. 16:1 “Keep the month of Abib—you will observe the Passover to Y<sup>e</sup>howah your Elohim, for [it was] during the month of Abib, [that] Y<sup>e</sup>howah your Elohim brought you out of Egypt at night.

### The Children of Israel Leave Egypt at Night

At the end of v. 1, we have that Y<sup>e</sup>howah your Elohim brought you out of Egypt at night. Exodus 12:5–12 Your lamb shall be without blemish, a male a year old. You may take it from the sheep or from the goats, and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs at twilight. “Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. They shall eat the flesh that night, roasted on the fire; with unleavened bread and bitter herbs they shall eat it. Do not eat any of it raw or boiled in water, but roasted, its head with its legs and its inner parts. And you shall let none of it remain until the morning; anything that remains until the morning you shall burn. In this manner you shall eat it: with your belt fastened, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the LORD's Passover. For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the LORD. (ESV) So, the lamb is slaughtered at twilight, just as it begins to turn dark. The people are to eat the lamb ready to go, with their belt fastened, their sandals on their feet and their staff (walking stick) in hand. So, during this meal, they were to be ready to go.

Exodus 12:21–23 Then Moses called all the elders of Israel and said to them, “Go and select lambs for yourselves according to your clans, and kill the Passover lamb. Take a bunch of hyssop and dip it in the blood that is in the basin, and touch the lintel and the two doorposts with the blood that is in the basin. None of you shall go out of the door of his house **until the morning**. For the LORD will pass through to strike the Egyptians, and when he sees the blood on the lintel and on the two doorposts, the LORD will pass over the door and will not allow the destroyer to enter your houses to strike you. This does not necessarily refer to the first morning *light*, but what many of us consider to be morning (say, 4–6 AM).

Exodus 12:29–34 At **midnight** the LORD struck down all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of the livestock. 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 someone was not dead. Then he summoned Moses and Aaron **by night** and said, “Up, go out from among my people, both you and the people of Israel; and go, serve the LORD, as you have said. Take your flocks and your herds, as you have said, and be gone, and bless me also!” The Egyptians were urgent with the people to send them out of the land in haste. For they said, “We shall all be dead.” So the people took their dough **before it was leavened**, their kneading bowls being bound up in their cloaks on their shoulders. All of this occurs at night. God strikes down the firstborn at night; and Pharaoh meets with Moses and Aaron at night.

There are about 2 million Jews who packed up and moved out, that very night. What appears to be the case is, the Jews were up, everything packed, and on the move at night before dawn. It appears that they moved

## The Children of Israel Leave Egypt at Night

as a group toward the Sea of Reeds and could be seen in the early morning light as they advanced (Num. 33:3).

Bear in mind, Moses is the person who wrote Exodus and Deuteronomy. If anyone knew what time the Jews left Egypt, it would be Moses.

This explanation should clear up any confusion about the Jews moving out, leaving Egypt.

Or, as Jamieson, Fausset and Brown said: *[These passages are] susceptible of easy reconciliation. Pharaoh's permission, the first step of emancipation, was extorted during the night, the preparations for departure commenced, the rendezvous at Rameses made, and the march entered on in the morning.*<sup>35</sup>

However, this passage appears to be at odds with Deut. 16:5–6, which reads: **You may not offer the Passover sacrifice within any of your towns that the LORD your God is giving you, but at the place that the LORD your God will choose, to make his name dwell in it, there you shall offer the Passover sacrifice, in the evening at sunset, at the time you came out of Egypt.** (ESV). We will discuss this in Deut. 16:6 **below**.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We continue with the Passover, which is the most solemn of these gatherings. It will become the Feast of Unleavened Bread—the Passover is the first day of that Feast.

**And you will sacrifice a passover [offering] to Y<sup>e</sup>howah your Elohim, [of the] flock and herd in the place where chooses Y<sup>e</sup>howah to establish His name there.**

Deuteronomy  
16:2

**There, you will offer up a passover [sacrifice] to Y<sup>e</sup>howah your Elohim—[from] the flock or [from] the herd—at the place chosen by Y<sup>e</sup>howah to establish His name.**

**There, you will offer up a passover sacrifice to Jehovah your God, from your flock or from your herd, at a place designated by Jehovah, where God will make Himself known.**

Here is how others have translated this verse:

### Ancient texts:

Masoretic Text (Hebrew)	And you will sacrifice a passover [offering] to Y <sup>e</sup> howah your Elohim, [of the] flock and herd in the place where chooses Y <sup>e</sup> howah to establish His name there.
Targum of Onkelos	But you shall sacrifice the pascha before the Lord your God <u>between the suns</u> ; and the sheep and the bullocks <u>on the morrow, on that same day to rejoice in the feast</u> at the place which the Lord will choose to make His Shekinah to dwell there.
Revised Douay-Rheims	And you shall sacrifice the <u>phase</u> to the Lord your God, of sheep, and of oxen, in the place which the Lord your God shall choose, that his name may dwell there.
Peshitta (Syriac)	You shall therefore sacrifice the passover to the LORD, of the flock and the herd, at the place where the LORD your God shall choose to set his name.
Septuagint (Greek)	And you shall sacrifice the passover to the Lord your God, sheep and oxen in the place which the Lord your God shall choose to have his name called upon it.
Significant differences:	The targum has additional text. The Latin appears to have <i>phase</i> rather than <i>passover</i> ; and the Syriac has <i>LORD</i> , rather than <i>LORD your God</i> .

<sup>35</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Deut. 16:1.

**Limited Vocabulary Translations:**

Bible in Basic English	The Passover offering, from your flock or your herd, is to be given to the Lord your God in the place marked out by him as the resting-place of his name.
Easy English	You must go to the special place that the <i>LORD</i> will choose for himself. There you must kill one of your sheep or cows for the <i>Passover</i> party.
Easy-to-Read Version–2001	You must go to the place the Lord will choose to be his special house. There you must offer the Passover sacrifice to honor the Lord. You must offer the cows and goats.
Easy-to-Read Version–2008	You must go to the place the LORD your God will choose to be the home for his name. There you must offer the Passover sacrifice to honor the LORD. You must offer the cattle and goats.
Good News Bible (TEV)	Go to the one place of worship and slaughter there one of your sheep or cattle for the Passover meal to honor the LORD your God.
<i>The Message</i>	Offer the Passover-Sacrifice to GOD, your God, at the place GOD chooses to be worshiped by establishing his name there.
Names of God Bible	Slaughter an animal from your flock or herd as the Passover sacrifice to <b>Yahweh</b> your <b>Elohim</b> . Do this at the place where <b>Yahweh</b> will choose for his name to live.
NIRV	Sacrifice an animal from your flock or herd. It is the Passover sacrifice to honor the LORD your God. Sacrifice it at the special place the LORD will choose. He will put his Name there.

**Thought-for-thought translations; paraphrases:**

Common English Bible	Offer a Passover sacrifice from the flock or herd to the LORD your God at the location the LORD selects for his name to reside.
Contemporary English V.	The Passover sacrifice must be a cow, a sheep, or a goat, and you must offer it at the place where the LORD chooses to be worshiped.
The Living Bible	Your Passover sacrifice shall be either a lamb or an ox, sacrificed to the Lord your God at his sanctuary.
New Century Version	As the sacrifice for the Passover to the Lord your God, offer an animal from your flock or herd at the place the Lord will choose to be worshiped.
New Life Version	Give the Passover gift to the Lord your God from the flock and the cattle, in the place where the Lord chooses to put His name.
New Living Translation	Your Passover sacrifice may be from either the flock or the herd, and it must be sacrificed to the Lord your God at the designated place of worship—the place he chooses for his name to be honored.

**Partially literal and partially paraphrased translations:**

American English Bible	You must sacrifice your Passover sheep and oxen in that place where Jehovah your God will select to have His Name called...
International Standard V	Then sacrifice sheep and cattle for the Passover to the LORD your God at the place where the LORD your God will choose to establish his name.
New Advent (Knox) Bible	In the place which the Lord thy God has chosen for the sanctuary of his name, flock and herd alike must provide their paschal victims.
Translation for Translators	<i>In order to celebrate that festival, go to the place that Yahweh will choose for you to worship him, and offer there one young animal from your cattle or your sheep to be the Passover sacrifice, to honor Yahweh [MTY].</i>

**Mostly literal renderings (with some occasional paraphrasing):**

Ferrar-Fenton Bible	...— therefore sacrifice as the Passover to your EVER-LIVING God a lamb, and in the place which your EVER-LIVING God has chosen to fix His Name there.
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God's Truth (Tyndale)	...You shall therefore offer passover unto the Lord your God, and sheep and oxen in the place which the Lord shall choose to make his name dwell there.
HCSB	Sacrifice to Yahweh your God a Passover animal from the herd or flock in the place where the LORD chooses to have His name dwell.
Jubilee Bible 2000	Thou shalt, therefore, sacrifice the passover unto the LORD thy God, of the sheep and the cows, in the place which the LORD shall choose to cause his name to dwell therein.
Lexham English Bible	And you shall offer the Passover sacrifice to Yahweh your God <i>from among your flock and herd</i> at the place that Yahweh will choose, to let his name dwell there.
NIV – UK	Sacrifice as the Passover to the LORD your God an animal from your flock or herd at the place the LORD will choose as a dwelling for his Name.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	On the Passover, you shall sacrifice oxen and sheep to Yahweh in the place he has chosen for his Name to dwell.
New American Bible (2011)	You shall offer the Passover sacrifice from your flock and your herd to the LORD, your God, in the place the LORD will choose as the dwelling place of his name. Dt 12:5, 11; 16:6.
New Jerusalem Bible	You must sacrifice a Passover from your flock or herd for Yahweh your God in the place where Yahweh chooses to give his name a home.
New RSV	You shall offer the passover sacrifice to the Lord your God, from the flock and the herd, at the place that the Lord will choose as a dwelling for his name.
Revised English Bible	Slaughter an animal from flock or herd as a Passover victim to the LORD your God in the place which he will choose as a dwelling for his name.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	You are to sacrifice the Pesach offering from flock and herd to ADONAI your God in the place where ADONAI will choose to have his name live.
exeGesés companion Bible	Thou shalt therefore sacrifice the passover pasach unto the LORD Yah Veh thy God Elohim , of the flock and the herd oxen , in the place which the LORD Yah Veh shall choose to place tabernacle his name there.
Hebraic Roots Bible	And you shall sacrifice a Passover to YAHWEH your Elohim of the flock, and of the herd, in the place which He shall choose to cause His name to dwell there (Jerusalem).
JPS (Tanakh—1985)	You shall slaughter the passover sacrifice for the Lord your God, from the flock and the herd, in the place where the Lord will choose to establish His name.
Kaplan Translation	In the place that God will choose to be dedicated to His name, you shall sacrifice the Passover offering to God your Lord [along with other] sheep and cattle. (Ramban). Or, 'sacrifice sheep as the Passover offering, along with the cattle' (Targum; Sifri; Rashi). The other animals are the special festival offering, known as the Chagigah. This consisted of a peace offering (Yad, Chagiga 1:1).
Orthodox Jewish Bible	Thou shalt therefore sacrifice the Pesach unto Hashem Eloheicha, of the tzon and the herd, in the place which Hashem shall choose to place Shmo there.
<i>The Scriptures</i> 1998	"And you shall slaughter the Passover to יהוה your Elohim, from the flock and the herd, in the place where יהוה chooses to put His Name.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	You shall sacrifice the Passover [lamb] to the Lord your God from the flock or the herd, in the place where the Lord chooses to establish His Name (Presence).
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The Expanded Bible	As the sacrifice for the Passover to the Lord your God, offer an animal from your flock or herd at the place the Lord will choose to be worshiped [cause his name to dwell there; <sup>C</sup> Zion; 12:4–7].
Kretzmann's Commentary	Thou shalt therefore sacrifice the Passover unto the Lord, thy God, of the flock and the herd, for the offerings of the entire week, especially those of the first day of the Feast of Unleavened Bread, are here included, in the place which the Lord shall choose to place His name there, where the central Sanctuary would be erected.
NET Bible®	You must sacrifice the Passover animal [ <i>Heb</i> "sacrifice the Passover" (so NASB). The word "animal" has been supplied in the translation for clarity.] (from the flock or the herd) to the Lord your God in the place where he [ <i>Heb</i> "the Lord."] chooses to locate his name.
The Voice	Take an animal from your herd or flock, go to the place He will choose for His name, and offer a Passover sacrifice to the Eternal your God.

### Literal, almost word-for-word, renderings:

Concordant Literal Version	So you will sacrifice the passover to Yahweh your Elohim from the flock and the herd in the place where Yahweh your Elohim shall choose to tabernacle His name.
English Standard Version	And you shall offer the Passover sacrifice to the LORD your God, from the flock or the herd, at the place that the LORD will choose, to make his name dwell there.
Green's Literal Translation	And you shall sacrifice a Passover to Jehovah your God of the flock, and of the herd, in the place which He shall choose to cause His name to dwell there.
NASB	You shall sacrifice the Passover to the LORD your God from the flock and the herd, in the place where the LORD chooses to establish His name.
Updated Bible Version 2.11	And you will sacrifice the Passover to Yahweh your God, of the flock and the herd, in the place which Yahweh will choose to make his name stay there.
Webster's Bible Translation	Thou shalt therefore sacrifice the passover to the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to place his name there.
Young's Updated LT	And you have sacrificed a passover to Jehovah your God, of the flock, and of the herd, in the place which Jehovah does choose to cause His name to tabernacle there.

**The gist of this passage:** There would be an animal offered out of the flock or the herd to Y<sup>e</sup>howah as the Passover, in whatever place God chooses for His name (Presence) to dwell.

### Deuteronomy 16:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
zâbach (זָבַח) [pronounced <i>zaw<sup>b</sup>-VAHKH</i> ]	<i>to slaughter [usually an animal for sacrifice]; to sacrifice [an animal]; to slay, to immolate [an animal sacrifice]</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #2076 BDB #256
Peçach (פֶּֿעַח) [pronounced <i>PEH-sahkh</i> ]	<i>Passover; sacrifice of Passover; animal victim of the Passover; festival of the Passover; exemption; offering</i>	masculine singular noun	Strong's #6453 BDB #820



## Deuteronomy 16:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Whedon: <i>The term passover, in its primary meaning, is applied to the lamb or kid; but the word was also used in an extended meaning for all the offerings of the feast.</i> <sup>36</sup>			
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #430 BDB #43
tsô'n (צאן) [pronounced tzohn]	<i>small cattle, sheep and goats, flock, flocks</i>	feminine singular collective noun	Strong's #6629 BDB #838
Also spelled ts <sup>o</sup> ôwn (צאן) [pronounced tseh-OWN].			
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bâqâr (בקר) [pronounced baw-KAWR]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun	Strong's #1241 BDB #133

**Translation:** *There, you will offer up a passover [sacrifice] to Y<sup>e</sup>howah your Elohim—[from] the flock or [from] the herd—...* The word *there* is actually at the end of this verse. I have placed it at the beginning, where it might make better English sense.

The Passover Lamb is both offered and then eaten by each family.

Arno Gaebelein: *[The people of Israel] are commanded to rejoice on the feast of weeks (Pentecost) and on the feast of tabernacles (typical of the time of joy and blessing in the coming age); but the statement "thou shalt rejoice" is omitted in connection with Passover. Redemption is typified in that feast. This calls forth gratitude and praise to God. The solemnity of the death of the Lamb of God and the judgment our Lord had to pass through, must be the reason why the command to rejoice is absent.*<sup>37</sup>

During the four decades of wandering in the desert, we do not know if the Passover was kept or not; or any of the other celebrations. It appears that in the second year, the Passover was celebrated again (Num. 9), but that appears to be the only time that this is observed and recorded. The Feast of Unleavened Bread, which is affixed to the Passover, does not appear to be celebrated (although, the Passover sacrifice is eaten with unleavened bread—Num. 9:11). As discussed earlier, most of the feasts are tied directly to the prosperity that the Jews would

<sup>36</sup> Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Deut. 16:2.

<sup>37</sup> Arno Clement Gaebelein, *The Annotated Bible*; 1919; from e-Sword, Deut. 15:19–16:17.

enjoy in the land; and therefore, not really appropriate to celebrate in the desert-wilderness before entering into the land.

Much of the verbiage related to the feasts (found in this chapter and others) seems to be specific to living in the land (no unleavened bread was to be found within Israel's borders; gifts were brought according to the blessings of God from the field). Considering the degeneracy of the people and the fact that God the Father had to remove gen X from this life, all of these feasts may have looked forward to the time that Israel was in the land. However, the silence of Scripture concerning Passover and other celebrations which may have occurred in between does not mean that none took place.

The Passover is not specifically tied to the Land of Promise, unlike the feasts which follow; therefore, it is not out of the question that this day was observed yearly, but the others were not.

Deuteronomy 16:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mâqôwm (מִקּוֹמ) [pronounced maw-KOHH]	<i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i>	masculine singular noun with the definite article	Strong's #4725 BDB #879
'âsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
bâchar (בָּחַר) [pronounced baw-KHAHR]	<i>to choose; Gesenius also lists to prove, to try, to examine, to approve, to choose, to select; to love, to delight in [something], to desire</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #977 BDB #103
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** ...at the place chosen by Y<sup>e</sup>howah... God would, at a future date, choose where the Jews would celebrate the Passover. We find similar language throughout Scripture.

The first Passover was observed in each person's house in Goshen, before the exodus (as the Pharaoh would surely let them go). Later observations of the Passover will take place in one particular place, in one particular city. The families gathered, but the Passover sacrifice was done before them, all in the same place—in the place chosen by Y<sup>e</sup>howah.

We have similar phrasing in Deut. 12:5, 11, 13–14, 18, 21, 26 14:23, 25 15:20 16:2, 6–7, 11, 15–16 17:8, 10 18:6 23:16 26:2 31:11. It is interesting that Moses alone uses this language, but it does make sense, as he is setting up feasts and celebrations for the history of Israel, speaking from the vantage point of never having been in the Land of Promise himself (apart from being in the far southern region of Judah when the spies were sent in to view the land).

Moses is vague here about the exact location because (1) he does not know where that is going to be; (2) the Holy Spirit has not revealed to him where that place would be; and (3) although we will remember Jerusalem as the place of the Temple and the sacrifices and the feasts, Jerusalem was not fully named or conquered by the Jews until the time of King David, which is about 1000 B.C. (which is 450 years in the future). (4) Therefore, there will be other places where God causes His Name to dwell before Jerusalem.

*Whedon: The observance of these festivals was to become connected with their national life, and for that reason a central sanctuary would be desirable. Here all the tribes could meet to commemorate the great events connected with their providential history.<sup>38</sup>*

For the three festivals named herein, the animals will be sacrificed only in the place that God would approve, which would eventually be Jerusalem. These celebrations mostly took place wherever the Tabernacle was—see the **Movement of the Ark and the Tabernacle** ([HTML](#)) ([PDF](#)) ([WPD](#)). However, there was a lengthy period of time when the Ark and Tabernacle were in different places, during the reigns of Saul and David (and the early portion of Solomon's reign). Furthermore, there was a very long period of time between the observation of Passover, last occurring under the Judges and next, under King Josiah (2Kings 23:22), maybe 500 years later.

The shadow of the death of our Lord will be tied to a specific place (see also Deut. 12:5, 26). Num. 9 presented an interim celebration of Passover, as the Israelites had not yet entered the land and therefore could not gather in Jerusalem (or wherever the Lord designated). This may have been the only Passover celebration in the Sinai desert area.

### Deuteronomy 16:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâkan (שָׁכַן) [pronounced shaw-KAHN]	<i>to cause to dwell, to make settle down, to establish</i>	Piel infinitive construct	Strong's #7931 BDB #1014
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #8034 BDB #1027
shâm (שָׁמָּה) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027

**Translation: ...to establish His name.** God will make Himself known in a particular place, as He is a very particular God. What does it mean for God to *establish His Name, cause His Name to dwell*?

<sup>38</sup> *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Deut. 16:2.

Green's Literal Translation	And you shall sacrifice a Passover to Jehovah your God of the flock, and of the herd, in the place which He shall choose to cause His name to dwell there.
NASB	You shall sacrifice the Passover to the LORD your God from the flock and the herd, in the place where the LORD chooses to establish His name.
Updated Bible Version 2.11	And you will sacrifice the Passover to Yahweh your God, of the flock and the herd, in the place which Yahweh will choose to make his name stay there.
Complete Jewish Bible	You are to sacrifice the Pesach offering from flock and herd to ADONAI your God in the place where ADONAI will choose to have his name live.

### God Makes His Name to Dwell in Israel

Making His Name dwell in a particular place denotes several things:

- 1) *Name* here, means, *name, reputation, character; fame, glory*. Therefore, this is all about God's *Person* or *Essence*.
- 2) For this to occur at one place only, indicates that He is *One God*. Various local cities cannot later degenerate to having their own personal god from a pantheon.
- 3) God would choose a place where He would manifest Himself, to indicate that there is *One God*.
- 4) This also indicates that God is working through nation Israel. That relationship had not been fully established yet. God is obviously guiding Israel, but this would be God working through nation Israel.
- 5) In the Age of Israel, God would be directly associated with nation Israel. Jer. 30:22 **"And you shall be my people, and I will be your God."**
- 6) Interestingly enough, Moses does not lay out a method by which God would identify where exactly this place would be. Just as interesting, there does not appear to be much difficulty identifying where these feasts would take place. However, for a period of time, the Ark was in Jerusalem (2Sam. 6-7 1Chron. 15:1-3, 12 16:1, 37 1Chron. 15:26) and the Tabernacle was in Gibeon (1Kings 3:4 1Chron. 16:37-40 21:29 2Chron. 1:3); and there appears to have been simultaneous worship in both places (there were two High Priests at this time as well). Despite that, there does not appear to have been a serious rivalry. These two priests appear to have cooperated on a number of endeavors (this was during the reign of King David).

At this point in time, they are in the desert, there is no nation Israel, and they have no land which is theirs (apart from what God has promised).

Although, eventually the Temple would be established in Jerusalem, the Passover was celebrated for many centuries in other places.

#### Chapter Outline

#### Charts, Graphics and Short Doctrines

The more relaxed translation might be easier to understand: **There, you will offer up a passover sacrifice to Jehovah your God, from your flock or from your herd, at a place designated by Jehovah, where God will make Himself known.**

*The Passover is one of the most important of all feasts. In its design and circumstances it is most impressive, solemn, and full of instruction to the Christian. Its lessons are repeated in the New Testament and embodied in the great work of the Redeemer.*

### The Passover, by The Preacher's Complete Homiletical Commentary

- I. The feast in its design. Hearers are supposed to be well informed concerning these ordinances. But "a re-enforcement of this ordinance was the more necessary because its observance had clearly been intermitted for thirty-nine years. One passover only had been kept in the wilderness, that recorded in Numbers 9." (Speak. Com.)
  1. To commemorate wonderful deliverance. For **"the Lord your God brought you out of Egypt."** Deliverance from bondage, from Pharaoh, cruel task masters, from scenes of horror and ghastly death which no imagination can depict. God is in history, working death for the sinner and life for

## The Passover, by The Preacher's Complete Homiletical Commentary

- the believer. "He can create and He destroy."
2. To celebrate a new birth. The deliverance marks a new era in Jewish history. "History herself was born on that night when Moses led forth his countrymen from the land of Goshen," says Bunsen. Hence the month of its occurrence is the beginning of the sacred year. "This month shall be to you the beginning (the head) of months" (Ex. 12:1). The day of deliverance was the beginning of national life, and its observance was "the celebration of the day of independence." Men only begin to live when they are converted to God, and redeemed from sin. Then they are new creatures, one people under Jehovah their King. No longer enslaved, they are led forth to victory, and to a land which God gives for an heritage for ever.
- II. The feast in its circumstances of time and place. These are specific.
1. The time. "In the month Abib," (Ex. 13:4), from March to April in the spring of the year, when barley ripens and nature assumes its beauty, a fit picture of that new life bestowed in redemption, a striking proof of harmony between the works of God and the wonders of grace. God in wisdom connects the celebration of the nation's birth with the regeneration of nature (Isa. 43:1, 15–17).
  2. The place. "In the place which the Lord shall choose." The place was chosen and sanctified by God Himself. Formerly they met and partook of sacrifice in their own homes. Now all males had to appear in the sanctuary. They were thus confined to appoint places kept from self-will and foolish devices, and governed by one law of worship. We must ever recognize God in the solemnity of the place where He puts His name. No sacrifice is accepted unless presented on the altar which sacrifices it.
  3. Its duration. Seven days, and the last, the seventh, was a day of solemn assembly in which no servile work was done. "A holy convocation," a special season of social intercourse and devotion.
- III. The feast in its typical meaning. As a sacred memorial to be continually observed, it reminds of many events and sets forth many truths.
1. It was a type of Christ—the lamb slain for us, by whose blood we are sprinkled (Heb. 12:24; 1Peter 1:2), and in whom we have redemption. In Him is created a people, a nation of kings and priests to God, to whom belong freedom, holiness, and honour. "Christ, our passover, is sacrificed for us" (1Cor. 5:7).
  2. It was a symbol of Christian fellowship. The lamb was not eaten alone, but in families and by companies at first. In later times it was slain at the altar, yet eaten at the table. In the Christian Church we have a fellowship of redeemed souls, bought with a price and translated into the kingdom of God's dear Son. In Christ we have one faith, one baptism, one hope, and one home. At His table we should keep the unity of the Spirit in the bond of peace, and cultivate that feeling which is a foretaste of the joys of heaven. "You are all one in Christ Jesus."

### THE REDEMPTION OF GOD'S PEOPLE AS REVEALED BY THE PASSOVER

In the deliverance of Israel from bondage, we have a type of greater deliverance in Christ's redemption through His blood.

- I. Redemption by great sacrifice. Egypt lost her firstborn—firstborn of man and beast. What a ghastly scene, death everywhere! What a loss, what a sacrifice for the freedom of the oppressed! "I gave Egypt for thy ransom" (Isa. 43:3). But how great the price of our redemption! Paul obtained his Roman privileges "with a great sum" (Acts 22:28). Our deliverance cost the life of the Son of God. "Who gave Himself a ransom for all."
- II. Redemption by great power. In the great deliverance which made Israel free, God was manifest in every step.
  1. It was timely. It was a "night" of despair and distress, a night of thick darkness. But God never forgets His promise; times all events and works deliverance in His own way. "When the tale of bricks is doubled, then comes Moses." "Even the self-same day it came to pass" (Ex. 12:41).
  2. It was miraculous. God accomplished what Moses and Aaron could not. They were saved from plagues, from death of the firstborn, from a watery grave and a mighty foe. "Neither hast thou delivered thy people at all. Now shalt thou see what I will do" (Ex. 5:23; Ex. 6:1). All enemies must fall and all difficulties vanish before Omnipotence." "For by strength of hand the Lord brought you



## The Passover, by The Preacher's Complete Homiletical Commentary

out of this place" (Ex. 13:3).

- III. Redemption commemorated. "Observe the month and keep the Passover." This has no common event, but a special display of Divine power towards a helpless people. "It was a memorable night—'a night of observations,' that night of the Lord" (Ex. 12:42). God's mercies in providence and grace should be
1. Gratefully.
  2. Continually.
  3. Socially. As long as Jewish polity existed the Passover was to be observed. "You shall keep it a feast throughout your generations; you shall keep it a feast by an ordinance forever" (Ex. 12:14; Lev. 23:4).
- IV. Redemption a motive to consecrated life. Israel were bought and claimed by God for Himself and no other. "I will redeem you, and I will take you to me for a people." If we have been delivered from the captivity of Satan, the bondage and corruption of sin, we must live to God. No longer in Egypt, no longer our own, but a new life—a life of righteousness, faith, and obedience in Christ. Life through Christ is a redemptive force, the motive power, the Divine impulse to a higher destiny. Moral suasion, moral stimulants, moral laws, can never work out moral freedom and beget moral character. "Being made free from sin, you became the servants of righteousness."

*The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Deut. 16:1–8 (edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

There are important considerations regarding the testimony to the history of the Passover found in this doctrine.

### J. Orr on the Passover

The Passover was a sacrifice (Ex. 12:2), and was connected with sacrifices (Lev. 23:5–8; Num. 28:15–26); hence "flock and herd" (Deut. 16:2) covering the sacrifices of the seven days' feast. It was the sacrifice which mediated the new relationship established between Jehovah and the people on the night of the Exodus. There was a fitness, at so solemn a crisis in the history of the chosen nation, in the line of demarcation between them and the Egyptians being drawn so strongly in atoning blood. Not for any righteousness of theirs, but through God's mercy, under cover of blood of atonement, was Israel—collectively a part of Egypt, and individually partakers of its guilt and corruptions—spared the stroke of judgment. The sacrifice then offered was:

1. Pacificatory. In their blood-sheltered dwellings, the Israelites enjoyed the presence of God, communion with God, peace with God. A feast of peace was held upon the flesh, as in the later peace offerings.
  2. Purificatory. It sanctified the people in view of their departure from Egypt; and separation as a peculiar people to Jehovah—in view also of his peculiarly near approach to them in their deliverance.
  3. Protective. As warding off the stroke of the destroying angel. Later Passovers, as the yearly presentation of the blood implied, were not only commemorations, but in some sense also perpetuations of the original one. The Passover, as observed from year to year, was—
- I. A MEMORIAL. It stood as an historical monument, testifying to the reality of the events of the Exodus. In this view of it, it is of great value. No criticism of documents can impair its witness. It is a Bible outside of the Bible, confirmatory of the Bible narratives. No one has yet succeeded in showing how a festival like the Passover could have been introduced at any period later than that to which it historically refers. It has, so far as we can make out anything in history, been observed by the Jews from the very beginning of their national existence. Note to what it testifies—
    1. To the fact of the Exodus.
    2. That the Exodus was accomplished without warlike resistance from the Egyptians.
    3. That it was looked forward to, prepared for, sacrifice offered, and a sacrificial meal eaten, in anticipation of it.
    4. That the preparations for departure were hurried, yet orderly.

## J. Orr on the Passover

5. That on the night in question a judgment fell on Egypt, from which the Israelites were exempted—a circumstance which gives to the feast its name, the Passover. The festival has thus all the value of a contemporary witness, and fully corroborates the Scripture history. The Lord's Supper, in like manner, is an historical witness, not to be got rid of, testifying to acts and words of our Lord on the night of his betrayal, and furnishing clear evidence as to the light in which his death was regarded by himself.
- II. A TYPE. The typological features have often been dwelt on.
1. The lamb—select, unblemished, of full age, subjected to fire, un mutilated (John 19:36), fitness of the victim to represent Christ (Isa. 53:7).
  2. The blood—atoning, need of personal application, sole shelter from death, under its shelter inviolable security (Rom. 8:1).
  3. The feast—the slain lamb the food of a new life (John 6:51–57); a feast of reconciliation and peace, with fellow-believers, with bitter herbs (affliction, repentance), and without leaven—memorial of haste (Deut. 16:3), but also emblematic of spiritual incorruption, of the purity which is to characterize the new life (1Cor. 5:7–9); no part of the flesh to remain till morning (Deut. 16:4), for same reason, to avoid corruption; the feast to last seven days—a week, an entire circle of time, symbolical of life—long consecration to holiness of walk.
  4. The redemption—great, once for all, a redemption, by blood and by power, from wrath, from bondage. All these types are conspicuously fulfilled in Christ.
- III. AN ORDINANCE.
1. The first and chief of the feasts (Deut. 16:1).
  2. To be observed regularly (Deut. 16:1). So now the Lord's Supper (1Cor. 11:25).
  3. At the central sanctuary (Deut. 16:2, Deut. 16:5, Deut. 16:6). Christians should seek to realize their unity with all saints at the Lord's table.
  4. With due seriousness and solemnity (Deut. 16:2, Deut. 16:6).

*The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Deut. 16:1–8.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

I may need to edit this down. The first paragraph has an excellent observation.

## The Passover, a memorial of deliverance (R. M. Edgar)

The institution of the Passover (Ex. 12:1–51.) was preliminary to their deliverance from Egypt, just as the Lord's Supper was preliminary to the death of Jesus Christ, which it was designed subsequently to commemorate. On the first occasion it was a sacrifice presented at home, as was most proper. But when the central altar was set up in Palestine, it became the center of the Passover festival, and to it the Jews in their multitudes repaired. This secured a national assembly under very solemn circumstances, and was an important element in sustaining the national spirit.

- I. THE DELIVERANCE OF THE SOUL FROM THE BONDAGE OF SIN SHOULD BE HELD IN PERPETUAL REMEMBRANCE. The Passover was the yearly celebration of national redemption. By it the Jews were annually reminded that they were a redeemed people. Gratitude to God would be elicited, and that self-denial and abstinence from evil which the unleavened bread typified. And it is evident that a similar memorial is contemplated in the New Testament dispensation. The Lord's Supper coming regularly round is intended to recall the deliverance from sin and guilt which we believe God has wrought for us, and to foster that holiness of walk which should characterize the redeemed of the Lord.
- II. THE DELIVERANCE OF THE SOUL HAS BEEN THROUGH SACRIFICE. The Passover taught this, if it taught anything. Egypt had to part with her firstborn before God's firstborn, Israel, could be redeemed (Ex. 13:15). This was evidently the idea—the firstborn of Egypt must die to ensure the liberty of the

## The Passover, a memorial of deliverance (R. M. Edgar)

firstborn of God (Ex. 4:22, Ex. 4:23). This was the spirit of the Mosaic commission, "Thus saith the Lord, Israel is my son, even my firstborn: and I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn."

But if the involuntary sacrifice of the Egyptian firstborn be primarily referred to in the Passover, it unquestionably refers secondarily and typically to the great voluntary sacrifice of Jesus Christ, through which our souls are redeemed. Hence Paul speaks of "Christ our Passover being sacrificed for us" (1Cor. 5:7). Just as the blood was sprinkled on the doorposts and lintel that the destroying angel might spare the inmates, so the blood of Christ is sprinkled on our hearts and consciences, and our safety from condemnation becomes assured.

- III. THE UNITY OF THE SACRIFICE THAT REDEEMS US WAS STRIKINGLY ILLUSTRATED AT THE PASSOVER. None of the flesh was to remain until the morning, all was to be eaten or burnt with fire. The sacrifice was to be a finished unity, not a protracted feast, which might through delay become corrupt. So with the sacrifice of which it is the type. Jesus Christ was once offered to bear the sins of many (Heb. 9:28). He was not allowed to see any corruption (Acts 13:37). The unity of the sacrifice—the once for all—was thus strikingly brought out.

Upon this our assurance of acceptance rests. We have now no doubt that the satisfaction is complete. "It is finished," said Jesus triumphantly on the tree. It is surely a matter of great moment and thankfulness to have our case disposed of at once, without uncertain delays, without any possible appeals. God is satisfied, and we are justified and free.

- IV. SALVATION BY SACRIFICE IS WITH A VIEW TO HOLY LIVING. The Feast of Unleavened Bread followed the Passover. Leaven was the type of self-indulgence and sin. The unleavened bread indicated how hastily they had to flee out of Egypt, and how little consideration for self there could be in their flight. Paul interprets the reference for us when he says, "Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (1Cor. 5:8). The feast of unleavened bread symbolized, therefore, the life of holy living which succeeds our salvation. Self-righteousness reverses this Divine order. It insists on the holy living meriting the salvation; but God gives the salvation gratuitously, and respects the holy living as a matter of gratitude. We should not make the way more difficult than God has done.

*The Pulpit Commentary; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Deut. 16:1–28 (Homilies by R.m. Edgar)*

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Deut. 16:1–2 "Observe the Passover to Jehovah your God during the month of Abib, for it was during that month that He brought you out of Egypt at night. There, you will offer up a passover sacrifice to Jehovah your God, from your flock or from your herd, at a place designated by Jehovah, where God will make Himself known.

### The Pulpit Commentary on the Passover

The month of Abib (cf. Ex. 12:2; Ex. 23:15). The time is referred to as a date well known to the people. Keep the passover; make (עָשֵׂה) or prepare the passover. This injunction refers primarily to the preparation of the Paschal lamb for a festal meal (Num. 9:5); but here it is used in a wider sense as referring to the whole Paschal observance, which lasted for seven days. Hence the mention of sheep (צֹאן) and oxen (בָּקָר) in Deut. 16:2, and the reference to the eating of unleavened bread for seven days "therewith," i.e. with the Passover. The animal for the Paschal supper was expressly prescribed to be a yearling of the sheep or of the goats (שֶׁהַיָּרֵךְ), and this was to be consumed at one meal; but on the other days of the festival the flesh of other animals offered in sacrifice might be eaten. The term "Passover" here, accordingly, embraces the whole of the festive meals connected with the Passover proper—what the rabbins call chagigah (Maimon; in 'Kor-ban Pesach,' c. 10. § 12; cf. 2Chron. 35:7, etc.).

*The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Deut. 16:1–2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Here is where the Old Testament passages on the Passover are located.

### Passages for Study for the Passover

1. The first Passover: the original instructions are in Exodus 12:1–27 (which looked forward in time beyond the first Passover).
2. Compliance with these instructions and the subsequent events are in Exodus 12:28–39.
3. There appear to be additional instructions for further observation of the Passover in Exodus 12:43–49, although Exodus 12:50 (*All the people of Israel did just as the LORD commanded Moses and Aaron.*) seems to suggest that these were with the original instructions.
4. With the book of Numbers, the people begin to advance, and a year has passed since the first Passover, so God gives specific instructions for observing the Passover as a memorial to the past event. Num. 9:2–14.
5. The Tabernacle is set up, God's glory is dwelling there, and the people appear to comply with the second celebration of Passover. However, the remainder of the passage actually deals with the Presence of God about the Tabernacle. Num. 9:15 (and following)
6. God gives instructions to Moses about the observance of the Passover for future generations in Num. 28:16–25 (this includes instructions about the Feast of Unleavened Bread, which continues after the day of Passover).
7. Moses gives the people these instructions before they cross over to take the land. Deut. 16:1–2 (and what follows is about the Feast of Unleavened Bread).
8. Future Passover observances which are recorded. 2Chron. 30:24 35:7
- 9.

Despite this being one of the most important occasions in the history of Israel, there are actually very few recorded instances of it being celebrated.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### The Feast of Unleavened Bread

*Exodus 12:15–20 13:3–8 23:15 34:18–20 Leviticus 23:6–8 Numbers 28:17–25*

The Passover is observed first (it takes place over the space of a single day); and then the remainder of the week is known as the Feast of Unleavened Bread.

The Passover is a very somber occasion and I don't believe that it is ever associated with the words *feast* or *celebration*. The Passover meal is to be taken with unleavened bread and bitter herbs. The week which follows, the Feast of Unleavened Bread, is more of a celebration, but a repudiation of leaven as a part of that week.

You will not eat upon it [anything] leavened; seven of days you will eat upon it unleavened breads, a bread of affliction, for in haste you came out from a land Egypt, to remember a day of your coming out from a land of Egypt all days of your life.

Deuteronomy  
16:3

You will not eat leavened bread with it; [for] seven days you will eat [only] unleavened bread with it—the bread of affliction—for you came out of the land of Egypt in haste—[the purpose of the unleavened bread is] to remember for the rest of your life [lit., *all the days of your life*] the day you came out from the land of Egypt.

You will not eat raised bread with the passover meal; in fact, for seven days, you will eat only bread made without yeast with your meals, which is the bread of affliction, the bread you ate when you left the land of Egypt in haste. You will only eat this yeastless bread so that you remember, for the rest of your life, the day that you came out of Egypt.

Here is how others have translated this verse:

### Ancient texts:

Masoretic Text (Hebrew)	You will not eat upon it [anything] leavened; seven of days you will eat upon it unleavened breads, a bread of affliction, for in haste you came out from a land Egypt, to remember a day of your coming out from a land of Egypt all days of your life.
Targum of Onkelos	You shall not eat leavened bread with <u>the pascha</u> ; seven days you shall eat unleavened bread unto His Name, the unleavened bread of humiliation; for with haste you went forth from the land of Mizraim; that you may remember the day of your out going from the land of Mizraim all the days of your life.
Revised Douay-Rheims	You shall not eat with it leavened bread: seven days shall you eat without leaven, the bread of affliction, because you came out of Egypt in <u>fear</u> : that you may remember the day of your coming out of Egypt, all the days of your life.
Peshitta (Syriac)	You shall eat no leavened bread with it; but seven days you shall eat unleavened bread with it, even the bread of affliction; for you came forth out of Egypt in haste; that you may remember the day when you came forth out of Egypt all the days of your life.
Septuagint (Greek)	You shall not eat leaven with it; seven days shall you eat unleavened bread with it, bread of affliction, because you came forth out of Egypt in haste; that you may remember the day of your coming forth out of the land of Egypt all the days of your life.
Significant differences:	The targum adds additional text, as it often does. The Hebrew has the people leaving Egypt in <i>haste</i> ; the Latin has them leaving in <i>fear</i> .

### Limited Vocabulary Translations:

Bible in Basic English	Take no leavened bread with it; for seven days let your food be unleavened bread, that is, the bread of sorrow; for you came out of the land of Egypt quickly: so the memory of that day, when you came out of the land of Egypt, will be with you all your life.
Easy English	At this party, do not eat bread that you make with yeast. For 7 days, you must eat bread that you make without yeast, the bread of trouble. This is to make you remember that special night. You ate bread like that when you left Egypt in a hurry that night. You must do it again each year. So you will never forget the night that you left Egypt.
Easy-to-Read Version–2001	Don't eat bread that has yeast in it with this sacrifice. You must eat unleavened bread for seven days. This bread is called 'Bread of Trouble.' It will help you



	remember the troubles you had in Egypt. Remember how quickly you had to leave that country! You must remember that day as long as you live.
Easy-to-Read Version—2008	Don't eat bread that has yeast in it with this sacrifice. You must eat unleavened bread for seven days. This bread is called 'Bread of Trouble.' It will help you remember the troubles you had in Egypt. Remember how quickly you had to leave that country. You must remember that day as long as you live.
God's Word™	Never eat leavened bread with the meat from this sacrifice. Instead, for seven days you must eat unleavened bread at this festival. (It is the bread of misery because you left Egypt in a hurry.) Eat this bread so that, as long as you live, you will remember the day you left Egypt.
Good News Bible (TEV)	When you eat this meal, do not eat bread prepared with yeast. For seven days you are to eat bread prepared without yeast, as you did when you had to leave Egypt in such a hurry. Eat this bread---it will be called the bread of suffering---so that as long as you live you will remember the day you came out of Egypt, that place of suffering.
The Message	Don't eat yeast bread with it; for seven days eat it with unraised bread, hard-times bread, because you left Egypt in a hurry—that bread will keep the memory fresh of how you left Egypt for as long as you live.
NIRV	Don't eat the animal along with bread made with yeast. Instead, for seven days eat bread made without yeast. It's the bread that reminds you of how much you suffered. Remember that you left Egypt in a hurry. Remember it all the days of your life. Don't forget the day you left Egypt.

#### Thought-for-thought translations; paraphrases:

Common English Bible	You must not eat anything containing yeast along with it. Instead, for seven days you must eat unleavened bread, bread symbolizing misery, along with it because you fled Egypt in a great hurry. Do this so you remember the day you fled Egypt for as long as you live.
Contemporary English V.	Eat all of the meat of the Passover sacrifice that same night. But don't serve bread made with yeast at the Passover meal. Serve the same kind of thin bread that you ate when you were slaves suffering in Egypt and when you had to leave Egypt quickly. As long as you live, this thin bread will remind you of the day you left Egypt. For seven days following Passover, don't make any bread with yeast. In fact, there should be no yeast anywhere in Israel. V. 4 is included for context.
The Living Bible	Eat the sacrifice with unleavened bread. Eat unleavened bread for seven days as a reminder of the bread you ate as you escaped from Egypt. This is to remind you that you left Egypt in such a hurry that there was no time for the bread to rise. Remember that day all the rest of your lives!
New Berkeley Version	You shall not eat leavened bread with it. For seven days you shall eat unleavened bread, the bread of affliction, — for you left Egypt in great haste — that you may remember the day you came out from the land of Egypt all the days of your life.
New Life Version	Do not eat bread made with yeast. For seven days eat bread made without yeast, the bread of sorrow, because you came out of the land of Egypt in a hurry. So all the days of your life you will remember the day when you came out of the land of Egypt.
New Living Translation	Eat it with bread made without yeast. For seven days the bread you eat must be made without yeast, as when you escaped from Egypt in such a hurry. Eat this bread—the bread of suffering—so that as long as you live you will remember the day you departed from Egypt.

#### Partially literal and partially paraphrased translations:

American English Bible	..and you may not eat bread made with fermentation for seven days. You may only eat fermentation-free bread, which is the bread of hard times, because you left Egypt in a hurry. You must remember the day when you left the land of Egypt for as long as you live.
Beck's American Translation	Don't eat with it any bread with yeast. So as always to remember the day you left Egypt, eat for seven days bread without yeast, the bread of suffering because you left Egypt in a big hurry.
New Advent (Knox) Bible	At this feast, no bread must be eaten that has leaven in it; for seven days thou shalt eat unleavened bread, the food of perilous times, when thou didst escape from Egypt in fear; never as long as thou livest shall the manner of thy departure from Egypt be forgotten.
Translation for Translators	<i>When you eat the Passover meal, the bread that you eat must not have yeast in it. You must eat this kind of bread, which will be called the bread of suffering/misery, for seven days. This is to help you to remember all during the time that you are alive that when your ancestors left Egypt, where they were suffering because they were slaves, they left very quickly. They did not put in yeast and wait for the dough to swell up.</i>

### Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	You shall not eat any ferment upon it for seven days. You must eat unfermented bread only ; for you came out from the Mitzeraim in haste, therefore you shall remember the day you came out from the land of the Mitzerites, all the days of your life,...
God's Truth (Tyndale)	You shall eat no leavened bread therewith: but shall eat therewith the bread of tribulation seven days long. For you came out of the land of Egypt in haste, that you may remember the day when you came out of the land of Egypt, all days of your life.
HCSB	You must not eat leavened bread with it. For seven days you are to eat unleavened bread with it, the bread of hardship—because you left the land of Egypt in a hurry—so that you may remember for the rest of your life the day you left the land of Egypt.
Lexham English Bible	You shall not eat with it anything leavened; seven days you shall eat with it unleavened bread of affliction, because in haste you went out from the land of Egypt, so that you will remember the day of your going out from the land of Egypt all the days of your life.
NIV – UK	Do not eat it with bread made with yeast, but for seven days eat unleavened bread, the bread of affliction, because you left Egypt in haste – so that all the days of your life you may remember the time of your departure from Egypt.
Tree of Life Version	You are not to eat hametz with it. For seven days you are to eat matzot with it, the bread of affliction—for you came out from the land of Egypt in haste. Do this so that all the days of your life you will remember the day when you came out from the land of Egypt.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	For the Passover supper, you are not to eat leavened bread, but for seven days, you shall eat unleavened bread, the bread of affliction, because you left Egypt hastily. So you shall remember all the days of your life the day on which you left Egypt.
New American Bible (2002)	You shall not eat leavened bread with it. For seven days you shall eat with it only unleavened bread, the bread of affliction, that you may remember as long as you live the day of your departure from the land of Egypt; for in frightened haste you left the land of Egypt.

New American Bible (2011)	You shall not eat leavened bread with it. For seven days you shall eat with it only unleavened bread, the bread of affliction, so that you may remember as long as you live the day you left the land of Egypt; for in hurried flight you left the land of Egypt. [16:3–4] Ex 12:34, 39; 13:6–7; 34:18.
New RSV	You must not eat with it anything leavened. For seven days you shall eat unleavened bread with it—the bread of affliction—because you came out of the land of Egypt in great haste, so that all the days of your life you may remember the day of your departure from the land of Egypt.
Revised English Bible	You must eat nothing leavened with it; for seven days you must eat unleavened bread, the bread of affliction, because you came out of Egypt in urgent haste. Thus as long as you live you are to commemorate the day of your coming out of Egypt.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	You are not to eat any hametz with it; for seven days you are to eat with it <i>matzah</i> , the bread of affliction; for you came out of the land of Egypt in haste. Thus you will remember the day you left the land of Egypt as long as you live.
exeGesés companion Bible	Thou shalt eat no leavened bread fermentation with it; seven days shalt thou eat unleavened bread matsah therewith , even the bread of affliction humiliation ; for thou camest forth out of the land of Egypt Misrayim in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt Misrayim all the days of thy life.
JPS (Tanakh—1985)	You shall not eat anything leavened with it; for seven days thereafter you shall eat unleavened bread, bread of distress—for you departed from the land of Egypt hurriedly—so that you may remember the day of your departure from the land of Egypt as long as you live.
Kaplan Translation	Do not eat any leaven with it. As part of [the celebration] you shall eat matzah for seven days. This shall be hardship bread, since you left Egypt in a rush. You will then remember the day you left Egypt all the days of your life.
Orthodox Jewish Bible	Thou shalt eat no chametz with it; shivat yamim shalt thou eat matzot therewith, even the lechem oni (bread of affliction); for thou camest forth out of Eretz Mitzrayim in haste in order that thou mayest remember the yom when thou camest forth out of Eretz Mitzrayim kol yemei chayechah (all the days of thy life).

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	You shall not eat leavened bread with it; instead, for seven days you shall eat the Passover with unleavened bread, the bread of affliction (for you left the land of Egypt in haste); [do this] so that all the days of your life you may remember [thoughtfully] the day when you came out of the land of Egypt.
The Expanded Bible	Do not eat it with bread made with yeast [leaven]. But for seven days eat bread made without yeast [leaven], the bread of suffering [affliction], because you left Egypt in a hurry. So all your life you will remember the time you left Egypt.
Kretzmann's Commentary	Thou shalt eat no leavened bread with it, Exodus 12-15; seven days shalt thou eat unleavened bread therewith, even the bread of affliction, to remind the people of the oppression which they suffered in Egypt and of the suddenness of the delivery; for thou camest forth out of the land of Egypt in haste, the Egyptians almost thrusting them forth, Ex. 12:39; that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

NET Bible®	You must not eat any yeast with it; for seven days you must eat bread made without yeast, symbolic of affliction, for you came out of Egypt hurriedly. You must do this so you will remember for the rest of your life the day you came out of the land of Egypt.
The Voice	Don't eat any leavened bread with it. Eat unleavened bread during the seven days <i>of this celebration</i> because "suffering bread" is what you made when you quickly left <i>your suffering in Egypt</i> . If you eat it <i>again each year</i> , you'll always remember the day you left Egypt.

**Literal, almost word-for-word, renderings:**

Concordant Literal Version	You shall not eat anything leavened with it. Seven days shall you eat unleavened cakes with it, the bread of humiliation (for in nervous haste you went forth from the country of Egypt), that you may remember the day of your going forth from the country of Egypt all the days of your life.
Modern English Version	You must not eat leavened bread with it. For seven days you must eat unleavened bread, the bread of affliction, for you came out of the land of Egypt in a hurry, so that you may remember all the days of your life the day when you came out of the land of Egypt.
New King James Version	You shall eat no leavened bread with it; seven days you shall eat unleavened bread with it, that is, the bread of affliction (for you came out of the land of Egypt in haste), that you may remember the day in which you came out of the land of Egypt all the days of your life.
World English Bible	You shall eat no leavened bread with it. You shall eat unleavened bread with it seven days, even the bread of affliction; for you came out of the land of Egypt in haste; that you may remember the day when you came out of the land of Egypt all the days of your life.
Young's Updated LT	"You will not eat with it any fermented thing, seven days you will eat with it unleavened things, bread of affliction; for in haste you have come out of the land of Egypt; so that you will remember the day of your coming out of the land of Egypt all days of your life.

**The gist of this passage:** The people would not be allowed to eat leavened (raised) bread, because they are to remember their suffering in Egypt and how they left quickly. They are to remember this for all of their lives.

**Deuteronomy 16:3a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לא or לוא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âkal (אכל) [pronounced aw-KAHL]	<i>to eat; to devour, to consume, to destroy</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #398 BDB #37
'al (על) [pronounced gahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5921 BDB #752

## Deuteronomy 16:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
When not showing a physical relationship between two things, 'al can take on a whole host of new meanings: <i>on the ground of, according to, on account of, on behalf of, concerning, besides, in addition to, together with, beyond, above, over, by on to, towards, to, against, in the matter of, concerning, as regards to</i> . It is one of the most versatile prepositions in Scripture. This word often follows particular verbs. In the English, we have <i>helping verbs</i> ; in the Hebrew, there are <i>helping prepositions</i> .			
châmêts (חָמֵץ) [pronounced <i>khaw-MATES</i> ]	<i>leaven, leavened bread, that which is leavened; ferment; figuratively, extortion</i>	masculine singular noun	Strong's #2557 BDB #329

**Translation:** *You will not eat leavened bread with it;...* The Israelites are to only eat unleavened bread with the passover meal. There will be a very specific reason for this.

*Unleavened bread* is the Hebrew word *matstsâh* (מַצֵּה) [pronounced *mahts-TSAWH*] from whence we derive the word *matzah*. Strong's #4682 BDB #595. Leaven represents the infiltration evil (because the leaven also will cause the bread to putrefy much quicker) and here we are told that bread without leaven represents affliction (the Israelites were not to forget the affliction which they endured under Egyptian rule—which also accounts for the eating of the bitter herbs during the Passover). When the children of Israel left Egypt, it was in a hurry, so that they could not spend a lot of time making bread; so they made bread without leaven.

Dr. Bob Utley: *Leaven, which was regularly used in sacrificial items (cf. Lev. 7:13; Lev. 23:17), became a symbol of sin and rebellion. The fermentation was viewed in this symbolic feast as Israel's opportunity on an individual basis to examine their lives for any hint of rebellion or disobedience to YHWH.*<sup>39</sup>

The Jews celebrated the Passover on a single day; and they were not to have unleavened bread on that day. However, they continued the Feast of the Unleavened Bread for another 7 days, where they ate no unleavened bread at all during that time.

## Deuteronomy 16:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shib <sup>er</sup> âh (שִׁבְעָה) [pronounced <i>shib<sup>er</sup>v<sup>er</sup>-GAW</i> ]	<i>seven</i>	numeral feminine construct	Strong's #7651 BDB #987
yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i> ]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun with the definite article	Strong's #3117 BDB #398
'âkal (אָכַל) [pronounced <i>aw-KAHL</i> ]	<i>to eat; to devour, to consume, to destroy</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #398 BDB #37

<sup>39</sup> Dr. Bob Utley, Copyright © 2014 Bible Lessons International; [www.freebiblecommentary.org](http://www.freebiblecommentary.org); from e-sword; Deut. 16:3.



## Deuteronomy 16:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿal (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5921 BDB #752
matstsâh (מַצֵּה) [pronounced <i>mahts-TSAWH</i> ]	<i>unfermented bread, unleavened bread, unleavened cakes; sweet unleavened bread</i>	feminine plural noun	Strong's #4682 BDB #595

**Translation:** ...[for] seven days you will eat [only] unleavened bread with it... Also, for the 7 days followings the Passover, the Jews were to only eat unleavened bread.

Matthew Henry: *The Jewish writers tell us that the custom at the passover supper was that the master of the family broke this unleavened bread, and gave to every one a piece of it, saying, This is (that is, this signifies, represents, or commemorates, which explains that saying of our Saviour, This is my body) the bread of affliction which your fathers did eat in the land of Egypt.*<sup>40</sup>

The idea behind many of these ceremonies and feasts are, their children would participate, and, like all children do, they would ask about what is going on. "Where's my Wonder Bread?" they might say. As a result, the parents would explain to the children why they are observing this time, and what the symbols refer to. So, just in case the parents is not properly teaching their children at home, at some point, they will have to explain Israel's history and theology. Exodus 13:8 *You shall tell your son on that day, 'It is because of what the LORD did for me when I came out of Egypt.'* (ESV)

## Deuteronomy 16:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lechem (לֶחֶם) [pronounced <i>LEH-khem</i> ]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular construct	Strong's #3899 BDB #536
ʿōnîy (עֲוִי) [pronounced <i>gon-EE</i> ]	<i>affliction, poverty, humility, humiliation</i>	masculine singular substantive	Strong's #6040 BDB #777

**Translation:** ...—the bread of affliction... The unleavened bread is known as the bread of affliction. This was the bread that the children of Israel ate when leaving Egypt. They were afflicted for many years as slaves in Egypt.

Quite frankly, this was not a tasty bread. Part of the goodness of a loaf of bread is its texture and that slight smell of yeast. The unleavened bread did not have this. The bread was not to taste especially good. They were to remind themselves the many years of slavery that they lived under in Egypt.

Deut. 16:3 *You will not eat with it leavened bread [the Passover meal]; [for] seven days you will eat [only] unleavened bread with it—the bread of affliction—for you came out of the land of Egypt in haste—the purpose of the unleavened bread is] to remember for the rest of your life [lit., all the days of your life] the day you came out from the land of Egypt.*

<sup>40</sup> Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Deut. 16:1–17.

## Unleavened Bread; the Bread of Affliction (Commentators)

Matthew Henry: *The bread they were confined to is here called bread of affliction, because neither grateful to the taste nor easy of digestion, and therefore proper to signify the heaviness of their spirits in their bondage and to keep in remembrance the haste in which they came out, the case being so urgent that they could not stay for the leavening of the bread they took with them for their march.*

Matthew Henry continues: *The Jewish writers tell us that the custom at the passover supper was that the master of the family broke this unleavened bread, and gave to every one a piece of it, saying, "This is (that is, this signifies, represents, or commemorates, which explains that saying of our Saviour, This is my body) the bread of affliction which your fathers did eat in the land of Egypt."*<sup>41</sup>

Jamieson, Fausset and Brown: *[Unleavened bread is] a sour, unpleasant, unwholesome kind of bread, designed to be a memorial of their Egyptian misery and of the haste with which they departed, not allowing time for their morning dough to ferment.*<sup>42</sup>

The Pulpit Commentary: *Bread of affliction; bread such as is prepared in circumstances of trial and pressure, when there is no time or opportunity for the application of all the means required for the preparation of bread of the better sort. The Israelites had in haste and amid anxiety to prepare the Passover meal on the evening of their flight from Egypt, and so had to omit the leavening of their bread; and this usage they had to observe during the seven days of the festival in subsequent times, to remind them of the oppression the nation had suffered in Egypt, and the circumstances of difficulty and peril amidst which their deliverance had been effected.*<sup>43</sup>

Whedon: *The people left Egypt in haste, and, no doubt, with anxiety and dread. The unleavened bread was a symbol to them of their flight and of the burdens and servile life that preceded it.*<sup>44</sup>

W. L. Alexander: *[Unleavened bread] was made in circumstances of trial and pressure, when there was no time for the making of bread of a higher quality.*<sup>45</sup>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Therefore, the Passover and the Feast of Unleavened Bread was to be celebrated without leaven (Ex. 12:8); in fact, leaven was to be completely removed from the household (Ex. 12:15). Also, as we have studied previously, the Passover proper is the first day of this eight day feast also called the Feast of Unleavened Bread. These eight days are often grouped as just one feast.

The Passover must be tied to sacrifice, affliction and the absence of evil; furthermore, the animal to be sacrificed is to be without blemish (which will be spoken of in Deut. 17:1). All of this points forward in shadow form to the death of our Lord on our behalf, His affliction because of our sins, in order that we might be delivered from the death and punishment which we deserve.

Many times, Old Testament customs are brought into the New Testament, often in principle. **Let us therefore celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth** (1Cor. 5:8).

<sup>41</sup> Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Deut. 16:1–17.

<sup>42</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Deut. 16:3.

<sup>43</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Deut. 16:3.

<sup>44</sup> *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Deut. 16:3.

<sup>45</sup> From <http://www.study-light.org/commentaries/bcc/deuteronomy-16.html> accessed June 17, 2016.

Deuteronomy 16:3d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
chipâzôwn (נפִּזוּן) [pronounced <i>khihp-paw-ZONE</i> ]	<i>hurriedly, in haste, a hurried flight; trepidation</i>	masculine singular noun	Strong's #2649 BDB #342
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i> ]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #3318 BDB #422
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'erets (אֶרֶץ) [pronounced <i>EH-rets</i> ]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i> ]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

**Translation:** ...—for you came out of the land of Egypt in haste—... The Jews left Egypt in haste. When pharaoh finally agreed to allow them to go, the Jews moved out quickly. Pharaoh had promised to let them go previously, but then reneged on this promise. He said, “Go,” Moses said, “Go,” and God said, “Go.” It was time for them to go.

They have to eat on this trip, and they do not have much time to bake and prepare. Therefore, they baked bread which did not require leavening, so that they did not have to wait for it to rise before they moved out.

David Guzik: *For the first Passover, the unleavened bread was a practical necessity; they left Egypt in such a hurry there was no time to allow for the dough to rise.*<sup>46</sup>

These feasts have detail after detail which corresponds to the original historical incident—sometimes, details which are fairly trivial (like having to bake unleavened bread for the trip). All of these reminders paint a very thorough picture of the historical events.

<sup>46</sup> David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; Deut. 16:3–4.

## Deuteronomy 16:3e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
zâkar (זָכַר) [pronounced zav-KAHR]	<i>to remember, to recall, to call to mind</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #2142 BDB #269
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular construct	Strong's #3117 BDB #398
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	Qal infinitive construct with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #3318 BDB #422
I need an explanation here.			
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
yâmîym (יָמִים) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural construct	Strong's #3117 BDB #398
chêy (חַי) [pronounced khay]	<i>life, lives, living, being alive, having life, immortality, a long life, sustenance, sustaining life; refreshment; being vigorous; prosperity, welfare, happiness, living prosperously</i>	feminine singular substantive; adjective with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #2416 BDB #313

**Translation:** ...[the purpose of the unleavened bread is] to remember for the rest of your life [lit., all the days of your life] the day you came out from the land of Egypt. The purpose of eating unleavened bread was to remind the Jews of their leaving Egypt, and how they left it in such a hurry.

The Bible has things in it which are audience appropriate. God is always aware of *His audience*. For a ceremony, observance or celebration, there are often elements of that day or week which require a parent to explain to their children what it is all about. The Passover lamb or the eating of unleavened bread—that is all about Israel’s past, and Israel’s relationship with God. The young person participates in the ceremony, and would naturally ask, “Why do we do this?” And the parent would then explain why this is done. This way, not only is the ceremony observed, but the reason for the ceremony is passed down from generation to generation (which was supposed to be done).

**And not seen to you leaven in all your border seven of days and will not lodge the night from the flesh which you sacrifice in the evening in the day the first to the morning.**

Deuteronomy  
16:4

**Leaven is not to be seen within your entire border [for] seven days, and [scraps] from the flesh which you sacrificed in the evening on the first day will not remain [lit., *will not stay the night*] until the [next] morning.**

**Leaven is not to be seen within your entire territory for seven days; and no scraps from your sacrifices made on the first day are to remain until the next morning.**

Here is how others have translated this verse:

#### **Ancient texts:**

Masoretic Text (Hebrew)	And not seen to you leaven in all your border seven of days and will not lodge the night from the flesh which you sacrifice in the evening in the day the first to the morning.
Targum of Onkelos	<u>Take heed that in the beginning of the pascha</u> there be no leaven seen among you within all your borders for seven days; and that none of the flesh which you sacrifice in the evening of the first day remain till the morning.
Revised Douay-Rheims	No leaven shall be seen in all your coasts for seven days, neither shall any of the flesh of that which was sacrificed the first day in the evening remain until morning.
Peshitta (Syriac)	And there shall no leavened bread be seen with you in all your territory for seven days; neither shall there anything of the meat, which you sacrifice on the evening of the first day, remain all night until the morning.
Septuagint (Greek)	Leaven shall not be seen with you in all your borders for seven days, and there shall not be left of the flesh which you shall sacrifice at even on the first day until the morning.
Significant differences:	The targum adds additional text.

#### **Limited Vocabulary Translations:**

Bible in Basic English	For seven days let no leaven be used through all your land; and nothing of the flesh which is put to death in the evening of the first day is to be kept through the night till morning.
Easy English	No one must keep any <i>yeast</i> in his house for 7 days. You must eat all the meat of your animal on the night that you kill it. You must not leave any of it until the next morning.
Easy-to-Read Version–2001	There must be no yeast in anyone's house anywhere in the country for seven days. Also, all the meat you sacrifice on the evening of the first day must be eaten before morning.
God's Word™	There should be no yeast anywhere in your land for seven days. Never leave until morning any of the meat you slaughter on the evening of the first day.
Good News Bible (TEV)	For seven days no one in your land is to have any yeast in the house; and the meat of the animal killed on the evening of the first day must be eaten that same night.



<i>The Message</i>	There is to be no sign of yeast anywhere for seven days. And don't let any of the meat that you sacrifice in the evening be left over until morning.
NIRV	Don't keep any yeast anywhere in your land for seven days. You will sacrifice the Passover animal on the evening of the first day. Do not let any of its meat be left over until the next morning.

### Thought-for-thought translations; paraphrases:

Common English Bible	No dough with yeast should appear in any of your territory for seven days. Furthermore, none of the meat that you sacrificed on the first night should remain until morning.
The Living Bible	For seven days no trace of yeast shall be in your homes, and none of the Passover lamb shall be left until the next morning.
New Century Version	There must be no yeast anywhere in your land for seven days. Offer the sacrifice on the evening of the first day, and eat all the meat before morning; do not leave it overnight.
New Life Version	For seven days there is to be no yeast around in all your land. And none of the flesh you give in worship on the evening of the first day will be kept through the night until morning.

### Partially literal and partially paraphrased translations:

American English Bible	'Fermentation must not be seen anywhere inside your borders for seven days, and none of the flesh that you sacrifice in the evening may be left over until the next morning.
New Advent (Knox) Bible	No leaven, then, must be found in all thy domain during those seven days; and of the victim slain on that first evening nothing must remain till the morrow.
Translation for Translators	<i>During that festival</i> , you must not have any yeast in any house in your land for seven days. Furthermore, the meat <i>of the animals</i> that you sacrifice on the evening of the first day <i>of the Passover Festival must be eaten during that night</i> ; do not allow any of it to remain until the next day.

### Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	...and nothing fermenting shall be seen in all your boundaries for seven days, and you shall not leave any of the flesh which you sacrifice at the beginning of the evening of that day until the morning.
God's Truth (Tyndale)	And see that there be no leavened bread seen in all your coasts. Seven days long, and that there remain nothing of the flesh which you have offered the first day at evening, until the morning.
NIV – UK	Let no yeast be found in your possession in all your land for seven days. Do not let any of the meat you sacrifice on the evening of the first day remain until morning.
Tree of Life Version	No hametz should be seen with you in all your territory for seven days, and none of the meat you sacrifice on the evening of the first day may be left overnight until the morning.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	For seven days, no leaven shall be seen throughout your territory; nor shall any of the flesh you sacrificed on the evening of the first day be left for the following day.
The Heritage Bible	And there shall not be seen leavened bread with you in all your border seven days, and there shall not remain until the dawn any of the meat which you sacrificed the first day at dusk.

New Jerusalem Bible For seven days no leaven must be found in any house throughout your territory, nor must any of the meat that you sacrifice in the evening of the first day be kept overnight until the next day.

### Jewish/Hebrew Names Bibles:

exeGesés companion Bible And there shall be no leavened bread yeast seen with thee in all thy coast border seven days; neither shall there any thing aught of the flesh, which thou sacrificedst the first day at even, remain stay overnight all night until the morning.

JPS (Tanakh—1985) For seven days no leaven shall be found with you in all your territory, and none of the flesh of what you slaughter on the evening of the first day shall be left until morning.

Kaplan Translation No leavening shall be seen with you in all your borders for seven days. Do not let the flesh that you sacrificed in the evening of the first day remain overnight until morning.

Orthodox Jewish Bible And there shall be no se'or (leaven) seen with thee in all thy territory shivat yamim; neither shall there any thing of the basar, which thou sacrificedst ba'Erev baYom HaRishon, remain overnight until the boker.

### Expanded/Embellished Bibles:

The Expanded Bible There must be no yeast [leaven] anywhere in your land for seven days. Offer the sacrifice on the evening of the first day, and eat all the meat before morning; do not leave it overnight.

Kretzmann's Commentary And there shall be no leavened bread seen with thee in all thy coast, in the entire country, to its utmost boundaries, seven days, as long as the double festival lasted; neither shall there anything of the flesh which thou sacrificedst the first day at even, the Passover sacrifice proper, remain all night until the morning, Ex. 12:10; Ex. 34:25.

NET Bible® There must not be a scrap of yeast within your land [*Heb* "leaven must not be seen among you in all your border."] for seven days, nor can any of the meat you sacrifice on the evening of the first day remain until the next morning [*Heb* "remain all night until the morning" (so KJV, ASV). This has been simplified in the translation for stylistic reasons.].

The Voice For these seven days, no one in the whole country should have any yeast. And none of the meat from the sacrifice you offer on the first night of the celebration should be left over on the next day.

### Literal, almost word-for-word, renderings:

Concordant Literal Version Let no yeast be seen with you in all your territory seven days. And let none of the flesh that you shall sacrifice in the evening on the first day lodge until morning.

English Standard Version No leaven shall be seen with you in all your territory for seven days, nor shall any of the flesh that you sacrifice on the evening of the first day remain all night until morning.

Green's Literal Translation And there shall be no leaven seen with you in your borders seven days; nor shall any of the flesh which you sacrificed the first day at evening remain all night until the morning.

Modern English Version There must not be any leavened bread seen with you within all your borders for seven days, nor may any of the meat which you sacrificed in the evening on the first day remain overnight until morning.

New European Version	No yeast shall be seen with you in all your borders seven days, neither shall any of the flesh, which you sacrifice the first day at evening, remain all night until the morning.
Word of Yahweh	And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there any thing of the flesh, which thou sacrificedst the day before at even, remain all night until the morning.
World English Bible	No yeast shall be seen with you in all your borders seven days; neither shall any of the meat, which you sacrifice the first day at evening, remain all night until the morning.
Young's Updated LT	And there is not seen with you leaven in all your border seven days, and there does not remain of the flesh which you will sacrifice at evening on the first day till morning.

**The gist of this passage:** For the 7 days of the Feast of Unleavened Bread, there is no leaven which is to be seen throughout all Israel. Furthermore, all of the meat sacrificed for Passover must be eaten before the morning.

### Deuteronomy 16:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לא or לו) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
râ'âh (רָאָה) [pronounced <i>raw-AWH</i> ]	<i>to be seen, to be visible; to let oneself be seen, to appear; to present oneself; to be provided [cared] for (i.e., looked after)</i>	3 <sup>rd</sup> person masculine singular, Niphal imperfect	Strong's #7200 BDB #906
lâmed (ל) [pronounced <i>leh</i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 2 <sup>nd</sup> person masculine singular suffix	No Strong's # BDB #510
s <sup>eo</sup> ôr (שֶׂאִת) [pronounced <i>seh-ORE</i> ]	<i>leaven; swelling (by fermentation); yeast cake</i>	masculine singular noun	Strong's #7603 BDB #959
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
kôl (כָּל) [pronounced <i>kohl</i> ]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
g <sup>e</sup> bûwl (גְּבוּל) [pronounced <i>g<sup>eb</sup>-VOOL</i> ]	<i>border, boundary, territory [within a border], region, territory [of darkness]; edge</i>	masculine singular noun with 2 <sup>nd</sup> person masculine singular suffix	Strong's #1366 BDB #147

## Deuteronomy 16:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shib <sup>ec</sup> âh (שִׁבְעָה) [pronounced shi <sup>b</sup> v <sup>e</sup> - GAW]	seven	numeral feminine construct	Strong's #7651 BDB #987
yâmîym (יָמִים) [pronounced yaw- MEEM]	days, a set of days; time of life, lifetime; a specific time period, a year	masculine plural noun	Strong's #3117 BDB #398

**Translation:** Leaven is not to be seen within your entire border [for] seven days,... The people will have leaven for their cooking. However, it is not to be seen at all anywhere for seven days. It is not to be visible.

Leaven represents the infiltration of evil; it represents sin—even in very small amounts. The sacrifice of the Passover represents Jesus Christ and He cannot be associated with sin or evil at all, not even in the smallest amounts.

Recall that, even those who called for His execution used charges which they knew were false. There were no charges lodged against the Lord Jesus Christ which were actually true and worthy of execution, and even those who called for His death knew that. Furthermore, those who were more dispassionate about the Lord, like Pontius Pilate, recognized that He had committed no wrongdoing.

At least one commentator, Gill, says that this means there was not to be any leaven to be found anywhere. Gill: *For before the passover they were to search diligently every room in the house, and every hole and crevice, that none might remain any where.*<sup>47</sup> Exodus 12:15 **Seven days you shall eat unleavened bread. On the first day you shall remove leaven out of your houses, for if anyone eats what is leavened, from the first day until the seventh day, that person shall be cut off from Israel.** Ex. 12:15 applies to a specific time; and the verbiage in this passage is not quite as strong (**Leaven is not to be seen within your entire border [for] seven days,...**). So, it does not appear to me that leaven has to be removed from the house and placed somewhere. It simply cannot be seen or used. The people gather for these feasts (Deut. 16:16), so, quite obviously, they were not to pack the leaven with their supplies. Ex. 13:7 (**Unleavened bread shall be eaten for seven days; no leavened bread shall be seen with you, and no leaven shall be seen with you in all your territory.**—ESV) has the same language as we find here in v. 4. In Ex. 13:7, Moses is laying out procedures for future observances of this holy week.

David Guzik: *Leaven was a picture of sin and corruption, because of the way a little leaven would influence a whole lump of dough, and also because of the way leaven would “puff up” the lump - even as pride and sin makes us “puffed up.”*<sup>48</sup>

Guzik also claims there may have been a health aspect connected to leaven, and starting all over again each year. I really don't know about this—and there is some notoriety in San Francisco associated with yeast that has been with them for a very long time (**100 years—with reservations; 160 years**). However, in a era before refrigeration, that may be true.

There is some confusion about the length of time the people were to observe the Passover and the Feast of the Unleavened Bread. Quite obviously, it is a week's time, and they must gather for the Passover. What about after the Passover? Since leaven was not allowed to be seen within the borders of Israel, this would suggest that not all of the people remained in Jerusalem (or, wherever) for the entire week-long Feast. Some might return home earlier. They had to arrive for the Passover, but the regulations of attendance do not appear to be as strong for

<sup>47</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 16:4.

<sup>48</sup> *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; Deut. 16:3–4.

the Feast of the Unleavened Bread. It is not inconceivable that, throughout the week, people simply returned to their homes as they determined themselves. However, they were not to use any leaven for that entire week.

<b>Deuteronomy 16:4b</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB and Strong's Numbers</b>
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô <sup>3</sup> (לֹא or לוֹל) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
lûwn (לוּן) [pronounced <i>loon</i> ]	<i>to lodge, to pass the night, to spend the night, to lodge for the night, to abide</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3885 BDB #533
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
bâsâr (בָּשָׂר) [pronounced <i>baw-SAWR</i> ]	<i>flesh; body; animal meat</i>	masculine singular noun with the definite article	Strong's #1320 BDB #142
'âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i> ]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
zâbach (זָבַח) [pronounced <i>zaw<sup>b</sup>-VAHKH</i> ]	<i>to slaughter [usually an animal for sacrifice]; to sacrifice [an animal]; to slay, to immolate [an animal sacrifice]</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #2076 BDB #256
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'ereb (בְּרֵעַ) [pronounced <i>GEH-re<sup>b</sup>v</i> ]	<i>evening, sunset</i>	masculine singular noun with the definite article	Strong's #6153 BDB #787
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced <i>yohm</i> ]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
rîshôwn (רִשׁוֹן) [pronounced <i>ree-SHOWN</i> ]	<i>first [in time, in degree, chief, former [in time], ancestors, former things; foremost; beginning; as an adverb: formerly, at first, first</i>	masculine singular adjective; also used as an adverb; with the definite article	Strong's #7223 BDB #911



## Deuteronomy 16:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
bôqer (בֹּקֶר) [pronounced BOH-ker]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun with a definite article	Strong's #1242 BDB #133

**Translation:** ...and [scraps] from the flesh which you sacrificed in the evening on the first day will not remain [lit., will not stay the night] until the [next] morning. The people offer up a sacrifice and they eat the sacrifice; and none of that meat is to remain that next morning.

Daniel Whedon: *None of the lamb was to be kept, for fear that putrefaction might occur. Stanley, in his description of the Samaritan passover, which is still observed on Gerizim, after narrating the manner in which the victims are slain, roasted, and eaten, says: "The remnants were gathered into mats, and put on a wooden grate or hurdle over the hole where the water had been originally boiled; the fire was again lit and a huge bonfire was kindled. By its blaze, and by candles lighted for the purpose, the ground was searched in every direction for the consecrated particles of sacramental elements; and these fragments of the flesh and bone were thrown upon the burning mass."*<sup>49</sup>

The Lord would be crucified and He would die for our sins; but, by nightfall, He would be placed into the tomb.

So that we have the details straight—the night of the Passover, the paschal lamb was slain and it was eaten in its entirety—none was to remain the next morning. Passover had a narrow and a broad sense—it could refer to just the first night of this festival or to the entire seven or eight days (I think this was a 7-day festival in total). For the remainder of the feast, they would slay sheep and oxen from the flock or from the herd. The word Passover is used in a broad sense back in v. 2, confirmed by v. 3 where the Israelites were not for seven days to eat unleavened bread with *it*—*it* referring to Passover of v. 2. Obviously that cannot be the Passover lamb which is sacrificed on the first day and which is not to remain until morning—otherwise, how can you eat unleavened bread with something which is not there?<sup>50</sup>

Dr. Peter Pett describes evening as *mid-afternoon before twilight*.<sup>51</sup> It would strike me more likely that this is late afternoon/early evening. V. 6 appears to support me (*You will offer up the Passover sacrifice in the evening, as the sun is going down, just like the time that you went out from Egypt.*).

Let's say that there is meat remaining, and no one can eat any more—then that meat is to be burned up, as per Ex. 12:10. Ex. 34:25 expresses similar sentiments as v. 4.

"They will leave none of it [the lamb] until morning, nor will they break a bone of it; according to all the statute of the Passover they will observe it." (Num. 9:12). Once our Lord has paid for our sins, there are no more sins to pay for. We cannot think of some sins which escaped God's omniscience and commit them. Jesus Christ paid for each and every sin and when we believed in Him, so we are delivered wholly and entirely forever from sin. The eating of all of the flesh speaks of the finality of it all. Once our Lord has died and once we believe, our salvation is 100% complete, nothing more to do, nothing more to add.

<sup>49</sup> Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Deut. 16:4. He is quoting from *History of the Jewish Church*, Am. ed., part i, p. 564.

<sup>50</sup> This reasoning is all courtesy of Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 1, p. 921.

<sup>51</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Deut. 16:4.

V. 4 reads: Leaven is not to be seen within your entire territory for seven days; and no scraps from your sacrifices made on the first day are to remain until the next morning. Nothing fermenting or putrefying was to be associated with the Passover or the Feast of Unleavened Bread.<sup>52</sup>

You are not permitted to slaughter the Passover in each of your gates which Y<sup>e</sup>howah your Elohim is giving to you, for if unto the place which chooses Y<sup>e</sup>howah your Elohim to establish His name there. You will slaughter the Passover in the evening as goes in the sun a time of your going out from Egypt.

Deuteronomy  
16:5–6

You will not be permitted to offer up the Passover within each of your cities [lit., *gates*] which Y<sup>e</sup>howah your Elohim is giving you; only in the place where Y<sup>e</sup>howah your Elohim chooses to establish His name. You will offer up the Passover [sacrifice] in the evening, just as the going down of the sun [as at] the time of your going out from Egypt.

You are not permitted to offer up the Passover sacrifice in just any city that Jehovah your God will give you; only where Jehovah your God chooses to glorify His name. You will offer up the Passover sacrifice in the evening, as the sun is going down, just like the time that you went out from Egypt.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

You are not permitted to slaughter the Passover in each of your gates which Y<sup>e</sup>howah your Elohim is giving to you, for if unto the place which chooses Y<sup>e</sup>howah your Elohim to establish His name there. You will slaughter the Passover in the evening as goes in the sun a time of your going out from Egypt.

Targum of Onkelos

It will not be allowed you to eat the pascha in (any) one of your cities which the Lord your God giveth to you; but in the place which the Lord your God will choose to make His Shekinah to dwell, there shall you sacrifice the pascha; and in the evening at the going down of the sun you may eat it until the middle of the night, the time when you began to go out of Mizraim.

Revised Douay-Rheims

You may not immolate the phase in any one of your cities, which the Lord your God will give you: But in the place which the Lord your God shall choose, that his name may dwell there: you shall immolate the phase in the evening, at the going down of the sun, at which time you came out of Egypt.

Peshitta (Syriac)

It is unlawful for you to sacrifice the passover within any of your towns which the LORD your God gives you: But at the place where the LORD your God shall choose to set his name, there you shall sacrifice the passover in the evening at the going down of the sun, at the time that you came out of Egypt.

Septuagint (Greek)

You shall not have power to sacrifice the passover in any of the cities, which the Lord your God gives you. But in the place which the Lord your God shall choose, to have his name called there, you shall sacrifice the passover at even at the setting of the sun, at the time when you came out of Egypt.

Significant differences:

The targum has *eat*; the Hebrew has *slaughter*. I don't know what "immolate the phase" means (from the Douay-Rheims Bible). The targum has *Shekinah* (glory) rather than *name*; which is not an unreasonable interpretation. The targums adds additional text.

#### Limited Vocabulary Translations:

<sup>52</sup> Paraphrased from W. R. Smith, taken from *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Deut. 16:3–4.

Bible in Basic English	The Passover offering is not to be put to death in any of the towns which the Lord your God gives you: But in the place marked out by the Lord your God as the resting-place of his name, there you are to put the Passover to death in the evening, at sundown, at that time of the year when you came out of Egypt.
Easy English	You must not kill the animal for the <i>Passover</i> in any town that the <i>LORD</i> your God gives you. You must go to the place that he will choose for himself. You must kill the animal for the <i>Passover</i> party there, at sunset. That was the time of day when you left Egypt.
Easy-to-Read Version–2001	"You must not sacrifice the Passover animal in any of the towns that the Lord your God gives you. You must sacrifice the Passover animal only at the place that the Lord your God will choose to be his special house. There you must sacrifice the Passover animal in the evening when the sun goes down. This is the holiday when you remember that God brought you out of Egypt.
Good News Bible (TEV)	"Slaughter the Passover animals at the one place of worship---and nowhere else in the land that the LORD your God will give you. Do it at sunset, the time of day when you left Egypt.
<i>The Message</i>	Don't sacrifice the Passover in any of the towns that God, your God, gives you other than the one God, your God, designates for worship; there and there only you will offer the Passover-Sacrifice at evening as the sun goes down, marking the time that you left Egypt.
Names of God Bible	You're not allowed to slaughter the animals for Passover in any of the cities <b>Yahweh</b> your <b>Elohim</b> is giving you. Instead, slaughter your animals for Passover in the place where <b>Yahweh</b> your <b>Elohim</b> will choose for his name to live. Do this in the evening as the sun goes down. This is the same time you did it when you left Egypt.
NIRV	You must not sacrifice the Passover animal in just any town the Lord your God is giving you. Sacrifice it only in the special place he will choose for his Name. Sacrifice it there in the evening when the sun goes down. Do it on the same day every year. Be sure it's the day you left Egypt.
New Simplified Bible	»You are not allowed to sacrifice the Passover in any of your towns Jehovah your God is giving you. »It must be at the place where Jehovah your God chooses to establish his name. Sacrifice the Passover in the evening at sunset, at the time that you came out of Egypt.

### Thought-for-thought translations; paraphrases:

Common English Bible	You are not permitted to offer the Passover sacrifice in any of the cities that the Lord your God is giving you. Instead, you must offer the Passover sacrifice at the location the Lord your God selects for his name to reside, at evening time, when the sun sets, which was the time you fled Egypt.
Contemporary English V.	Don't offer the Passover sacrifice in just any town where you happen to live. It must be offered at the place where the LORD chooses to be worshiped. Kill the sacrifice at sunset, the time of day when you left Egypt.
The Living Bible	"The Passover is not to be eaten in your homes. It must be eaten at the place the Lord shall choose as his sanctuary. Sacrifice it there on the anniversary evening just as the sun goes down.
New Century Version	Do not offer the Passover sacrifice in just any town the Lord your God gives you, but offer it in the place he will choose to be worshiped. Offer it in the evening as the sun goes down, which is when you left Egypt.
New Life Version	You are not allowed to give the Passover gift in any of your towns the Lord your God gives you. But give it at the place where the Lord your God chooses to put His name. You must kill the Passover gift in the evening when the sun goes down, at the time that you came out of Egypt.

New Living Translation “You may not sacrifice the Passover in just any of the towns that the Lord your God is giving you. You must offer it only at the designated place of worship—the place the Lord your God chooses for his name to be honored. Sacrifice it there in the evening as the sun goes down on the anniversary of your exodus from Egypt.

**Partially literal and partially paraphrased translations:**

American English Bible Nor are you allowed to sacrifice the Passover in just any of the cities that Jehovah your God is giving to you. The Passover may not be sacrificed anywhere other than in the place that Jehovah your God will choose to have His Name called, in the evening, at sunset... which is the time that you left Egypt.

Beck’s American Translation You’re not allowed to sacrifice the Passover in any of the towns the LORD your God is giving you except the place the LORD your God chooses to put His name: there butcher your animal for the Passover in the evening as the sun goes down, the hour you left Egypt.

International Standard V “You must not sacrifice the Passover in just any of your cities [Lit. *gates*] that the LORD your God is about to give you. But at the place where your God will choose to establish his name, you are to sacrifice the Passover in the evening at dusk, at the time of day you left Egypt.

New Advent (Knox) Bible This paschal victim is not to be immolated in a city here, a city there, among all the cities the Lord thy God means to give thee; no, the Lord thy God will choose out one place to be the sanctuary of his name, and there thou wilt immolate the paschal victim at set of sun, the time of thy escape from Egypt.

Translation for Translators To honor Yahweh our God, you must offer the Passover sacrifice only at the place that he chooses for you *to worship him*; do not offer that sacrifice in any other town in the land that Yahweh is giving to you. Offer that sacrifice when the sun is setting, at the same time of day that your ancestors *started to leave* Egypt.

**Mostly literal renderings (with some occasional paraphrasing):**

Ferrar-Fenton Bible You will not be permitted to sacrifice the Passover in any of the villages which your EVER-LIVING God gives to you; — but only at the place which your EVER-LIVING God may choose to fix His Name there, may you sacrifice the Passover, at the afternoon as the sun declines, at the time you came out from the Mitzeraim.

God’s Truth (Tyndale) You may not offer passover in any of your cities which the Lord your God gives you: But in the place which the Lord your God shall choose to make his name dwell in, there you shall offer Passover at evening about the going down of the \*son, even in the season that you came out of Egypt.

HCSB You are not to sacrifice the Passover animal in any of the towns the Lord your God is giving you. 6 You must only sacrifice the Passover animal at the place where Yahweh your God chooses to have His name dwell. Do this in the evening as the sun sets at the same time of day you departed from Egypt.

Jubilee Bible 2000 Thou may not sacrifice the passover within any of thy gates (*or within any of thy towns*) which the LORD thy God gives thee but at the place which the LORD thy God shall choose to cause his name to dwell in; there thou shalt sacrifice the passover in the evening, at the going down of the sun, at the *appointed* time when thou came forth out of Egypt.

Lexham English Bible You are not allowed to offer the Passover sacrifice in one of your towns that Yahweh your God is giving to you, but only at the place that Yahweh your God will choose, to let his name dwell there; you shall offer the Passover sacrifice *in the evening at sunset, at the* designated time of your going out from Egypt.

**Catholic Bibles (those having the imprimatur):**

The Heritage Bible	You may not sacrifice the Passover within any of your gates which Jehovah, your God, gives you, But at the place which Jehovah, your God, shall choose to cause his name to dwell, there you shall sacrifice the Passover at dusk, at the going <i>down</i> of the sun, at the appointed meeting of your coming out of Egypt.
New American Bible (2002)	"You may not sacrifice the Passover in any of the communities which the LORD, your God, gives you; only at the place which he chooses as the dwelling place of his name, and in the evening at sunset, on the anniversary of your departure from Egypt, shall you sacrifice the Passover.
New American Bible (2011)	You may not sacrifice the Passover in any of the communities which the LORD, your God, gives you; only at the place which the LORD, your God, will choose as the dwelling place of his name, and in the evening at sunset, at the very time when you left Egypt, shall you sacrifice the Passover. Dt 12:5, 11; 16:2.
New Jerusalem Bible	You must sacrifice the Passover not in any of the towns given you by Yahweh your God, but in the place where Yahweh your God chooses to give his name a home; there you must sacrifice the Passover, in the evening at sunset, at the hour when you came out of Egypt.
Revised English Bible	You may not slaughter the Passover victim in any of the settlements which the LORD your God is giving you, but only in the place which he will choose as a dwelling for his name; there you are to slaughter the Passover victim in the evening as the sun goes down, the time of your coming out of Egypt.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	You may not sacrifice the <i>Pesach</i> offering in just any of the towns that Adonai your God is giving you; but at the place where <i>ADONAI</i> your God will choose to have his name live — there is where you are to sacrifice the <i>Pesach</i> offering, in the evening, when the sun sets, at the time of year that you came out of Egypt.
exeGesés companion Bible	Thou mayest canst not sacrifice the passover pasach within any one of thy gates portals , which the LORD Yah Veh thy God Elohim giveth thee: But at the place which the LORD Yah Veh thy God Elohim shall choose to place tabernacle his name in, there thou shalt sacrifice the passover pasach at even, at the going down of the sun, at the season that thou camest forth out of Egypt Misrayim.
Hebraic Roots Bible	You may not sacrifice the Passover offering inside any of your gates, which YAHWEH your Elohim gives you. But at the place which He shall choose to cause His name to dwell there (Jerusalem), you shall sacrifice the Passover offering at evening, at the going of the sun, at the time when you came out of Egypt.
JPS (Tanakh—1985)	You are not permitted to slaughter the passover sacrifice in any of the settlements that the Lord your God is giving you; but at the place where the Lord your God will choose to establish His name, there alone shall you slaughter the passover sacrifice, in the evening, at sundown, the time of day when you departed from Egypt.
Kaplan Translation	You may not slaughter the Passover offering in any of your settlements which God your Lord is giving you. The only site where you may sacrifice the Passover offering is in the place that God will choose as a site designated in His name. There you shall sacrifice it in the evening, as the sun is setting, at the time of year that you left Egypt.
Orthodox Jewish Bible	Thou mayest not sacrifice the Pesach within any of thy she'arim, which Hashem Eloheicha giveth thee; But at the place which Hashem Eloheicha shall choose to



place Shmo in, there thou shalt sacrifice the Pesach at erev, at the going down of the shemesh, at the mo'ed (appointed time) that thou camest forth out of Mitzrayim.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	You are not allowed to sacrifice the Passover [lamb] in any of your cities which the Lord your God is giving you; but at the place where the Lord your God chooses to establish His Name (Presence), you shall sacrifice the Passover [lamb] in the evening at sunset, at the time that you came out of Egypt.
The Expanded Bible	Do not offer the Passover sacrifice in just any town [gate] the Lord your God gives you, but offer it in the place he will choose to be worshiped [cause his name to dwell there; 12:4–7]. Offer it in the evening as the sun goes down, which is when you left Egypt.
Kretzmann's Commentary	Thou mayest not sacrifice the Passover within any of thy gates, in any city of the land of Canaan where the worshipers happened to live, which the Lord, thy God, giveth thee; but at the place which the Lord, thy God, shall choose to place His name in, where the Sanctuary of the entire nation would be erected, there thou shalt sacrifice the Passover at even, at the going down of the sun, when night was coming on, Ex. 12:6, at the season that thou camest forth out of Egypt, at that exact time of the year.
NET Bible®	You may not sacrifice the Passover in just any of your villages [ <i>Heb</i> “gates.”] that the Lord your God is giving you, but you must sacrifice it [ <i>Heb</i> “the Passover.” The translation uses a pronoun to avoid redundancy in English.] in the evening in the place where he [ <i>Heb</i> “the Lord your God.” See note on “he” in 16:1] chooses to locate his name, at sunset, the time of day you came out of Egypt.
The Voice	Don't offer the Passover sacrifice in any of the other cities the Eternal your God is giving you. <i>Even if it's some distance, make the journey to the place</i> He will choose for His name. Offer the Passover sacrifice in that place, in the evening, at sunset—the time when you left Egypt.

### Literal, almost word-for-word, renderings:

Concordant Literal Version	You cannot sacrifice the passover within any one of your gates which Yahweh your Elohim is giving to you, but rather only in the place that Yahweh your Elohim shall choose to tabernacle His name. There shall you sacrifice the passover in the evening as the sun sets, the appointed time of your going forth from Egypt.
Context Group Version	You may not sacrifice the passover inside any of your gates, which YHWH your God gives you; but at the place which YHWH your God shall choose, to cause his name to dwell in, there you shall sacrifice the passover at evening, at the going down of the sun, at the season that you came out of Egypt.
<i>Emphasized Bible</i>	Thou mayest not sacrifice the passover,—within any of thine own gates which Yahweh thy God is giving unto thee; but in the place which Yahweh thy God shall choose to make a habitation for his name, there, shalt thou sacrifice the passover in the evening,—at the going in of the sun, at the very time thou earnest forth out of Egypt.
English Standard V. – UK	You may not offer the Passover sacrifice within any of your towns that the Lord your God is giving you, but at the place that the Lord your God will choose, to make his name dwell in it, there you shall offer the Passover sacrifice, in the evening at sunset, at the time you came out of Egypt.
Modern English Version	You may not sacrifice the Passover within any of your gates that the Lord your God has given you. But at the place where the Lord your God chooses to place His name, there you shall sacrifice the Passover in the evening at sunset, at the time that you came out of Egypt.

NASB	You are not allowed to sacrifice the Passover in any of your towns which the Lord your God is giving you; but at the place where the Lord your God chooses to establish His name, you shall sacrifice the Passover in the evening at sunset, at the time that you came out of Egypt.
New European Version	You may not sacrifice the Passover within any of your gates which Yahweh your God gives you, but at the place which Yahweh your God shall choose to cause His name to dwell in, there you must sacrifice the Passover at evening, at the going down of the sun, at the time that you came forth out of Egypt.
Young's Updated LT	"You are not able to sacrifice the passover within any of your gates which Jehovah your God is giving to you, except at the place which Jehovah your God does choose to cause His name to tabernacle—there you will sacrifice the passover in the evening, at the going in of the sun, the season of your coming out of Egypt.

**The gist of this passage:** These sacrifices were not to occur just anywhere, but at a place determined by God, a place where He would cause His Name (Presence) to dwell. The Passover was to take place in the evening, to mark the time that they came out of Egypt.

<b>Deuteronomy 16:5</b>			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lō' (לֹא or לוֹא) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yākōl (יָכֹל) [also yākōwl (יָכוֹל)] [pronounced <i>yaw-COAL</i> ]	<i>to be able, can, to have the ability, to have the power to; to be able to bear; to be able to bring oneself [to do anything]; to be lawful, to be permitted; to be powerful, to prevail</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #3201 BDB #407
With the negative, this means <i>cannot, to be unable to, to lack the ability to, to be powerless to, to lack permission to, to not be permitted to; to lack the power to.</i>			
lâmed (ל) [pronounced <i>l'</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
zâbach (זָבַח) [pronounced <i>zaw<sup>b</sup>-VAHKH</i> ]	<i>to slaughter [usually an animal for sacrifice]; to sacrifice [an animal]; to slay, to immolate [an animal sacrifice]</i>	Qal infinitive construct	Strong's #2076 BDB #256
'êth (אֶת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Peçach (פֶּחַח) [pronounced <i>PEH-sahkh</i> ]	<i>Passover; sacrifice of Passover; animal victim of the Passover; festival of the Passover; exemption; offering</i>	masculine singular noun with the definite article; pausal form is based upon a vowel point	Strong's #6453 BDB #820
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

Deuteronomy 16:5			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿechâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective	Strong's #259 BDB #25
shaʿar (שַׁעַר) [pronounced SHAH-ġahr]	<i>gates [control of city can be implied]; entrance [through the gates]; gates can be a metonym for cities</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #8179 BDB #1044
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
ʿĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #430 BDB #43
nâthan (נָתַן) [pronounced naw-THAHN]	<i>is giving, granting, is placing, putting, setting; is making</i>	Qal active participle	Strong's #5414 BDB #678
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 <sup>nd</sup> person masculine singular suffix	No Strong's # BDB #510

**Translation:** You will not be permitted to offer up the Passover within each of your cities [lit., gates] which Y<sup>e</sup>howah your Elohim is giving you;... The Passover sacrifice could not simply be offered in any city (the word gates here is a metonym for cities; see Gen. 22:17 24:60 Deut. 17:2 Ruth 4:10).

The Geneva Bible: *[The Passover] was instituted to put them in remembrance of their deliverance our of Egypt, and to continue them in the hope of Jesus Christ, of whom this lamb was a figure.*<sup>53</sup>

Moses is speaking to the people outside of the land of Canaan, and they have not yet conquered any cities in Canaan. However, God will give them so many cities that it will require many chapters of Joshua just to list them all (Joshua 15–21).

In this verse, we have an apparent contradiction to Ex. 12:7, which seems to indicate that the Passover lamb would be killed at home. “And you will keep it [the paschal lamb] until the fourteenth day of the same month; then the whole assembly of the congregation of Israel is to kill it at twilight. Moreover, they will take some of the blood and put it on the two doorposts and on the lintel of the houses in which they eat it.” (Ex. 12:6–7). It would be rather inconvenient to kill the animal at the tabernacle and then drag it back home and sacrifice it there. However, the context of Exodus is the Israelites are still living in Egypt—there is no tabernacle, they are about to leave Egypt, and this is a ceremony to mark their leaving. They had no centralized place of worship. The passage before us

<sup>53</sup> From the Geneva Bible; accessed May 26, 2016.

speaks of the Passover which will be celebrated in the land once the Israelites are scattered throughout the land. So, certainly, these two passages contradict one another because they are ceremonial instructions for different times and places.

Our Lord died one time in one place for all mankind. That cannot be improved upon. There is no other savior and there is no other sacrifice. The Israelites were not allowed to offer any sacrifices apart from those to be offered in Jerusalem. This was a tradition which remained with the Israelites throughout the next century and a half. **And the Passover of the Jews was at hand, and Jesus went up to Jerusalem** (John 2:13).

### Deuteronomy 16:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ʾîm (אם) [pronounced <i>eem</i> ]	<i>if, though; lo, behold; oh that, if only; when, since, though</i>	primarily an hypothetical particle	Strong's #518 BDB #49
Together, kîy ʾîm (אם כי) [pronounced <i>kee-eem</i> ] act as a limitation on the preceding thought, and therefore should be rendered <i>but, except, except that, unless</i> and possibly <i>only</i> . However, these particles are not used in a limiting way <i>if</i> they follow an oath, a question or a negative. Then they can be rendered <i>that if, for if, for though, that since, for if, but if, indeed if, even if; except for, but</i> .			
ʾel (אל) [pronounced <i>ehl</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
The NET Bible: <i>The MT reading אל ('el, "unto") before "the place" should, following Smr, Syriac, Targums, and Vulgate, be omitted in favor of ב (bet; בִּמְקוֹמָם, bammaqom), "in the place."</i> <sup>54</sup>			
mâqôwm (מִקוֹמָם) [pronounced <i>maw-KOHM</i> ]	<i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i>	masculine singular noun with the definite article	Strong's #4725 BDB #879
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i> ]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
bâchar (בָּחַר) [pronounced <i>baw-KHAHR</i> ]	<i>to choose; Gesenius also lists to prove, to try, to examine, to approve, to choose, to select; to love, to delight in [something], to desire</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #977 BDB #103
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

<sup>54</sup> From <https://bible.org/netbible/index.htm?deu16.htm> (footnotes); accessed May 26, 2016.

## Deuteronomy 16:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #430 BDB #43
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâkan (שָׁכַן) [pronounced <i>shaw-KAHN</i> ]	<i>to cause to dwell, to make settle down, to establish</i>	Piel infinitive construct	Strong's #7931 BDB #1014
shêm (שֵׁם) [pronounced <i>shame</i> ]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #8034 BDB #1027
shâm (שָׁמָּה) [pronounced <i>shawm</i> ]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027
This exact phrase is found in v. 2.			
The targum has <i>Shekinah</i> here.			

**Translation:** ...only in the place where Y<sup>e</sup>howah your Elohim chooses to establish His name. We repeat the phrase of v. 2. The Passover sacrifice will only be offered in the city where God designates.

At the time that Moses is speaking to the people, they only have their tents. They have left Egypt, they have left their homes, and now they live in the middle of the desert-wilderness. In the future, they will have homes and their cities will have gates.

This phrasing suggests that the location for this sacrifice might change from time to time. We tend to associate it with Jerusalem, but the Passover was celebrated in other places prior to the reign of King David, who conquered Jerusalem. Interestingly enough, the celebration of the Passover seemed to disappear between the time of the Judges (2Kings 23:22) and King Josiah (circa 620 B.C.).<sup>55</sup> That is at least 4 if not 5 centuries that passed during which time, the Passover was not observed.

2Kings 23:19–23 *And Josiah removed all the shrines also of the high places that were in the cities of Samaria, which kings of Israel had made, provoking the LORD to anger. He did to them according to all that he had done at Bethel. And he sacrificed all the priests of the high places who were there, on the altars, and burned human bones on them. Then he returned to Jerusalem. And the king commanded all the people, "Keep the Passover to the LORD your God, as it is written in this Book of the Covenant." For no such Passover had been kept since the days of the judges who judged Israel, or during all the days of the kings of Israel or of the kings of Judah. But in the eighteenth year of King Josiah this Passover was kept to the LORD in Jerusalem. (ESV)*

It fascinates me that such a long period of time passes between the observation of Passover—even under Saul (originally a good king), David (a great king, but with faults) and Solomon (a good king with faults).

<sup>55</sup> The last recorded instance of the Passover taking place is Joshua 5:10–11.



## Deuteronomy 16:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zâbach (זָבַח) [pronounced zaw <sup>b</sup> -VAHKH]	<i>to slaughter [usually an animal for sacrifice]; to sacrifice [an animal]; to slay, to immolate [an animal sacrifice]</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #2076 BDB #256
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Peçach (פֶּסַח) [pronounced PEH-sahkh]	<i>Passover; sacrifice of Passover; animal victim of the Passover; festival of the Passover; exemption; offering</i>	masculine singular noun with the definite article	Strong's #6453 BDB #820
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'ereb (בֵּרַע) [pronounced GEH-re <sup>bv</sup> ]	<i>evening, sunset</i>	masculine singular noun with the definite article; pausal form	Strong's #6153 BDB #787

**Translation:** You will offer up the Passover [sacrifice] in the evening,... There was a particular time for the Passover to be offered up; in the evening.

The Jewish 24-hour day began with the evening.

## Deuteronomy 16:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	Qal infinitive construct	Strong's #935 BDB #97
shemesh (שֶׁמֶשׁ) [pronounced SHEH-mesh]	<i>sun; sunrise, sun-rising, east, sun-setting, west (of direction); openly, publically</i>	feminine singular noun with the definite article	Strong's #8121 BDB #1039
môw'êd (מוֹעֵד) [pronounced moh-GADE]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet; of an assembly]; a specific sign or signal; an assembly</i>	masculine singular construct	Strong's #4150 BDB #417

## Deuteronomy 16:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]	Qal infinitive construct with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #3318 BDB #422
An infinitive construct is often used as a verbal noun. <sup>56</sup>			
min (מִן) [pronounced min]	from, off, out from, of, out of, away from, on account of, since, than, more than	preposition of separation	Strong's #4480 BDB #577
Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	double straights; transliterated Mizraim; also Egypt, Egyptians	masculine singular, proper noun; pausal from	Strong's #4714 BDB #595

**Translation:** ...just as the going down of the sun [as at] the time of your going out from Egypt. When the people were leaving Egypt, the sun was going down and it was evening.

Môw'êd (מוֹעֵד) [pronounced moh-GADE] means a specific time, a pre-determined time, an appointed time, as we find in Gen. 1:14 17:21 18:14 21:2. It is incorrectly rendered *feast* in Lev. 23:2, where we studied this word. This was an *appointed time* which the Jews would set aside to worship God by the Passover. The NIV renders this word *anniversary*. In this context, the predetermined time refers both to the time of the day and to the yearly celebration of the Passover. Strong's #4150 BDB #417.

**This time element for the Passover seems a little confusing.** Deut. 16:1 reads: "Observe the month of Abib and keep the Passover to the LORD your God, for in the month of Abib the LORD your God brought you out of Egypt by night. Deut. 16:5–6 read: You may not offer the Passover sacrifice within any of your towns that the LORD your God is giving you, but at the place that the LORD your God will choose, to make his name dwell in it, there you shall offer the Passover sacrifice, in the evening at sunset, at the time you came out of Egypt. (ESV) These passages are quite close together, so there must be a reasonable explanation here. I have already shown that the sons of Israel left Egypt at night, in the very early morn. I can offer five possible suggestions: (1) their offering of the Passover sacrifice just before the sun going down was similar light to when they actually went out of Egypt. (2) Another understanding might be that, they began to gather and move out when it was still dark in the morning, but the line of 2 million of them took some time to form and move toward the Sea of Reeds. If they move out in rows of 10, allowing, saying, 4 ft. between each row, that would be a line 75–80 miles long. If they are moving out in rows of 100, then the line may only be 7 or 8 miles long. In any case, it is not impossible to imagine that it took a great deal of time for the people to move out toward the east, even if they are moving in haste. (3) It may be noised abroad in the early morning hours that the Jews are given permission to leave by Pharaoh, but it takes them considerable time to get ready and move out. I will be studying the book of Exodus verse by verse over the next 5 or so years, and perhaps can make a more accurate determination on the time frame. (4) Perhaps the key term here is *night, when it is dark*. The Israelites did begin to celebrate the first Passover in the early evening; the angel of death struck at midnight; and the people were on their way before the sun went up. So, they left at night; and their celebration of the Passover would be at night. It does not appear that subsequent observances of the Passover would concur time-wise with their leaving Egypt, but with their first celebration of the Passover. (5) All of Israel is gathering with their sacrifices. One must assume that this could not take place in an hour or two, but that it would begin in the late afternoon and continue to the early morning. The priests would be offering up the sacrifices, one right after the other, and the people themselves would cook the carcass wherever their family was stationed. The leftover meat would be likely burnt to nothingness at one

<sup>56</sup> Choon-Leong Seow, *A Grammar for Biblical Hebrew (Revised Edition)*; Abingdon Press, Nashville; ©1995, p. 258.

of the thousands of fire pits scattered among the people. Just as a modern-day sporting event requires a considerable area for parking, for these feasts and observations, there needed to be provision for a great number of people (millions). They are probably going to be in tents, often with the family in tow. So, consideration must be taken to a great deal of land where their tents could be pitched, and where the family could stay for a few days.

It would seem that the Jews would have been capable, at the point in time, of great organization. They had to move from where they were in their homes in Goshen to their places of slavery among the Egyptians. Every morning and evening, that would have been a considerable number of men going to and fro. The Egyptians would have enforced an orderly process to insure that everyone is moving toward their worksite (and so that those who did not could be easily spotted).

For those who give these things some thought, the sun does not *rise* nor does it *set*—although scientists of all disciplines will use those expressions. It is a figure of speech; similarly, the sun does not *go in*—that is simply an ancient figure of speech replaced by our figure of speech, the *setting* of the sun. My point here is that this is not an intended scientific inaccuracy but a common idiom to communicate information which does not pertain to science.

The Bible, on occasion, does divulge scientific information which should surprise the layman. For instance, Isaiah wrote: **He sits upon the sphere of the earth** in Isa. 40:22. Prov. 8:27 reads: **He set a sphere upon the face of the depth** (a reference to the oceans). Whereas the earth being round is not recent knowledge—the Greeks had determined the circumference of the earth either during or immediately prior to the third century B.C.—these two passages, one where the earth is seen as a sphere, dates back to 700 B.C.; and Proverbs, which reveals that the oceans are spherical, was written even earlier—during the tenth century B.C. And, while we are on the subject of such things, the second oldest book of the Bible, Job, who wrote prior to the formation of the nation Israel and was likely a contemporary of Abraham (give or take a couple hundred years) wrote: **He [God] hangs the earth upon nothing** (Job 26:7b). Jesus Christ created the heavens and the earth and God the Holy Spirit is the Divine author of the Bible. These members of the Godhead fully understand every abstruse and complex facet of science, as scientific laws were invented by God (the phrase, *scientific laws*, is a misnomer, as science did not originate these laws nor does science enforce these laws<sup>57</sup>). Therefore, now and again, a scientific fact will be entered into Scripture. These scientific allusions which we find, which number several dozen, are sprinkled throughout Scripture as evidence of divine authorship. All these various laws of physics and astronomy have been invented by God and will be superceded almost in their entirety when God creates a new heavens and a new earth.<sup>58</sup>

The Passover was also a memorial to God's deliverance from the land of Egypt, the house of bondage. And, the slavery of the Israelite in Egypt, speaks to our slavery to the old sin nature here on this earth. It is the Passover of Jesus Christ, His death upon the cross, which frees us from the old sin nature, both temporally and ultimately, and frees us from the curse of this earth. R. B. Thieme, Jr. refers to us as being in a **slave market of sin**. We have an indwelling old sin nature, we have committed personal sins and Adam's sin has been imputed to us. That is, we are born with two strikes against us and after a very short time on this earth, we commit personal sins. We are trapped in this slave market of sin. Just as a slave cannot purchase himself from the slave market, we have no means whatsoever to remove ourselves from this threefold stain of sin. In fact, no other person who is also in this slave market, can purchase us. It requires someone from outside the slave market of sin, to purchase us. This is what Moses did in shadow form. His dual personage as Egyptian royalty and Jewish ancestry, speaks of the dual nature of our Lord—**for in Him all the fulness of Deity dwells in bodily form** (Col. 2:9). Egypt is a shadow, or a symbol, of the earth wherein we are trapped and the sons of Israel are those whom God has known in eternity past. God, through a savior, a man from outside the slave market of sin, but one who is fully human (an Israelite), a man who has a dual nature, Egyptian royalty and Jewish heritage, delivers all of Israel from the house of slavery. The Bible, throughout both the Old and New Testaments, continually uses the symbols of purchasing slaves from a slave market. **"I have wiped out your transgressions like a thick cloud and your sins like a heavy mist. Return**

<sup>57</sup> Something R. B. Thieme, Jr. has stated on many occasions.

<sup>58</sup> For those who are interested, *Science and the Bible*, by Henry Morris, ©1986, Moody Press, is one of the many books which deal with the various scientific truths found in Scripture.

to Me, for I have redeemed [or, purchased] you.” (Isa. 44:22). For there is one God, and one mediator between God and man—the man Christ Jesus, who gave Himself as a ransom [or, payment] for all, the testimony at his proper time (1Tim. 2:5–6). Christ purchased us from the curse of the Law, having become a curse for us—for it stands written, *cursed is everyone who hangs on a tree* (Gal. 3:13 Deut. 21:23). Knowing that you were not purchased with perishable things like silver or gold from your futile way of life inherited from your forefathers but with precious blood, as of an unblemished lamb and spotless, [the blood of] Christ (1Peter 1:18–19). For He [God] received us from the domain of darkness and transferred us to the kingdom of His beloved Son by means of Whom we have redemption and the forgiveness of sins. And He [Jesus Christ] is the exact image of the invisible God, firstborn with reference to all creation. For by Him all things were created, [both] in the heavens and on the earth, visible and invisible, whether thrones or constituted authorities or rulers or powers—all things have been created by Him and for Him [i.e., for His purpose]. And He is before all things in by means of Him all things exist. He is also the head of the body, the church, and He is the first cause, the firstborn from the dead, so that He Himself become the holder—first place in everything. For it was [God’s] good pleasure for all the fullness to [permanently] dwell in Him. And through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, whether things on earth or things in heaven. And although you were formerly alienated and hostile in mind by means of evil deeds, yet He has now reconciled you by means of His fleshly body through death in order to present you before Him holy and blameless and beyond reproach (Col. 1:13–22).<sup>59</sup>

Vv. 5–6: You are not permitted to offer up the Passover sacrifice in just any city that Jehovah your God will give you; only where Jehovah your God chooses to glorify His name. You will offer up the Passover sacrifice in the evening, as the sun is going down, just like the time that you went out from Egypt.

Peter Pett sees a chiasmus with vv. 7–12. This is unusual, as most chiasmi correspond with natural divisions or sections of Scripture.

### Peter Pett’s Organization of Deuteronomy 16:7–12

- a And you shall roast and eat it in the place which Yahweh your God shall choose, and you shall turn in the morning, and go to your tents (Deut. 16:7).
- b Six days you shall eat unleavened bread, and on the seventh day shall be a solemn assembly to Yahweh your God. You shall do no work (Deut. 16:8).
  - c Seven sevens shall you number to you, from the time you begin to put the sickle to the standing grain shall you begin to number seven sevens (Deut. 16:9).
  - c And you shall keep the feast of sevens to Yahweh your God with a tribute of a freewill-offering of your hand, which you shall give, according as Yahweh your God blesses you (Deut. 16:10).
- b And you shall rejoice before Yahweh your God, you, and your son, and your daughter, and your man-servant, and your maid-servant, and the Levite that is within your gates, and the resident alien, and the fatherless, and the widow, that are in the midst of you, in the place which Yahweh your God shall choose, to cause His name to dwell there (Deut. 16:11).
- a And you shall remember that you were a bondsman in Egypt, and you shall observe and do these statutes (Deut. 16:12).

<sup>59</sup> Let me refer you to R.B. Thieme’s booklet, *The Slave Market of Sin*, ©1994 available through R.B. Thieme, Jr. Ministries, in Houston Texas.

Note than in 'a' they are to roast and eat it (the Passover lamb) in the place which Yahweh their God shall choose, and they shall turn in the morning, and go their your tents (a reminder of the days of journeying), and in the parallel they will remember that they were bondsmen in Egypt and observe and do these statutes. In 'b' the seventh day of unleavened bread was to be a solemn assembly, and in it no work would be done (certainly a cause of celebration among their servants), and in the parallel (at the feast of sevens) they were to rejoice before Yahweh their God and this would include their servants and the poor who would all partake in the feast. Thus both feasts offered special blessing to the servants. In 'c' we discover the direct connection between Unleavened Bread and Sevens. They were to number seven sevens from the time they began to put the sickle to the standing grain, and the sheaf of the wave-offering was offered on the evening after the first day sabbath of Unleavened Bread, and in the parallel they would then keep the Feast of Sevens to Yahweh their God with a tribute of a freewill-offering from their hand, which they were to give according as Yahweh their God blessed them. At this feast they would bring the gifts of firstfruits, already symbolised by the sheaf offered when the seven sevens count began. Thus in a sense the two feasts ran into each other, and as the men went to their harvesting they were very much aware that they had seven sevens of days (excluding the Sabbaths and the six further days of Unleavened Bread) for their harvesting. God and His giving would constantly be kept in mind.

Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Deut. 16:7–12.

### Chapter Outline

### Charts, Graphics and Short Doctrines

**And you have cooked and you have eaten in the place that chooses Y<sup>e</sup>howah your Elohim in him; and you have turned in the morning and you have gone to your tents.**

Deuteronomy  
16:7

**You will cook and eat it in the place Y<sup>e</sup>howah your Elohim chooses; and then you will turn away in the morning and go to your tents.**

**You will prepare and eat the Passover sacrifice at the place chosen by God; then you will turn away from it in the morning and return to your tents.**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	And you have cooked and you have eaten in the place that chooses Y <sup>e</sup> howah your Elohim in him; and you have turned in the morning and you have gone to your tents.
Targum of Onkelos	And you shall <u>dress</u> and eat it in the place which the Lord your God will choose, and in the early morn ( <u>if need be</u> ) thou mayest return from <u>the feast</u> , and go to thy cities.
Revised Douay-Rheims	And you shall <u>dress</u> , and eat it in the place which the Lord your God shall choose, and in the morning rising up you shall go into your dwellings.
Peshitta (Syriac)	And you shall cook it and eat it in the place which the LORD your God shall choose; and you shall turn in the morning and go to your tents.
Septuagint (Greek)	And you shall boil and roast and eat it in the place, which the Lord your God shall choose; and you shall return in the morning, and go to your house.

Significant differences: The targum and the Latin both have *dress* rather than *cook*; the idea behind that may tie these together is *to prepare*. The Greek has two verbs here. The targum has additional text. The Hebrew has *tents*; the targum has *cities* and the Greek has *house*. These are different words.

#### Limited Vocabulary Translations:

Bible in Basic English	It is to be cooked and taken as food in the place marked out by the Lord: and in the morning you are to go back to your tents.
Easy English	Cook the meat and eat it in the special place. The LORD your God will choose the place. Then return to your tents on the next morning.



Easy-to-Read Version—2001	You must cook the Passover meat and eat it at the place the Lord your God will choose. Then, in the morning, you may go back home.
Good News Bible (TEV)	Boil the meat and eat it at the one place of worship; and the next morning return home.
<i>The Message</i>	Boil and eat it at the place designated by GOD, your God. Then, at daybreak, turn around and go home.
Names of God Bible	Cook the meat, and eat it at the place <b>Yahweh</b> your <b>Elohim</b> will choose. In the morning you may go back to your tents.
NIRV	Cook the animal and eat it. Do it at the place the Lord your God will choose. Then in the morning return to your tents.

### Thought-for-thought translations; paraphrases:

Common English Bible	Cook it and eat it in the location that the LORD your God selects. The next morning you can return to your tents.
Contemporary English V.	It is to be cooked and taken as food in the place marked out by the Lord: and in the morning you are to go back to your tents.
The Living Bible	Roast the lamb and eat it, then start back to your homes the next morning.
New Berkeley Version	You shall boil it and eat it at the place which they LORD your God will choose, and on the next morning you may start for home.
New Century Version	Roast the meat and eat it at the place the Lord your God will choose. The next morning go back to your tents.
New Life Version	Make it ready and eat it in the place the Lord your God chooses. Then return to your tents in the morning.
New Living Translation	Roast the lamb and eat it in the place the Lord your God chooses. Then you may go back to your tents the next morning.

### Partially literal and partially paraphrased translations:

American English Bible	You must boil or roast it and then eat it in the place that Jehovah your God will choose; and you may not return to your homes until the next morning!
Beck's American Translation	Cook it and eat it at the place the LORD your God chooses. In the morning you may go back to your tents.
International Standard V	Boil and eat the Passover meal [The Heb. lacks <i>the Passover meal</i> ] at the place that the LORD your God will choose. In the morning you may go back to your tents.
New Advent (Knox) Bible	In this place of the Lord's choice it must be cooked and eaten; then, when morning comes, thou wilt make thy way back to thy own dwelling-place.
Translation for Translators	Boil <i>the meat</i> and eat it at the place of <i>worship</i> that Yahweh our God chooses. The next morning, you may return to your tents.

### Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	So you shall roast and eat it in the place which your Ever-living God has chosen for Himself, — as you turned on that morning and went to your tents.
God's Truth (Tyndale)	And you shall cease and eat it in the place which the Lord your God has chosen, and depart on the morrow and get you unto your tent.
Jubilee Bible 2000	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 return unto thy tabernacles.
Lexham English Bible	And you shall cook, and you shall eat it at the place that Yahweh your God will choose; and you may turn in the morning and go to your tents.
Tree of Life Version	You are to cook and eat it at the place Adonai your God chooses, then you will turn around in the morning and journey home.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	You shall roast it and eat it in the place chosen by Yahweh, your God. And then, in the morning you shall return to your house.
The Heritage Bible	And you shall cook and eat it in the place which Jehovah, your God, shall choose, and you shall face about in the dawn and walk into your tents.
Revised English Bible	Cook it and eat it in the place which the LORD your God will choose, and then next morning set off back to your tents.

**Jewish/Hebrew Names Bibles:**

exeGesés companion Bible	And thou shalt roast stew and eat it in the place which the LORD Yah Veh thy God Elohim shall choose: and thou shalt turn thy face in the morning, and go unto thy tents.
Hebraic Roots Bible	And you shall cook and eat in the place which YAHWEH your Elohim shall choose (Jerusalem). And in the morning you shall turn and go into your tents.
JPS (Tanakh—1985)	You shall cook and eat it at the place that the Lord your God will choose; and in the morning you may start back on your journey home.
Kaplan Translation	You shall cook it [That is, roast it, as in Exodus 12:9 (Ibn Ezra; Bachya).] and eat it in the place chosen by God your Lord, and then you may turn around in the morning and return to your tents [Around Jerusalem (Ibn Ezra). Or, on the morning of the second day of Passover (ibid.)].
Orthodox Jewish Bible	And thou shalt roast and eat it in the place which Hashem Eloheicha shall choose; and thou shalt turn back in the boker, and go unto thy oholim.

**Expanded/Embellished Bibles:**

The Expanded Bible	-Roast the meat [Cook it] and eat it at the place the Lord your God will choose. The next morning go back to your tents.
Kretzmann's Commentary	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, the standing expression for centuries for going home.
NET Bible®	You must cook and eat it in the place the Lord your God chooses; you may return the next morning to your tents.
The Voice	Cook it, and eat it in the place He chooses. In the morning, you can return to your tents, but you must still only eat unleavened bread for the next six days. A portion of v. 8 is included for context.

**Literal, almost word-for-word, renderings:**

Concordant Literal Version	Then you will cook and eat in the place that Yahweh your Elohim shall choose, and you may turn around in the morning and go to your tents.
English Standard Version	And you shall cook it and eat it at the place that the LORD your God will choose. And in the morning you shall turn and go to your tents.
Modern English Version	You shall roast and eat it in the place where the Lord your God will choose, and you must return in the morning, and go to your tents.
World English Bible	You shall roast and eat it in the place which Yahweh your God chooses. In the morning you shall return to your tents.
Young's Updated LT	And you have cooked and eaten in the place on which Jehovah your God does fix, and have turned in the morning, and gone to your tents.

**The gist of this passage:** The Israelites would cook and eat the Passover animal and return to their tents in the morning.

## Deuteronomy 16:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bâshal (בָּשַׁל) [pronounced <i>baw-SHAHL</i> ]	<i>to cook [especially flesh], to bake, to simmer, to smoulder; to boil</i>	2 <sup>nd</sup> person masculine singular, Piel perfect	Strong's #1310 BDB #143
The NET Bible: <i>The rules that governed the Passover meal are found in Exod 12:1-51, and Deut 16:1-8. The word translated "cook" (בָּשַׁל, bashal) here is translated "boil" in other places (e.g. Exod 23:19, 1 Sam 2:13-15). This would seem to contradict Exod 12:9 where the Israelites are told not to eat the Passover sacrifice raw or boiled. However, 2 Chr 35:13 recounts the celebration of a Passover feast during the reign of Josiah, and explains that the people "cooked (בָּשַׁל, bashal) the Passover sacrifices over the open fire." The use of בָּשַׁל (bashal) with "fire" (אֵשׁ, 'esh) suggests that the word could be used to speak of boiling or roasting.<sup>60</sup></i>			
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âkal (אָכַל) [pronounced <i>aw-KAHL</i> ]	<i>to eat; to devour, to consume, to destroy</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #398 BDB #37
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mâqôwm (מִוֶּקֶם) [pronounced <i>maw-KOHM</i> ]	<i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i>	masculine singular noun with the definite article	Strong's #4725 BDB #879
'âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i> ]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
bâchar (בָּחַר) [pronounced <i>baw-KHAHR</i> ]	<i>to choose; Gesenius also lists to prove, to try, to examine, to approve, to choose, to select; to love, to delight in [something], to desire</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #977 BDB #103
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'Ēlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #430 BDB #43

<sup>60</sup> From <https://bible.org/netbible/index.htm?deu16.htm> (footnotes); accessed May 26, 2016.

## Deuteronomy 16:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #88

**Translation:** You will cook and eat it in the place Y<sup>e</sup>howah your Elohim chooses;... I have taken the phrase *in him* as a direct object reference to the Passover animal which was offered up and simply translated it, *it*. There does not appear to be a specific sort of cooking method specified here. They would cook and eat the meat at the place chosen by God (which, for many generations, was Jerusalem).

Dr. Peter Pett: *We are still at the Passover. Again the emphasis is on the place which Yahweh would choose. This emphasises His sovereignty in the arrangement. He is their Lord, they are His subjects. He has chosen this place for Him to dwell in and for them to come with their sacrifices. It would appear from this that the Passover was celebrated in the open air, the men and the households sitting together among the many other households on the holy ground around the tabernacle, the 'place' chosen by Yahweh. Strictly only the men were required to gather at the feasts, but they would regularly bring some or most of their households with them as Deut. 12:18 makes clear.*<sup>61</sup>

The Passover was the first day of a week-long Feast—the Feast of Unleavened Bread. This was to be celebrated with sacrifices only where God chose (eventually, this would be Jerusalem). Much of the celebration and sacrificing would take place within the walls of the courtyard of the tabernacle so that the Israelites would have to set up their tents nearby. Here we have some sort of a night vigil, in memory of leaving Egypt in the middle of the night and due to the large number of sacrifices which would be offered. “**And that night they will eat the flesh, roasted with fire, furthermore, they will eat it with unleavened bread and bitter herbs.**” (Ex. 12:8). The burning of the flesh of the lamb speaks of the judgment of our Lord for our sins. The unleavened bread speaks of salvation undiluted by false doctrine and human viewpoint; and the bitter herbs speaks of the bitter judgment of our Lord, Who, in His humanity, cried out to God the Father the night in which He was betrayed, “**Father, if You are willing, remove this cup from Me; yet, not My will, but Yours be done.**” (Luke 22:42).

There is a clarification which should be made. The word usually translated *cook* is actually *bâshal* (לָשַׁב) [pronounced *baw-SHAHL*] and it is translated *boil* in Ex. 12:9—and Ex. 12:9 says **not** to boil the lamb (**Do not eat any of it raw or boiled in water, but roasted, its head with its legs and its inner parts.**—ESV). And, the difference between the two words is not the stem, although in Deut. 16:7 it is in the Piel stem and in Ex. 12:8 it is found in the Pual stem. The only difference here is Pual is the passive of the Piel. However, there are ways of causing meat to seethe. It can seethe in liquid—that is, in its mother’s milk or in water, which is what is specifically forbidden by Ex. 12:8; or it can *seethe* in fire, which is required. A consistent translation, using the word *seethe* rather than *cook* or *boil* would have solved this problem. Strong’s #1310 BDB #143.

Pett explains this more succinctly: *It was to be ‘roasted’ (bishel). The verb simply means ‘cooked’ and can mean either roasted or boiled, but Ex. 12:8–9 declares that it should be roasted, and when the verb refers to boiling, ‘with water’ is normally added. Compare 2Chron. 35:13 a where the verb means ‘cooked’ and ‘with fire’ is added, while in Num. 11:8; 2Sam. 13:8 it refers to cooking cakes.*<sup>62</sup>

The Pulpit Commentary: *The verb here primarily signifies to be matured by heat for eating; hence to be ripened as by the sun’s heat (Gen. 40:10; Joel 3:13; Heb. 4:13); and to be cooked, whether by*

<sup>61</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Deut. 16:7.

<sup>62</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Deut. 16:7.

boiling, seething, or roasting. Here it is properly rendered by roast, as it was thus only that the Paschal lamb could be cooked.<sup>63</sup>

Deuteronomy 16:7b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
pânâh (פָּנָה) [pronounced <i>paw-NAWH</i> ]	<i>to turn, to turn away from, to turn toward, to turn one's face away from, to turn one's face to</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #6437 BDB #815
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
bôqer (בֹּקֶר) [pronounced <i>BOH-ker</i> ]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun with a definite article	Strong's #1242 BDB #133

**Translation:** ...and then you will turn away in the morning... All of Israel is gathering to a central location in order to celebrate the Passover. There will be thousands of sacrifices offered at this central location; so this ceremony would continue through the night. They begin while it is still light the day before, but sacrifices would be offered all night long.

There is an interesting verb used here: the Qal perfect of pânâh (פָּנָה) [pronounced *paw-NAWH*], which means, *to turn, to turn away from, to turn toward, to turn one's face away from, to turn one's face to*. Strong's #6437 BDB #815. They turn away from the Passover offering in the morning. Could the idea be, this is offered once and we apprehend it but once?

Perhaps the idea is, you have obtained salvation, but now your turn away back toward your life, which continues. Almost all of us enjoy a life on this earth past our salvation.

In any case, a person does not attain salvation each year or renew his salvation each year. When a person believes in the Revealed God, then he is saved. Passover is representative of what the Lord would do on our behalf (and it looks back to the first Passover as well and the circumstances of that observance).

Deuteronomy 16:7c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâlak <sup>e</sup> (הָלַךְ) [pronounced <i>haw-LAHK<sup>e</sup></i> ]	<i>to go, to come, to depart, to walk; to advance</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #1980 (and #3212) BDB #229
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

<sup>63</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Deut. 16:7.



## Deuteronomy 16:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ohel (אֹהֶל) [pronounced OH-heh]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine plural noun with a 3 <sup>rd</sup> person masculine singular suffix	Strong's #168 BDB #13

**Translation:** ...and go to your tents. Then they were to return to their tents. They are not at their actual hometown; they are at the place God has designated for worship. They are there for up to seven days, so the man has brought his wife and family, and they live in a tent, temporarily, near the place of sacrifice.

At least two commentators<sup>64</sup> mistakenly said that the word *tent* is used here merely to remind Israel of their life in tents in the desert-wilderness; but actually, the reference here is to actual tents.

At a bare minimum, the men are to come to this feast (Deut. 16:16), which is not held at their hometown, but at a place that God would designate (Deut. 16:7). They are encouraged to bring their families with them to the Feasts of Pentecost and Booths (Deut. 16:11, 14); it is not clear whether their households join them for the Passover and Unleavened Bread. But since they are not at their hometown, but at a place chosen by God, the men would naturally return to their tents because that is where they would be staying.

What appears to be most likely is, there is a week-long feast, which may or may not take place all in the same place (some people may return home during the week). The Passover celebration takes place in a central location (we think of Jerusalem, but it was held in other places prior to King David). Therefore, people must come to that place and live in tents temporarily. There is a word for *house* which is not found here. Based upon that, this is not a requirement that the people return to their homes the next day. However, it does not appear to be the case that everyone stays in a central location for the entirety of the Feast of the Unleavened Bread. Those who lived nearby may have come, returned home, and then come back to the feast. Parts of families might return to the farm partway through the Feast of Unleavened Bread. It is quite likely that this feast is continued in whatever city that they reside. My reason for taking this stance (and there are certainly disagreements on this topic<sup>65</sup>) is, leaven was not to be seen anywhere within the borders of Israel. Now, if the Feast of Unleavened Bread is simply an add-on to the Passover, and if everyone celebrated all 7 days in the place that God chose, then it is within that area that there ought not be any leaven. In fact, the order would have been not to take any leaven to the Passover Ceremony/Unleavened Bread Feast. However, this feast appears to have been celebrated throughout the land, as no leaven would be used and no leaven would be seen anywhere within the borders of Israel. So, whether present at the festival or not in the centralized location, no leaven was to be used. Another viable explanation would be, the husband/fathers went to the Passover and the Feast of Unleavened Bread, but the wives and children did not; however, leaven was not to be used by anyone within the Land of Promise.

Because the Cambridge Bible does not understand that the word for *tent* actually means *tent*, they are confused about this passage: *[F]ixing the Feast for one day after which the people are to return home, is difficult to harmonise with the seven days of Deut. 16:3 f. and Deut. 16:8.* Do you see their problem? They think that returning to the tents means that the people all went home after the Passover, but then had to all return a week later for the solemn feast ending the Feast of the Unleavened Bread. But the people did not go home; they simply returned to their tents, which they would have set up for the Passover/Feast of Unleavened Bread.

<sup>64</sup> John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, Deut. 16:7. *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Deut. 16:7.

<sup>65</sup> See Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 16:7. See also Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Deut. 16:1–17 for more discussion (his viewpoint is incorrect). Also Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Deut. 16:7.

The explanation that the Cambridge Bible came up with is so weird, I just have to include it, although you are not going to find it very edifying: *Two explanations are possible;—(1) D's law originally consisted of Deut. 16:1 f., Deut. 16:5–7, and dealt only with the Passover; and the vv. on Maççôth are from an editor. But there is no reason why the original code of D should ignore Maççôth—for which certainly E has a law, Ex. 23:15 a, and (Steuern. notwithstanding) J also, Ex. 34:18 a—unless Maççôth, a purely agricultural feast, had become too closely associated with the cults of the Baalim. (2) More probably we have here a compilation of two laws of D, originally separate, one on Passover and one on Maççôth. In either case the combination of Passover and Maççôth, which was not original and is not accepted even by H in Leviticus 23 (Lev. 23:5; Lev. 23:9 ff.; Lev. 23:6–8 are added by P), took place between the date of the original code of D and that of the final composition of the Book of Deuteronomy.*<sup>66</sup> Do you see just how goofy this all is? Do you see how it makes almost no sense at all? J, P, E, D all stand for various individuals or groups who “wrote” the Law of Moses and somehow understanding how they all interacted with one another (which is a false theory in itself) explains one of the easily explainable passages of Scripture with one of the most bizarre explanations ever. If you want more background on **Documentary Hypothesis (the JEPD Theory)** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Ironically enough, the Cambridge Bible just about had this figured out, but then, changed their minds: *The incompatibility of this verse with the preceding is obvious unless we are to explain “tents” as the shelters which pilgrims to the central sanctuary pitched during the feast. But (as we have seen) “tents” means the people’s homes.*<sup>67</sup> Except that, *tents* actually means *tents*. There is different word used for *home, house, homestead*.

I have spent so much time going off on a tangent about the JEPD theory, that I need to come back to the *tents* and what it is all about.

Deut. 16:7 [You will prepare and eat the Passover sacrifice at the place chosen by God; then you will turn away from it in the morning and return to your tents.](#)

### Returning to Your Tents (Deuteronomy 16:7)

1. The people of Israel gathered to one place because Jesus Christ would die one time for our sins in one place.
2. In order to gather there, the people would have to travel to the place chosen by God (which would eventually be Jerusalem). This required them to move in that direction, possibly camping one night or two in their tents.
3. Once the people arrive, they would set up their tent as a home base. Extended families would be there, and it would make sense for them to try to pitch their tents close to one another and to gather with one another.
4. The Passover would last for the entire night. All of the animals, which could number in the 1000's, would have to be sacrificed over a period of about 12 hours. They had to be done by the next morning and all the meat had to be eaten by the next day (or burned up).
5. After this night of observation, those who attend are going to be exhausted; so they would return to their tents, which are nearby, and they would probably sleep in for most of the next day.
6. These are literal tents, which Israelites used in those days, much like a portable motel.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

<sup>66</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Deut. 16:1–8.

<sup>67</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Deut. 16:1–8 (slightly edited).

Now, there would be a solemn assembly at the very end of the Feast of the Unleavened Bread. Could that occur both at home and at the primary place where they gather? That is not completely clear to me. Certainly, many people may have remained for the entire feast, as we read in 1Kings 8:66: *On the eighth day he sent the people away, and they blessed the king and went to their homes joyful and glad of heart for all the goodness that the LORD had shown to David his servant and to Israel His people.* (ESV; capitalized) However, the feast observed in this passage is a feast where Solomon just decided to have to celebrate the completion of the Temple. For this particular observance of these events, it appears that most or all of the people of Israel remained in Jerusalem for the full 7 days (leaving on the 8<sup>th</sup> day, which, therefore, would not have been a Sabbath). However, we would expect a response from the people like this, as this was the first time there was a celebration in the Temple, as it had just been built.

A person's tent (or home) is often symbolic of the person himself. It could be, what is being conveyed is, the believer has offered up the Passover sacrifice (indicating faith in the Living God). But, after salvation, then we are to live our lives. Salvation is not simply the end but the beginning of our true existence.

We do have 2 examples of the Passover Ceremony and Unleavened Bread Feast being observed—and it appears that all of the people stayed for the whole thing—but those are also unusual circumstances (2Chron. 30:21 35:17). Every time that I think, *just go ahead, bite the bullet, and write the pertinent doctrine*; I also think, *it is just not that important to devote over a page of commentary to that particular topic*. The footnote provides several sources for further reading on this topic (although, if memory serves, once source is completely wrong and another is only half wrong). Furthermore, it would be an odd thing to argue, as neither ceremony was observed for over 500 years.

**Six of days you will eat unleavened bread and on the day the seventh an assembly to Y<sup>e</sup>howah your Elohim; you will not do work.**

Deuteronomy  
16:8

**You will eat unleavened bread [for] six days and on the seventh day, [there will be] a solemn assembly to Y<sup>e</sup>howah your Elohim; you will do no work [on that day].**

**You will continue to eat the bread made without yeast for six days, and then you will celebrate a solemn assembly to Jehovah your God on the seventh day; you will not do any work on that seventh day.**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	Six of days you will eat unleavened bread and on the day the seventh an assembly to Y <sup>e</sup> howah your Elohim; you will not do work.
Targum of Onkelos	<u>On the first day thou shalt offer the omer, and eat unleavened cakes of the old corn; but in the six remaining days you may begin to eat unleavened cakes of the new corn, and on the seventh day you shall assemble with thanksgiving before the Lord your God; no work shall you perform.</u>
Revised Douay-Rheims	Six days shall you eat unleavened bread: and on the seventh day, because it is the assembly of the Lord your God, you shall do no work.
Peshitta (Syriac)	For six days you shall eat unleavened bread; and on the seventh day there shall be a solemn assembly to the LORD your God; you shall do no work therein.
Septuagint (Greek)	Six days shall you eat unleavened bread, and on the seventh day is a holiday, <u>a feast to the Lord your God: you shall not do in it any work, save what must be done by any one.</u>
Significant differences:	The targum adds a lot of additional text. The Greek adds some additional text as well.

#### Limited Vocabulary Translations:

Bible in Basic English	For six days let your food be unleavened bread; and on the seventh day there is to be a holy meeting to the Lord your God; no work is to be done.
Easy English	For the next 6 days, you must eat bread that you make without yeast. Then on the 7th day you must all come together to thank the LORD your God. Tell him how great and good he is. You must not do any work on that day.
Easy-to-Read Version–2001	You must eat unleavened bread six days. On the seventh day you must not do any work. On this day, the people will come together for a special meeting to honor the Lord your God.
Good News Bible (TEV)	For the next six days you are to eat bread prepared without yeast, and on the seventh day assemble to worship the LORD your God, and do no work on that day.
<i>The Message</i>	Eat unraised bread for six days. Set aside the seventh day as a holiday; don't do any work.
Names of God Bible	For six days eat unleavened bread, and on the seventh day hold a religious assembly dedicated to <b>Yahweh</b> your <b>Elohim</b> . Don't do any work that day.
NIRV	For six days eat bread made without yeast. On the seventh day come together for a service to honor the LORD your God. Don't do any work on that day.

### Thought-for-thought translations; paraphrases:

Contemporary English V.	Eat thin bread for the next six days. Then on the seventh day, don't do any work. Instead, come together and worship the LORD.
The Living Bible	For the following six days you shall eat no bread made with yeast. On the seventh day there shall be a quiet gathering of the people of each city before the Lord your God. Don't do any work that day.
New Century Version	Eat bread made without yeast for six days. On the seventh day have a special meeting for the Lord your God, and do not work that day.
New Life Version	For six days eat bread made without yeast. On the seventh day there will be a holy meeting to the Lord your God. Do no work on this day.
New Living Translation	For the next six days you may not eat any bread made with yeast. On the seventh day proclaim another holy day in honor of the Lord your God, and no work may be done on that day.

### Partially literal and partially paraphrased translations:

American English Bible	You must eat fermentation-free bread for six days, and then the seventh day is to be a holiday and a feast to Jehovah your God, during which you may not do any work other than that which is common to everyone.
Beck's American Translation	Eat bread without yeast for six days, but on the seventh there is to be a meeting before the LORD your God; don't do any work on it.
International Standard V	Eat bread without yeast for six days. Then on the seventh day, hold an assembly to the LORD your God. Don't do any work."
New Advent (Knox) Bible	For six days thou wilt eat unleavened bread; on the seventh thou wilt keep holiday in the Lord's honour, and rest from work.
Translation for Translators	Each day for six days the bread that you eat must have no yeast in it. On the seventh day, you must all gather to worship Yahweh our God. <i>It will be a day of rest; you must not do any work on that day.</i> "

### Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	You shall eat unfermented bread with your GOD for six days, and oil the seventh day you shall assemble to your EVER-LIVING God. You shall do no business upon it.
God's Truth (Tyndale)	Six days you shall eat sweet bread, and the seventh day is for the people to come together to the Lord your God, that you may do no work.

Jubilee Bible 2000	Six days thou shalt eat unleavened <i>bread</i> , and on the seventh day <i>shall be</i> a solemn feast unto the LORD thy God; thou shalt do no work <i>in this</i> .
Lexham English Bible	Six days you shall eat unleavened bread, and on the seventh day <i>there shall be</i> an assembly for Yahweh your God; you shall not do work.
Tree of Life Version	For six days you are to eat matzot. On the seventh day there is to be a solemn gathering for Adonai your God—on it you are to do no work.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	You shall eat un leavened bread for six days, and on the seventh, you shall celebrate a solemn assembly in honor of Yahweh and you shall not work.
New American Bible (2002)	For six days you shall eat unleavened bread, and on the seventh there shall be a solemn meeting in honor of the LORD, your God; on that day you shall not do any sort of work.
New American Bible (2011)	For six days you shall eat unleavened bread, and on the seventh day there shall be a solemn assembly for the LORD, your God; on that day you shall do no work. Ex 13:6; Lv 23:36; Nm 29:35; Is 1:13; Am 5:21.
New Jerusalem Bible	For six days you will eat unleavened bread; on the seventh day there will be an assembly for Yahweh your God; and you must do no work.
Revised English Bible	For six days you must eat unleavened loaves, and on the seventh day hold a closing ceremony in honour of the LORD your God; you must do no work.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	For six days you are to eat matzah; on the seventh day there is to be a festive assembly for Adonai your God; do not do any kind of work.
exeGeses companion Bible	Six days thou shalt eat unleavened bread matsah : and on the seventh day shall be a solemn assembly an abstinence to the LORD Yah Veh thy God Elohim : thou shalt do work no work therein.
JPS (Tanakh—1985)	After eating unleavened bread six days, you shall hold a solemn gathering for the Lord your God on the seventh day: you shall do no work.
Kaplan Translation	For six [additional] [After the first day (Chizzkuni; Abarbanel). Or, 'For six days....eat matzah, and then the seventh....' (Ralbag; Abarbanel).] days you shall then eat matzah, with the seventh day as a retreat dedicated to God your Lord, when you may not do any work.
Orthodox Jewish Bible	Sheshet yamim thou shalt eat matzot; and on the yom ha'shevi'i shall be an atzeret (assembly) to Hashem Eloheicha; thou shalt do no melachah (work) therein.
<i>The Scriptures</i> 1998	"Six days you eat unleavened bread, and on the seventh day there is a closing festival to יהוה your Elohim – you do no work.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	For six days you shall eat unleavened bread, and on the seventh day there shall be a celebration to the Lord your God; so you shall do no work [on that day].
The Expanded Bible	Eat bread made without yeast [leaven] for six days. On the seventh day have a special meeting [festive assembly] for the Lord your God, and do not work that day.
Kretzmann's Commentary	Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to the Lord, thy God, Lev. 23:36, a high festival day on which all work was forbidden; thou shalt do no work therein. Note that even here the two festivals are considered practically as one, also that the ordinances as originally given were modified, for the entire Passover celebration took place at the central



Sanctuary, and the individual houses were no longer regarded as the places of sacrifice, nor was the blood used to paint the door-posts, as in Egypt.

NET Bible® You must eat bread made without yeast for six days. The seventh day you are to hold an assembly for the Lord your God; you must not do any work on that day [The words “on that day” are not in the Hebrew text; they are supplied in the translation for clarification (cf. TEV, NLT)].

The Voice Cook it, and eat it in the place He chooses. In the morning, you can return to your tents, but you must still only eat unleavened bread for the next six days. On the seventh day, *the last day of the celebration*, soberly gather together to worship Him. *Don't do any work on that day.* V. 7 is included for context.

There are a number of celebrations found in the Hebrew Scriptures, but only three great feasts are part of the Mosaic law. They retell the story of their covenant relationship with the Lord and provide occasions to share generously with those in need. They give the people the opportunity to acknowledge publicly that He is the source of their abundance, so they won't be tempted to think they've prospered on their own and forget Him.

Each of the three great celebrations are reminders of the servitude in Egypt. Passover, followed by the week of unleavened bread, is a reminder of God redeeming His people from Egypt and falls within March or April each year. The Feast of Weeks, known as Pentecost to Christians, is 50 days after firstfruits or the beginning of the barley harvest and comes in May or June. They are told to remember that they were once slaves in Egypt. The last of the great celebrations, the Feast of Shelters, comes in September or October. It is a reminder of the provision of God when the nation lived in temporary shelters while wandering in the wilderness.

**Literal, almost word-for-word, renderings:**

Concordant Literal Version Six days shall you eat unleavened cakes, and on the seventh day, a day of restraint to Yahweh your Elohim, you shall do no occupational work at all.

Context Group Version Six days you shall eat unleavened bread; and on the seventh day shall be a solemn assembly to YHWH your God; you shall do no work [ therein ].

English Standard Version For six days you shall eat unleavened bread, and on the seventh day there shall be a solemn assembly to the LORD your God. You shall do no work on it..

Modern English Version For six days you must eat unleavened bread, and on the seventh day there shall be a solemn assembly to the Lord your God. You must do no work *on that day*.

World English Bible Six days you shall eat unleavened bread. On the seventh day shall be a solemn assembly to Yahweh your God. You shall do no work.

Young's Updated LT Six days you will eat unleavened things, and on the seventh day is a restraint to Jehovah your God; you will do no work.

**The gist of this passage:** After the Passover, there will be 6 days, during with no leaven can be used; and the 7<sup>th</sup> day will be a solemn assembly, at which time, no work will be done.

Deuteronomy 16:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shishshâh (שִׁשְׁשָׁה) [pronounced <i>shish-SHAW</i> ]	six	feminine form of numeral; construct form	Strong's #8337 BDB #995

## Deuteronomy 16:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâmîym (יָמִים) [pronounced yaw- MEEM]	days, a set of days; time of life, lifetime; a specific time period, a year	masculine plural noun	Strong's #3117 BDB #398
'âkal (אָכַל) [pronounced aw-KAHL]	to eat; to devour, to consume, to destroy	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #398 BDB #37
matstsâh (מַצֵּה) [pronounced mahts- TSAWH]	unfermented bread, unleavened bread, unleavened cakes; sweet unleavened bread	feminine plural noun	Strong's #4682 BDB #595

**Translation:** You will eat unleavened bread [for] six days... This is the Feast of Unleavened Bread, which immediately follows the Passover. For six days, there will be no leaven; unleavened bread only will be eaten (other foods can be eaten; there will just be no leaven allowed).

There is a small amount of confusion when we compare this to Exodus 12:15 *Seven days you shall eat unleavened bread. On the first day you shall remove leaven out of your houses, for if anyone eats what is leavened, from the first day until the seventh day, that person shall be cut off from Israel.* (ESV). The entire observance/celebration appears to be 7 days, the first day being Passover and the 7<sup>th</sup> day being a Sabbath. When the rest of v. 8 is noted, then the apparent contradiction disappears: Deut. 16:8 *For six days you shall eat unleavened bread, and on the seventh day there shall be a solemn assembly to the LORD your God. You shall do no work on it.* (ESV) Both passages allow for a 7-day observance/feast; and both require the eating of unleavened bread for all 7 days (although this is not emphasized in Deut. 16:8). Most commentators understand the Feast of Unleavened Bread to last a total of 7 days, the first day being the Passover and the 7<sup>th</sup> day being a solemn assembly.<sup>68</sup>

It appears that the men were required to attend the Passover, when then became the Feast of Unleavened Bread (Deut. 16:16); whereas there is an extended invitation to the rest of the family for the other two feasts named in this chapter (Deut. 16:11, 14), we do not have a corresponding invite specified here for the Passover and the Feast of Unleavened Bread. So the men, camped out where God had required them to be, were not to eat anything with leaven; so this goes for the families at home, wherever they lived within the territory given them by God (Deut. 16:4, 8).

The reason that they did not use leaven, historically, apart from the symbol of corruption, is that the Israelites left Egypt in such a hurry (Ex. 12:11) that they had no time to leaven their bread (Ex. 12:39). Therefore, in looking back at their leaving Egypt, they ate unleavened bread for seven days.

Many times, these feasts would have a past, present and future reality. The past reality for the Feast of Unleavened Bread is, they were to remember that their ancestors had to leave Israel so quickly, that there was no time to leaven the bread. In the present, the leaven represents evil and sin, and they were to celebrate these festivals without either evil or sin. In the future, this looks forward to our lives without the sin nature.

<sup>68</sup> For instance, Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Deut. 16:8.

Deuteronomy 16:8b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced <i>yohm</i> ]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
sh <sup>e</sup> bîyîy (שִׁבְעִי) [pronounced <i>sh<sup>e</sup>-bee-EE</i> ]	<i>seventh</i>	masculine singular adjective; numeral ordinate with the definite article	Strong's #7637 BDB #988
ʿätsârâh (תְּצַו) [pronounced <i>guts-aw-RAW</i> ]	<i>solemn assembly; assembly (sacred or festive meeting); assemblage, company, group</i>	feminine singular noun	Strong's #6116 BDB #783
Spelled ʿätsereth (תְּצַו) [pronounced <i>guhts-EH-rehth</i> ] here.			
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
ʿĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #430 BDB #43

**Translation:** ...and on the seventh day, [there will be] a solemn assembly to Y<sup>e</sup>howah your Elohim;... At the end of the Celebration of Unleavened Bread, there will be a Sabbath day, where there is a solemn assembly to God.

In case you read along in *Young's Translation*, you will notice that instead of the word *solemn assembly* there is the word *restraint*; the verb for *restrain* is very similar to the noun for *solemn assembly*. *Six days thou dost eat unleavened things, and on the seventh day is a restraint to Jehovah thy God; thou dost do no work.* (Deut. 16:8; Young's translation)

There does not appear to be a lot of guidance in the nature of this assembly at the end of the Feast of Unleavened Bread.

Some quote Lev. 23:36 as another reference to this feast, but that refers to the Feast of Booths (Lev. 23:34).

## Deuteronomy 16:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לא or לוּל) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #6213 BDB #793
m <sup>e</sup> lâ'kâh (מַלְאָכָה) [pronounced <i>m<sup>e</sup>law-KAWH</i> ]	<i>work, occupation, labor, workmanship, items produced by work; that which is related to work</i>	feminine singular noun	Strong's #4399 BDB #521

The Greek reads: ...you shall not do in it any work, save what must be done by any one.

**Translation:** ...you will do no work [on that day]. Because this is the seventh day, there will be no work done on that day. This may or may not have been Saturday, but it was a Sabbath day.

Below are all of the passages on the Feast of Unleavened Bread. Text is from the ESV; capitalized.

## The Feast of Unleavened Bread

Scripture	Text/Commentary
Exodus 12:14–15 "This day [the Passover] shall be for you a memorial day, and you shall keep it as a feast to the LORD; throughout your generations, as a statute forever, you shall keep it as a feast. Seven days you shall eat unleavened bread. On the first day you shall remove leaven out of your houses, for if anyone eats what is leavened, from the first day until the seventh day, that person shall be cut off from Israel.	<p>The Passover is a memorial day, and it is to be observed as a statute forever. During this time, only unleavened bread may be eaten. In this first celebration (which is herein described) people were not even allowed to have leaven in their homes.</p> <p>The Hebrew only indicates that leaven would be <i>put away</i>, which does not necessarily mean <i>to remove</i>.</p> <p>In this first celebration, anyone who eats that which has leaven would be cut off from Israel.</p>
Exodus 12:14–17 "On the first day you shall hold a holy assembly, and on the seventh day a holy assembly. No work shall be done on those days. But what everyone needs to eat, that alone may be prepared by you. And you shall observe the Feast of Unleavened Bread, for on this very day I brought your hosts out of the land of Egypt. Therefore you shall observe this day, throughout your generations, as a statute forever."	<p>It appears that the holy assembly on the first day is the Passover. Both the first and seventh days are to be treated as Sabbath days, where no work is done.</p> <p>The instructions here pertain to specifically the first Passover and Unleavened Bread Feast observed.</p>

## The Feast of Unleavened Bread

Scripture	Text/Commentary
Exodus 13:6–7 Seven days you shall eat unleavened bread, and on the seventh day there shall be a feast to the LORD. Unleavened bread shall be eaten for seven days; no leavened bread shall be seen with you, and no leaven shall be seen with you in all your territory.	In Ex. 13, we look forward to future observances of the Passover/Feast of Unleavened Bread. Here, it is clear that leaven is not to be <i>seen</i> , suggesting that a person may have it in a container somewhere, but it is stashed out of sight.
Exodus 13:8–10 You shall tell your son on that day, 'It is because of what the LORD did for me when I came out of Egypt.' And it shall be to you as a sign on your hand and as a memorial between your eyes, that the law of the LORD may be in your mouth. For with a strong hand the LORD has brought you out of Egypt. You shall therefore keep this statute at its appointed time from year to year.	This is certain a reference to this observance in the future, because it is tied to the son of the participants; and they are to explain what happened to their sons.  It is made clear that this observance/celebration should take place every year.
Lev. 23:5–8 "In the first month, on the fourteenth day of the month at twilight, is the LORD's Passover. And on the fifteenth day of the same month is the Feast of Unleavened Bread to the LORD; for seven days you shall eat unleavened bread. On the first day you shall have a holy convocation; you shall not do any ordinary work. But you shall present a food offering to the LORD for seven days. On the seventh day is a holy convocation; you shall not do any ordinary work."	God is giving guidance, and indicates that, throughout the Feast of Unleavened Bread, there would be food offerings for these seven days.  Again, the first and last days are Sabbath days.
Num 28:16–17 "On the fourteenth day of the first month is the LORD's Passover, and on the fifteenth day of this month is a feast. Seven days shall unleavened bread be eaten.	The repetition of these instructions is given to the new generation, those who were under 20 at the exodus, but have now grown up.
Num 28:18–22 On the first day there shall be a holy convocation. You shall not do any ordinary work, but offer a food offering, a burnt offering to the LORD: two bulls from the herd, one ram, and seven male lambs a year old; see that they are without blemish; also their grain offering of fine flour mixed with oil; three tenths of an ephah shall you offer for a bull, and two tenths for a ram; a tenth shall you offer for each of the seven lambs; also one male goat for a sin offering, to make atonement for you.	The offerings made during this time are very specific; more so than in the previous passages.  It appears that this the offering to be presented for all of the people. In the previous ceremonies, the offerings appear to have been for each family (particularly the first Passover).
Num 28:23–25 You shall offer these besides the burnt offering of the morning, which is for a regular burnt offering. In the same way you shall offer daily, for seven days, the food of a food offering, with a pleasing aroma to the LORD. It shall be offered besides the regular burnt offering and its drink offering. And on the seventh day you shall have a holy convocation. You shall not do any ordinary work."	The exact offerings required are specified once again. These appear to be the offerings offered up for each day of the Feast of Unleavened Bread (days 2–6 or 7).



## The Feast of Unleavened Bread

Scripture	Text/Commentary
Deut. 16:1–2 "Observe the month of Abib and keep the Passover to the LORD your God, for in the month of Abib the LORD your God brought you out of Egypt by night. And you shall offer the Passover sacrifice to the LORD your God, from the flock or the herd, at the place that the LORD will choose, to make his name dwell there.	Moses is now speaking to the people of Israel who will go into the land and take it; and he is telling them how to celebrate, once they are in the Land of Promise.  He specifies that God will choose where this is to take place.
Deut. 16:3 You shall eat no leavened bread with it. Seven days you shall eat it with unleavened bread, the bread of affliction—for you came out of the land of Egypt in haste—that all the days of your life you may remember the day when you came out of the land of Egypt.	There is an emphasis upon not eating unleavened bread, and how this represents leaving Egypt in haste; without enough time to allow the bread to rise.
Deut. 16:4–7 No leaven shall be seen with you in all your territory for seven days, nor shall any of the flesh that you sacrifice on the evening of the first day remain all night until morning. You may not offer the Passover sacrifice within any of your towns that the LORD your God is giving you, but at the place that the LORD your God will choose, to make his name dwell in it, there you shall offer the Passover sacrifice, in the evening at sunset, at the time you came out of Egypt. And you shall cook it and eat it at the place that the LORD your God will choose. And in the morning you shall turn and go to your tents.	Moses makes certain that the people understand that, for the Passover, they cannot simply offer up a sacrifice anywhere. This must take place where God requires them to gather.
Deut. 16:8 For six days you shall eat unleavened bread, and on the seventh day there shall be a solemn assembly to the LORD your God. You shall do no work on it.	There is another assembly at the end of the Feast of the Unleavened Bread.

There is not much else provided by way of information as to what is done on the 7<sup>th</sup> day, apart from a solemn gathering with animal sacrifices.

Dr. Bob Utley: *The festival ended with a corporate worship setting... One purpose for the central sanctuary was to develop a sense of corporate identity and community.*<sup>69</sup>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Passover not only pointed forward to the sacrifice of our Lord on the cross, but was the historical backdrop to the final week prior to the cross. I would hope that, after this extensive study, you can read these passages in the New Testament and appreciate them all the more.

I think that I mostly used the NASB below.

<sup>69</sup> Dr. Bob Utley, Copyright © 2014 Bible Lessons International; [www.freebiblecommentary.org](http://www.freebiblecommentary.org); from e-sword; Deut. 16:8.

## The Passover and Unleavened Bread as a Backdrop during the Life of the Lord

Scripture	Text/Commentary
<p>And His parents used to go to Jerusalem every years at the Feast of the Passover. And when He become twelve, they went up according to the custom of the Feast; and, as they were returning, after spending the full number of days, the boy, Jesus, stayed behind in Jerusalem. And His parents were unaware of it, but supposed Him to be in the caravan, and went a day's journey; and they [began] looking for Him among their relatives and acquaintances. And when they did not find Him, they returned to Jerusalem, looking for Him. And it came to pass about that after three days they found Him in the Temple, sitting in the midst of the teachers, both listening to them and asking them questions. And all who heard Him were amazed at His understanding and His answers. And when they saw Him, they were astonished, and His mother said to Him, "Child, why have You treated us this way? Look, Your father and I are looking for You." And He said to them, "Why is it that you were looking for Me? Did you not know that I had to be in the sphere of My Father?" And they did not understand the statement which He had spoken to them (Luke 2:41–50).</p>	<p>This particular feast day is also the backdrop for one of the only incidents known of our Lord's childhood.</p> <p>Although women and children were not specifically invited to the Passover/Feast of Unleavened Bread, this passage tells us that, in practice, the entire family often went. Because they look for Jesus among their relatives, it is clear that extended families often went together.</p> <p>Also, teaching was a part of this holy week, as it was for all such times.</p>
<p>And the Passover of the Jews was at hand, and Jesus went up to Jerusalem. And He found in the temple those who were selling oxen and sheep and doves, and the money-changers seated, and He made a scourge of cords, and drove [them] all out of the temple, with their sheep and oxen; and He poured out the coins of the moneychangers, and overturned their tables; and to those who were selling the doves, He said, "Take these things away; stop making My Father's house a house of merchandise." (John 2:13–16).</p>	<p>This is the historical background for the first cleansing of the temple. The scribes and pharisees had turned the observance of the Passover into a money-making operation.</p>
<p>Now, on the first [day] of the [Feast of] Unleavened Bread, the disciples came to Jesus, saying, "Where do You want us to prepare for You to eat the Passover?" (Matt. 26:18).</p>	<p>The first day of the Feast of Unleavened Bread is Passover.</p> <p>Jesus would become the Passover Lamb for our sins during this week.</p>
<p>Whereas, there were great gaps of time in the history of Israel when the Passover was not observed, it appears to be observed each year when Jesus was among us.</p>	
<p>The time between the Passover and Pentecost was the time during which the Lord was on the earth in His resurrection body. 1Cor. 15:3b–8</p>	
<p><a href="#">Chapter Outline</a></p>	<p><a href="#">Charts, Graphics and Short Doctrines</a></p>

<p><a href="#">Chapter Outline</a></p>	<p><a href="#">Charts, Graphics and Short Doctrines</a></p>
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### The Feast of Weeks (Pentecost)

*Ex. 23:16 34:22 Lev. 23:15–21 Num. 28:26–31*

More than any of the other feasts, the Feast of Weeks (Pentecost, Harvest, First-Fruits) is all about recognizing God's blessings given to us here on earth. In particular, this was to be observed by the Jews at harvest time,

proclaiming the great blessings which God has given them, remembering that once, they were slaves back in Egypt. For these reasons, it only makes sense to celebrate the Feast of Weeks in the Land of Promise.

Whereas, the Passover and the Feast of Unleavened Bread are more somber occasions, the Feast of Weeks and the Feast of Booths are more joyous occasions.<sup>70</sup>

The Feast of Weeks is the Jewish Thanksgiving.

The Bible Illustrator: *[This] was a season for national gratitude. What they offered conferred no favour on God, it was His own; but it expressed the sense of their obligation and the depth of their gratitude.*<sup>71</sup>

D. Davies: *For the moral improvement of the Hebrews, it was desirable to keep alive among them the recollection of their early history. Prior to the invention of printing, and when written records would be scarce, memory and affection and conscience were impressed by the annual festivals. The Passover commemorated the national birth; the Feast of Tabernacles commemorated the tent life of the desert. The joys of harvest and of vintage were things unknown in the wilderness.*<sup>72</sup>

Although this feast is often associated with the Christians, as God gave them the Holy Spirit on the Day of Pentecost, the feast day herein described and the beginning of the body of Christ (that is, the church), the Feast of Weeks is more of a backdrop than anything else for Acts 2. There are parallels that could certainly be drawn, but God's prescribed Feast of Weeks itself is not typical or prophetic of the Church Age.

Now, Jesus prophesied about the giving of the Holy Spirit on the day of Pentecost, so there may have been the intention of an intermingling of the meaning of the Feast of Weeks with the giving of the Holy Spirit. This might be an interesting doctrine to pursue.

**Seven weeks you will count for yourself from a beginning of a sickle in the tall grain, you will begin to count seven weeks. And you have done a Feast of Weeks to Y<sup>e</sup>howah your Elohim, a sufficiency of a willingness of your hand which you will give as which blesses you Y<sup>e</sup>howah your Elohim.**

Deuteronomy  
16:9–10

**You will count for yourself seven weeks, from the beginning of the sickle in the tall grain; you will begin to count seven weeks, so that you will celebrate the Feast of Weeks to Y<sup>e</sup>howah your Elohim. [You will offer up] a proportional offering from your hand as Y<sup>e</sup>howah your Elohim has blessed you.**

**You will determine the passing of seven weeks from the start of harvesting the tall grain; you will count up seven weeks so that you can then celebrate the Feast of Weeks to Jehovah your God. You will offer up a proportional offering as Jehovah your God has blessed you.**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

Seven weeks you will count for yourself from a beginning of a sickle in the tall grain, you will begin to count seven weeks. And you have done a Feast of Weeks to Y<sup>e</sup>howah your Elohim, a sufficiency of a willingness of your hand which you will give as which blesses you Y<sup>e</sup>howah your Elohim.

Targum of Onkelos

Seven weeks number to you; from the time when you begin to put the sickle to the harvest of the field after the reaping of the omer you shall begin to number the seven weeks. And you shall keep with joy the Festival of Weeks before the Lord

<sup>70</sup> Paraphrased from Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, Deut. 16:1–17.

<sup>71</sup> *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; Deut. 16:9–16.

<sup>72</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Deut. 16:9–17 (Homilies by D. Davies).

your God, after the measure of the freewill offerings of your hands, according as the Lord your God shall have blessed you.

Revised Douay-Rheims You shall number unto you seven weeks from that day, wherein you did put the sickle to the corn. And you shall celebrate the festival of weeks to the Lord your God, a voluntary oblation of your hand, which you shall offer according to the blessing of the Lord your God.

Peshitta (Syriac) You shall count seven weeks to yourselves; begin to count the seven weeks from the time you begin to put the sickle to the standing grain. And then you shall keep the feast of weeks to the LORD your God with sufficient of freewill offering of your hand, which you shall set aside as the LORD your God has blessed you;...

Septuagint (Greek) Seven weeks shall you number to yourself; when you have begun to put the sickle to the corn, you shall begin to number seven weeks. [The Harvest festival. Dt.16.9-12 - Ex.34.22, Lv.23.15-21] And you shall keep the feast of weeks to the Lord your God, accordingly as your hand has power in as many things as the Lord your God shall give you.

Significant differences: *You will count for yourself* is missing from the targum. The targum has additional text. The repetition of *seven weeks* is not found in the Latin. Translating a *sufficiency of willingness of a hand* is difficult; but there appears to be reasonable agreement on this.

#### Limited Vocabulary Translations:

Bible in Basic English Let seven weeks be numbered from the first day when the grain is cut. Then keep the feast of weeks to the Lord your God, with an offering freely given to him from the wealth he has given you:...

Easy English **The party of Weeks**  
Count 7 weeks from the first day that you bring in the food from your fields. Then enjoy the party of Weeks with the LORD your God. Be happy to bring him extra gifts. Do this because he has been so good to you.

Easy-to-Read Version—2001 "You must count seven weeks from the time you began to harvest the grain. Then celebrate the Festival of Weeks for the Lord your God. Do this by bringing him some special gift you want to bring. Decide how much to give by thinking about how much the Lord your God has blessed you.

*The Message* Starting from the day you put the sickle to the ripe grain, count out seven weeks. Celebrate the Feast-of-Weeks to GOD, your God, by bringing your Freewill-Offering—give as generously as GOD, your God, has blessed you.

Names of God Bible Count seven weeks from the time you start harvesting grain. Then celebrate the Festival of Weeks to **Yahweh** your **Elohim**. Bring a freewill offering in proportion to the blessings **Yahweh** your **Elohim** has given you.

NIRV **The Feast of Weeks**  
Count off seven weeks from the time you begin to cut your grain in the field. Then celebrate the Feast of Weeks to honor the LORD your God. Give to the LORD anything you choose to give as an offering. Give, just as the Lord has given to you.

#### Thought-for-thought translations; paraphrases:

Common English Bible **Festival of Weeks**  
Count out seven weeks, starting the count from the beginning of the grain harvest. At that point, perform the Festival of Weeks for the LORD your God. Offer a spontaneous gift in precise measure with the blessing the LORD your God gives you.

The Living Bible "Seven weeks after the harvest begins, there shall be another festival before the Lord your God called the Festival of Weeks. At that time bring to him a freewill

offering proportionate in size to his blessing upon you as judged by the amount of your harvest.

New Berkeley Version	“You shall count off seven weeks, beginning when you first thrust the sickle in the standing grain; then you must keep the feast of weeks to the LORD your God, presenting a free-will offering in proportion to the measure in which the LORD your God shall bless you;... The Feast of Weeks was a harvest festival, celebrated when the grain harvest, that lasted seven weeks, was completed. Later it was given the Greek name, Pentecost, because it came 50 days after the Passover.
New Life Version	"Number seven weeks. Begin to number seven weeks from the time you begin to cut the standing grain. Then keep the Special Supper of Weeks to the Lord your God by giving a free-will gift. Give as the Lord your God has given to you.
New Living Translation	<b>The Festival of Harvest</b> “Count off seven weeks from when you first begin to cut the grain at the time of harvest. Then celebrate the Festival of Harvest to honor the Lord your God. Bring him a voluntary offering in proportion to the blessings you have received from him.

### Partially literal and partially paraphrased translations:

American English Bible	'Then start counting off seven weeks from the time that you first cut the grain with a sickle, and you must celebrate the Festival of Weeks (Pentecost) to Jehovah your God with as much strength and with as many things as Jehovah your God has given to you.
Beck's American Translation	“Count seven weeks. Start counting them from the day you first use the sickle to cut the grain. Celebrate a festival of weeks to the LORD your God with as large a voluntary offering as you can give, as the LORD your God blesses you.
International Standard V	<b>Celebrate the Festival of Weeks</b> “Count off seven weeks from when the sickle is first put to standing grain. Then observe the Festival of Weeks in the presence of the LORD your God by giving your tribute and the freewill offering of your hands in proportion to the manner in which the LORD your God blessed you.
New Advent (Knox) Bible	From the day when the sickle is first put to thy crops, count seven whole weeks, and then keep the Feast of Weeks, honouring the Lord thy God with an offering freely made out of the fruits thy labour has earned, in that measure in which the Lord has prospered thee.
Translation for Translators	<b>The festival for harvesting grain</b> “ <i>Each year</i> , from the day that you start to harvest your grain, count seven weeks. Then, to honor Yahweh our God, celebrate the Harvest Festival. Do that by bringing to him an offering <i>of grain</i> . Yahweh has blessed you <i>by causing it to grow in your fields during that year</i> . If you had a big harvest, bring a big offering. If you had a small harvest, bring a small offering.

### Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	Count seven Sabbaths from the beginning of putting the sickle to the corn ; — count to the end of seven io Sabbaths. Then you shall make the Festival of Sabbaths to your EVER-LIVING GOD, and enjoy yourselves before your EVER-LIVING GOD ;...
God's Truth (Tyndale)	Then reckon the seven weeks, and begin to reckon the seven weeks when the sickle begins in the corn, and keep the feast of weeks unto the Lord your God, that you give a freewill offering of your hand unto the Lord your God according as the Lord your God has blessed you.
Jubilee Bible 2000	Seven weeks shalt thou number unto thee; begin to number the seven weeks from such time as thou shalt begin to put the sickle to the grain. And thou shalt do the solemn feast of weeks unto the LORD thy God; out of the voluntary abundance of thy hand thou shalt give, according as the LORD thy God has blessed thee.



Lexham English Bible	<i>"You shall count off seven weeks for you; from the time you begin to harvest the standing grain you shall begin to count seven weeks. And then you shall celebrate the Feast of Weeks for Yahweh your God with the measure of the freewill offering of your hand that you shall give just as Yahweh your God has blessed you.</i>
Tree of Life Version	Seven weeks you are to count for yourself—from the time you begin to put the sickle to the standing grain you will begin to count seven weeks. Then you will keep the Feast of Shavuot to Adonai your God with a measure of a freewill offering from your hand, which you are to give according to how Adonai your God blesses you.

### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	You shall count seven weeks, beginning from the day you start cutting the standing wheat. Then you shall celebrate the Feast of the Seven Weeks for Yahweh, your God, making a voluntary offering from your harvest in proportion to the way Yahweh, your God, blesses you.
The Heritage Bible	You shall tally up to yourself seven weeks; when the sickle begins in the standing grain you shall begin to tally up the seven weeks. And you shall do the festival of weeks to Jehovah, your God, with an abundance of a freewill offering from your hand, which you shall give to Jehovah, your God, as Jehovah, your God, has blessed you;...
New American Bible (2002)	"You shall count off seven weeks, computing them from the day when the sickle is first put to the standing grain. You shall then keep the feast of Weeks [Feast of Weeks: later known more commonly as "Pentecost."] in honor of the LORD, your God, and the measure of your own freewill offering shall be in proportion to the blessing the LORD, your God, has bestowed on you.
New American Bible (2011)	<i>Feast of Weeks.</i> You shall count off seven weeks; begin to count the seven weeks from the day when the sickle is first put to the standing grain. You shall then keep the feast of Weeks* for the LORD, your God, and the measure of your own voluntary offering which you will give shall be in proportion to the blessing the LORD, your God, has given you. [16:9–12] Ex 23:16; 34:22; Lv 23:15–21; Nm 28:26–31.
New Jerusalem Bible	"You must count seven weeks, counting these seven weeks from the time you begin to put your sickle into the standing corn. You will then celebrate the feast of Weeks for Yahweh your God with the gift of a voluntary offering proportionate to the degree in which Yahweh your God has blessed you.
New RSV	You shall count seven weeks; begin to count the seven weeks from the time the sickle is first put to the standing grain. Then you shall keep the festival of weeks to the Lord your God, contributing a freewill-offering in proportion to the blessing that you have received from the Lord your God.
Revised English Bible	Seven weeks should be counted off: start counting them from the time when the sickle is put to the standing grain; then celebrate the pilgrim-feast of Weeks to the LORD your God and offer a freewill-offering in proportion to the blessing that the LORD your God has given you.

### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	"You are to count seven weeks; you are to begin counting seven weeks from the time you first put your sickle to the standing grain. You are to observe the festival of Shavu'ot [weeks] for ADONAI your God with a voluntary offering, which you are to give in accordance with the degree to which ADONAI your God has prospered you.
exeGeses companion Bible	<b><u>THE TORAH ON THE CELEBRATION OF WEEKS</u></b> Seven weeks shalt thou number scribe unto thee: begin to number scribe the seven weeks from such time as when

thou beginnest to put the sickle to the corn stalks .  
 And thou shalt keep work  
 the feast celebration of weeks  
 unto the LORD Yah Veh thy God Elohim voluntarily  
 with a tribute of a freewill offering voluntary  
 of thine hand,  
 which thou shalt give unto the Lord thy God ,  
 according as the LORD Yah Veh thy God Elohim  
 hath blessed thee:.

Hebraic Roots Bible

You shall number to yourself seven weeks. When the sickle begins to reap in the standing grain, you shall begin to number seven weeks. And you shall keep the Feast of Weeks to YAHWEH your Elohim according to the measure of the freewill offering of your hand, which you shall give according as YAHWEH your Elohim blesses you.

JPS (Tanakh—1985)

You shall count off seven weeks; start to count the seven weeks when the sickle is first put to the standing grain. Then you shall observe the Feast of Weeks for the Lord your God, offering your freewill contribution according as the Lord your God has blessed you.

Kaplan Translation

Shavuoth

Then count seven weeks for yourself [See Leviticus 23:15.]. From the time that you first put the sickle [Chermash in Hebrew; see Deuteronomy 23:26 (Ibn Janach; Radak, Sherashim; Septuagint). This is the sickle used to cut the omer (Targum; Sifri; Rashi).] to the standing grain, you must count seven weeks. You shall then celebrate the festival of Shavuoth ['Weeks.' See Exodus 23:16, 34:22, Leviticus 23:15, Numbers 28:26.] to God your Lord, presenting a hand-delivered offering according to [Or, 'sufficient for' (Rashi; Rashbam; Radak, Sherashim). Missah or missath in Hebrew. Or, 'as a donation' (Ibn Ezra; Bachya). Or, 'as a tax,' indicating that the Chagigah must be taken from an animal that is the absolute property of the person bringing it, and not an animal that has been previously sanctified (Chagigah 8a).] the extent of the blessing that God your Lord has granted you.

Orthodox Jewish Bible

Shivah shavu'ot (seven weeks) shalt thou number unto thee; begin to number the shivah shavu'ot from such time as thou begin to put the sickle to the standing crop. And thou shalt observe Chag Shavuos unto Hashem Eloheicha by giving a terumah (freewill offering) of thine hand, which thou shalt give unto Hashem Eloheicha, according as Hashem Eloheicha hath blessed thee:...

### Expanded/Embellished Bibles:

The Expanded Bible

#### The Feast of Weeks

Count seven weeks from the time you ·begin to harvest [·put the sickle to] the grain, and then celebrate the ·Feast [Festival] of Weeks for the Lord your God [Ex. 23:16; 34:22; Lev. 23:9–21; Num. 28:26–31]. Bring an offering as a special gift to him, giving to him just as he has blessed you.

Kretzmann's Commentary

#### Verses 9-12

Of Pentecost

Seven weeks shalt thou number unto thee, namely, from the sixteenth of Abib, or Nisan. Lev. 23:15; begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn, which was done on the sixteenth of Nisan, when the first-fruits of barley were offered to the Lord.

And thou shalt keep the Feast of Weeks, or Pentecost, unto the Lord, thy God, with a tribute, or measure, of a free-will offering of thine hand, which thou shalt give unto the lord, thy god, according as the Lord, thy God, hath blessed thee, the offering thus being as rich as the worshiper desired, in proportion to the blessing which he had received at the Lord's hand. Ex. 23:15; Ex. 34:20;.

NET Bible®	<p><i>The Festival of Weeks</i></p> <p>You must count seven weeks; you must begin to count them [<i>Heb</i> “the seven weeks.” The translation uses a pronoun to avoid redundancy in English.] from the time you begin to harvest the standing grain. Then you are to celebrate the Festival of Weeks before the Lord your God with the voluntary offering [<i>Heb</i> “the sufficiency of the offering of your hand.”] that you will bring, in proportion to how he [<i>Heb</i> “the Lord your God.”] has blessed you.</p>
Syndein/Thieme	<p>Seven weeks shall you number unto you. Begin to number the seven weeks from such time as you begin to put the sickle to the corn. And you shall guard/keep the feast of weeks unto Jehovah/God your Elohim/Godhead with a tribute of a freewill offering of your hand, which you shall give unto Jehovah/God your Elohim/Godhead, according as Jehovah/God your Elohim/Godhead has blessed you. {Note: This is the principal of giving. There is no specific amount! Instead, you give to God as God has blessed you.}</p>
The Voice	<p><i>Another celebration</i> the Eternal your God wants you to have is the Feast of Weeks. Hold this celebration seven weeks after you first begin to cut and harvest the barley in your fields. Each of you will choose something to contribute out of what He has blessed you with.</p>

### Literal, almost word-for-word, renderings:

Concordant Literal Version	<p>You shall count off seven weeks for yourself. From the start of the scythe in the raised grain shall you start to count off seven weeks. Then you will observe the celebration of weeks to Yahweh your Elohim with a tribute of a voluntary offering from your hand which you shall give, just as Yahweh your Elohim may have blessed you.</p>
Context Group Version	<p>Seven weeks you shall number to yourself: from the time you begin to put the sickle to the standing grain you shall begin to number seven weeks. And you shall keep the feast of weeks to YHWH your God with a tax of a freewill-offering of your hand, which you shall give, according as YHWH your God esteems you:...</p>
Darby Translation	<p>Seven weeks shalt thou count: from the beginning of putting the sickle into the corn shalt thou begin to count seven weeks. And thou shalt hold the feast of weeks to Jehovah thy God with a tribute of a voluntary-offering of thy hand, which thou shalt give, according as Jehovah thy God hath blessed thee;...</p>
<i>Emphasized Bible</i>	<p>Seven weeks, shalt thou count unto thee,—from the beginning of thrusting in the sickle into the standing corn, shalt thou begin to count, seven weeks. So shalt thou keep the festival of weeks unto Yahweh thy God, in the measure of the freewill offering of thy hand which thou shalt give,—as Yahweh thy God shall bless thee.</p>
English Standard V. – UK	<p><b>The Feast of Weeks</b></p> <p>“You shall count seven weeks. Begin to count the seven weeks from the time the sickle is first put to the standing corn. Then you shall keep the Feast of Weeks to the Lord your God with the tribute of a freewill offering from your hand, which you shall give as the Lord your God blesses you.</p>
Modern English Version	<p><b>The Feast of Weeks</b></p> <p>You must count seven weeks for yourself. Begin counting the seven weeks from the time you begin to put the sickle to the standing grain. You must keep the Feast of Weeks to the Lord your God with a tribute of a freewill offering from your hand, which you must give to the Lord your God, in proportion to how much the Lord your God has blessed you.</p>
New European Version	<p><b>The Feast of Weeks</b></p> <p>You must count for yourselves seven weeks: from the time you begin to put the sickle to the standing grain you shall begin to number seven weeks. You must keep the feast of weeks to Yahweh your God with a tribute of a freewill offering, which you shall give according as Yahweh your God blesses you.</p>

New King James Version

**The Feast of Weeks Reviewed**

“You shall count seven weeks for yourself; begin to count the seven weeks from the time you begin to put the sickle to the grain. Then you shall keep the Feast of Weeks to the Lord your God with the tribute of a freewill offering from your hand, which you shall give as the Lord your God blesses you.

Young’s Updated LT

“Seven weeks you will number to you; from the beginning of the sickle among the standing corn you will begin to number seven weeks, and you have made the feast of weeks to Jehovah your God, a tribute of a free-will offering of your hand, which you will give, as Jehovah your God does bless you.

**The gist of this passage:** The Feast of Weeks (Pentecost) is the next feast that Moses will talk about.

In the translation, I had a difficult time figuring out which phrases stayed together and where each thought appeared to end.

Deuteronomy 16:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
shib <sup>e</sup> âh (שִׁבְעָה) [pronounced shi <sup>b</sup> v <sup>e</sup> - GAW]	seven	numeral feminine construct	Strong's #7651 BDB #987
shâbûa <sup>c</sup> (שָׁבֻעַ) [pronounced sha <sup>b</sup> -VOO- ahg]	seven, period of seven (days or years), heptad, week; Feast of Weeks	masculine plural noun	Strong's #7620 BDB #988
There are 3 ways for this word to be spelled: shâbuwâh (שָׁבוּעָה) [pronounced shaw-BOO-ghah]; shâbua <sup>c</sup> (שָׁבֻעַ) [pronounced shaw-BOO-ahg]; and sh <sup>e</sup> buâh (שֶׁבֻעָה) [pronounced shehb-oo-GAW].			
çâphar (סָפַר) [pronounced saw-FAHR]	to scratch, to scrape; to polish; to inscribe [letters in a stone]; to number, to count; to take account of, to consider	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #5608 BDB #707
lâmed (ל) [pronounced l <sup>e</sup> ]	to, for, towards, in regards to	directional/relational preposition with the 2 <sup>nd</sup> person masculine singular suffix	No Strong's # BDB #510

**Translation:** You will count for yourself seven weeks,... In vv. 1–8, we studied the Passover followed by the Festival of Unleavened Bread. After that, the people were to count of seven weeks (or, seven sevens).

Seven weeks is forty-nine days; the next day would be a Sabbath, which occurred fifty days after second Passover/Feast of Unleavened Bread Sabbath. The Greek word for fifty is pentêcostê (πεντηκοστή) [pronounced pen-tay-kahs-TAY], which means fifty. Thayer: [This is] the second of the three great Jewish feasts, celebrated at Jerusalem yearly, the seventh week after the Passover, in grateful recognition of the completed harvest. So this is from whence we got our word Pentecost. Strong's #4005.

This is the time of Pentecost; it was during this time that our Lord walked upon the earth in a resurrection body. He arose from the dead three days after the cross. Christ died for our sins according to the Scriptures, and He was buried and He was raised on the third day, according to the Scriptures. Furthermore, He appeared to Cephas, then to the twelve. After that, He appeared to more than five hundred brothers at one time, most of whom remain until now, but some have fallen asleep; then He appeared to James, then to all the Apostles; and last of

all, as it were, to one untimely born, He appeared to me also (1Cor. 15:3b–8). All except for the final appearance to the Apostle Paul, our Lord appeared to the others during this period of the first six of these seven weeks. To these [Apostles] he also presented Himself alive, after His suffering, by many convincing proofs, appearing to them over forty days and speaking of the things concerning the kingdom of God. And gathering them together, He commanded them not to leave Jerusalem, but to wait for what the Father had promised, “Which, you heard of from Me; for John baptized with water, but you will be baptized with the Holy Spirit not many days from now.” And after He had said these things, He was lifted up while they were looking on, and a cloud received Him out of their sight (Acts 1:3–5, 9). The Apostles had about a week of time, during which, instead of waiting on God, tried to help God by holding a bogus election for the replacement for Judas. And when the day of Pentecost had come, they were all together in one place (Acts 2:1).

Deuteronomy 16:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
châlal (חָלַל) [pronounced <i>khaw-LAHL</i> ]	<i>to begin, to start</i>	Hiphil infinitive construct	Strong's #2490 BDB #320
cher <sup>e</sup> mêsh (שֶׁמֶשׁ) [pronounced <i>khehr-MAYSH</i> ]	<i>sickle</i>	masculine singular noun	Strong's #2770 BDB #357
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
qâmâh (קָמַח) [pronounced <i>kaw-MAW</i> ],	<i>standing grain, standing corn, stalks of grain prior to maturity and prior to harvesting</i>	feminine singular noun with the definite article	Strong's #7054 BDB #879

**Translation:** ...from the beginning of the sickle in the tall grain;... I am recalling that this next feast came so many weeks after the Festival of Unleavened Bread; but here, it appears that we are counting up from the beginning of the harvest. However, it is reasonable that the two starting points coincide.

The Cambridge Bible: *In the warmest parts of Palestine barley ripens in April, wheat later; but in colder districts the harvest is not finished for at least seven weeks more.*<sup>73</sup>

Our Lord trained the Apostles to be fishers of men, to go out and harvest those which are His during His earthly ministry. These are those who were harvesting during the seven weeks. Also analogous to this are the Israelites, who are the first harvest.

<sup>73</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Deut. 16:9.



## Deuteronomy 16:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châlal (חָלַל) [pronounced <i>khaw-LAHL</i> ]	<i>to begin, to start</i>	2 <sup>nd</sup> person masculine singular, Hiphil imperfect	Strong's #2490 BDB #320
lâmed (ל) [pronounced <i>l</i> °]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
çâphar (סָפַר) [pronounced <i>saw-FAHR</i> ]	<i>to scratch, to scrape; to polish; to inscribe [letters in a stone]; to number, to count; to take account of, to consider</i>	Qal infinitive construct	Strong's #5608 BDB #707
shib <sup>e</sup> âh (שִׁבְעָה) [pronounced <i>sh<sup>b</sup>v<sup>e</sup>-ÇAW</i> ]	<i>seven</i>	numeral feminine construct	Strong's #7651 BDB #987
shâbûa <sup>c</sup> (שָׁבֻעַ) [pronounced <i>sha<sup>b</sup>-VOO-ahj</i> ]	<i>seven, period of seven (days or years), heptad, week; Feast of Weeks</i>	masculine plural noun	Strong's #7620 BDB #988

**Translation:** ...you will begin to count seven weeks,... It is at the beginning of the harvest that the people are to start counting the seven weeks.

The College Press Bible Study: *Because seven weeks of seven days were numbered before it was observed during their month Sisan or Sivan, which answers to our May-June.*<sup>74</sup>

## Deuteronomy 16:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘âsâh (עָשָׂה) [pronounced <i>çaw-SAWH</i> ]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #6213 BDB #793
The full set of Qal meanings from BDB: <i>to do, work, make, produce; to do; to work; to deal (with); to act, act with effect, effect; to produce; to prepare; to make (an offering); to attend to, put in order; to observe, celebrate; to acquire (property); to appoint, ordain, institute; to bring about; to use; to spend, pass.</i> It is possible that this ought to be <i>to provide for</i> .			
chag (חַג) [pronounced <i>khahg</i> ]	<i>festival gathering, feast, pilgrim feast; a metonym for the festive sacrifice, to victim, the animal to be slaughtered</i>	masculine singular construct	Strong's #2282 BDB #290

The word חַג commonly means a festival or feast (Ex. 10:9 12:14); as well as the festival-sacrifice, the victim (Ex. 23:18 Mal. 2:3).

<sup>74</sup> The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; Deut. 16:9–12.

## Deuteronomy 16:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâbûa' (שבוע) [pronounced sha <sup>b</sup> -VOO-ahg']	seven, period of seven (days or years), heptad, week; Feast of Weeks	masculine plural noun	Strong's #7620 BDB #988
The NET Bible: <i>The Hebrew phrase חַג שַׁבּוּעֹת (khag shavu'ot) is otherwise known in the OT (Exod 23:16) as קציר (qatsir, "harvest") and in the NT as πεντηχοστ (penthcosth, "Pentecost").<sup>75</sup></i>			
lâmed (ל) [pronounced l']	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as Jehovah, Yahweh, Y <sup>e</sup> howah	proper noun	Strong's #3068 BDB #217
Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim	masculine plural noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #430 BDB #43

**Translation:** ...so that you will celebrate the Feast of Weeks to Y<sup>e</sup>howah your Elohim. At this point, after the seven weeks, they will celebrate the Feast of Weeks.

*Whedon: It was called the feast of weeks from the fact that a week of weeks intervened between the passover and this festival. It was called Pentecost from its occurring on the fiftieth day from the second day of the passover. It was eminently a feast of gladness over the firstfruits of the principal harvest. It differed from the other two great national festivals in being confined to a single day.<sup>76</sup>*

The Feast of Weeks is Pentecost. They celebrate this feast as God blesses them. Although mentioned several times in the Torah, we rarely hear about it after that (in fact, I believe the only other specific mentions of this feast are in Acts 2:1 20:16 1Cor. 16:8). It is no coincidence that most of the references in the Bible, after this feast is set up by the Torah, are found in the New Testament, post-gospels. This is because this particular feast seems to be tied to the Church Age more than it is tied to Israel (the Church begins on the first day of Pentecost). Similarly, as we have seen, the Passover and the Feast of Unleavened Bread is found most often in the gospels, as that feast is tied directly to the sacrifice of Jesus Christ.

What should also be kept in mind is, the basic information about how the feasts were supposed to be run are found in the Torah. In later years, these would be followed correctly or incorrectly; but the practice of observing these feasts would not necessarily further our understanding of them. As a result, they mostly become a backdrop for other historical narratives, principally in the New Testament.

What Moses appears to add to our knowledge of this feast is, this feast is to be celebrated by the entire family and by their servants; the enjoyment of this festival should be extended to the poor and to the Levites.

<sup>75</sup> From <https://bible.org/netbible/index.htm?deu16.htm> (footnotes); accessed May 27, 2016.

<sup>76</sup> *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Deut. 16:9.

## Deuteronomy 16:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
miççâh (מִיֻּצָח) [pronounced <i>mihç-SAW</i> ]	<i>sufficiency, sufficient, enough; full amount or proportion (affordable); Owen: according to the sufficiency of</i>	singular noun; construct form	Strong's #4530 BDB #588
This word is only found here in Scripture.			
James Burton Coffman: <i>This word appears nowhere else in the Bible, and it is of very doubtful meaning. The margin in our Cross-Reference Version gives an alternate reading of, "after the measure of." The Septuagint (LXX) gives Deuteronomy 16:10 as follows: "And thou shalt keep the feast of weeks before the Lord thy God, according as thy hand has power, in as many things as the Lord thy God shall give thee."</i> <sup>77</sup>			
n <sup>e</sup> dâbâh (נְדָבָה) [pronounced <i>n<sup>e</sup>-DAW<sup>b</sup>-VAW</i> ]	<i>freewill, readiness of mind [to give], freely, with a willing mind, willing to volunteer; a spontaneous offering, a freewill sacrifice; largeness, abundance</i>	feminine singular construct	Strong's #5071 BDB #621
yâd (יָד) [pronounced <i>yawd</i> ]	<i>hand; figuratively for strength, power, control</i>	feminine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #3027 BDB #388
'âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i> ]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
nâthan (נָתַן) [pronounced <i>naw-THAHN</i> ]	<i>to give, to grant, to place, to put, to set; to make</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #5414 BDB #678
kaph or k <sup>e</sup> (כֹּ) [pronounced <i>k<sup>e</sup></i> ]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
'âsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'âsher (כֹּ אֲשֶׁר) [pronounced <i>kah-uh-SHER</i> ] means <i>as which, as one who, as, like as, as just; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> .			
bârak <sup>e</sup> (בָּרַךְ) [pronounced <i>baw-RAHK<sup>e</sup></i> ]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect; with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #1288 BDB #138

<sup>77</sup> From <http://www.studylight.org/commentaries/bcc/deuteronomy-16.html> accessed June 17, 2016.

## Deuteronomy 16:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Wenstrom: "Bless" is the verb <i>barakh</i> (בָּרַךְ), which means, "to endue with power for success, prosperity, fecundity, longevity, etc." <sup>78</sup>			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #430 BDB #43

**Translation:** [You will offer up] a proportional offering from your hand as Y<sup>e</sup>howah your Elohim has blessed you. The first few words of this phrase are difficult to translate. I solved the *problem* by inserting some additional text.

There is one word which is found only here; and therefore, difficult to translate. It is bolded in the translations below.

The Pulpit Commentary: *The word translated "tribute" in the Authorized Version (נְתַתָּה) occurs only here, and is of doubtful signification. The LXX. render it by καθῶς, as, according to; it is identical with the Aramaic non sufficiency, enough, and may be understood here of the full measure according to which their offerings were to be presented.*<sup>79</sup>

## Various Translations of Deuteronomy 16:10

JPS (Tanakh—1985)	Then you shall observe the Feast of Weeks for the Lord your God, offering your freewill <b>contribution</b> according as the Lord your God has blessed you.
NET Bible®	Then you are to celebrate the Festival of Weeks before the Lord your God with the voluntary offering [ <i>Heb</i> "the <b>sufficiency</b> of the offering of your hand."] that you will bring, in proportion to how he [ <i>Heb</i> "the Lord your God."] has blessed you.
Context Group Version	And you shall keep the feast of weeks to YHWH your God with a <b>tax</b> of a freewill-offering of your hand, which you shall give, according as YHWH your God esteems you:...
Updated Emphasized Bible	So you will keep the festival of weeks unto Yahweh your God, in the <b>measure</b> of the freewill offering of your hand which you will give,—as Yahweh your God will bless you.
New King James Version	Then you shall keep the Feast of Weeks to the Lord your God with the <b>tribute</b> of a freewill offering from your hand, which you shall give as the Lord your God blesses you.

Kaplan indicates that early rabbis suggest that this is a *tax* or a *donation*.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

In any case, here the offering appears to be tied to the blessing of God.

<sup>78</sup> Wenstrom from [http://www.gracenotes.info/BIBLE\\_STUDIES/GENESIS.pdf](http://www.gracenotes.info/BIBLE_STUDIES/GENESIS.pdf) (Gen. 25) accessed June 15, 2015.

<sup>79</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Deut. 16:10.

Gill: [T]here were two wave loaves which were ordered to be brought and seven lambs, one young bullock and two rams for a burnt offering, together with the meat and drink offerings belonging thereunto, and a kid of the goats for a sin offering, and two lambs for a peace offering, Lev. 23:17, and besides all this, there was to be a voluntary contribution brought in their hands; for this was one of those feasts at which all the males were to appear before the Lord, and none of them empty.<sup>80</sup>

Jamieson, Fausset and Brown: [O]n the second day of pentecost a sheaf of new wheat was presented as first-fruits (Ex. 23:16; Num. 28:26), a freewill, spontaneous tribute of gratitude to God for His temporal bounties. This feast was instituted in memory of the giving of the law, that spiritual food by which man's soul is nourished (Deut. 8:3).<sup>81</sup>

Notice how strongly this verse emphasizes the freewill offering—where the believer gives as God has blessed him. Therefore, this most closely parallels New Testament giving. **Now this: he who sows sparingly will also reap sparingly and he who sows bountifully will also reap bountifully. Let each one just as he has purposed in his heart; not grudgingly or under compulsion, for God loves a cheerful giver. And God is able to make all grace abound to you, that always having all sufficiency in everything, you may have an abundance for every good deed. Now He who supplies seed to the sower and bread for food will supply and multiply your seed for sowing and increase the harvest of your righteousness; you will be enriched in everything because of your generosity, which, through us, is producing thanksgiving to God (2Cor. 9:6–8, 10–11).**

Dr. Thomas Constable: *God's people should celebrate God's redemption, remember our previous enslaved condition, and rejoice in God's provisions corporately and regularly (cf. Eph. 5:4; Php. 4:6; Col. 2:7; Col. 4:2; 1Tim. 4:3–4). These are the things God encourages Christians to remember at the Lord's Supper (1Cor. 11:23–28).*<sup>82</sup>

**And you will rejoice to faces of Y<sup>e</sup>howah your Elohim, you and your son and your daughter and your [male] servant and your maidservant and the Levite who [is] in your gates and the stranger and the fatherless and the widow, who [are] among you—in the place which chooses Y<sup>e</sup>howah your Elohim to establish dwell His name there.**

Deuteronomy  
16:11

**And you will rejoice before Y<sup>e</sup>howah your Elohim—you and your son and your daughter and your manservant and your maidservant and the Levite who [is] within your gates; and the stranger and the fatherless and the widow, who [are] among you—at the place chosen by Yehowah to establish His name.**

**For this festival, you will rejoice before Jehovah your God—you, your son and your daughter; your manservant and your maidservant; the Levite who lives in your city; as well as the stranger, the orphan and the widow—where God will make Himself known.**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And you will rejoice to faces of Y<sup>e</sup>howah your Elohim, you and your son and your daughter and your [male] servant and your maidservant and the Levite who [is] in your gates and the stranger and the fatherless and the widow, who [are] among you—in the place which chooses Y<sup>e</sup>howah your Elohim to establish dwell His name there.

<sup>80</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 16:10.

<sup>81</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Deut. 16:9–12.

<sup>82</sup> Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, Deut. 16:1–17.



argum of Onkelos	And you shall rejoice <u>with the joy of the feast</u> before the Lord your God, you and your sons, your daughters, your servants and handmaids, the Levites who are in your cities, and the stranger, the orphan, and the widow who are among you, at the place which the Lord your God will choose where to make His <u>Shekinah</u> to dwell.
Revised Douay-Rheims	And you shall <u>feast</u> before the Lord your God, you, and your son, and your daughter, and your manservant, and your maidservant, and the Levite that is within your gates, and the stranger and the fatherless, and the widow, who abide with you: in the place which the Lord your God shall choose, that his name may dwell there:...
Peshitta (Syriac)	And you shall rejoice before the LORD your God, you and your son and your daughter and your manservant and your maidservant and the Levite who is within your towns and the sojourner and the fatherless and the widow who is among you, at the place where the LORD your God has chosen to place his name.
Septuagint (Greek)	And you shall rejoice before the Lord your God, you and your son, and your daughter, your man-servant and your maid-servant, and the Levite, and the stranger, and the orphan, and the widow which dwells among you, in whatsoever place the Lord your God shall choose, that his name should be called there.
Significant differences:	The targum has additional text. The Latin has <i>feast</i> rather than <i>rejoice</i> (they are not far apart in meaning). The targum again has <i>Shekinah</i> rather than <i>name</i> .

### Limited Vocabulary Translations:

Bible in Basic English	Then you are to be glad before the Lord your God, you and your son and your daughter, your man-servant and your woman-servant, and the Levite who is with you, and the man from a strange country, and the child without a father, and the widow, who are living among you, in the place marked out by the Lord your God as a resting-place for his name.
Easy English	You and your family will be happy in front of the LORD your God, in his special place. Be happy together with your servants and with the Levites. Worship God happily with the foreign people and with the women whose husbands have died. And worship God happily with the children whose parents have died. All these people live among you.
Easy-to-Read Version–2001	Go to the place the Lord will choose to be his special house. You and your people should enjoy yourselves together there with the Lord your God. Take all your people with you--your sons, your daughters, and all your servants. Also, take the Levites, foreigners, orphans, and widows living in your towns.
Good News Bible (TEV)	Be joyful in the LORD's presence, together with your children, your servants, and the Levites, foreigners, orphans, and widows who live in your towns. Do this at the one place of worship.
<i>The Message</i>	Rejoice in the Presence of God, your God: you, your son, your daughter, your servant, your maid, the Levite who lives in your neighborhood, the foreigner, the orphan and widow among you; rejoice at the place God, your God, will set aside to be worshiped.
NIRV	Be filled with joy in the sight of the Lord your God. Be joyful at the special place he will choose for his Name. You, your children, and your male and female servants should be joyful. So should the Levites living in your towns. So should the outsiders and widows living among you. And so should the children whose fathers have died.
New Simplified Bible	»Enjoy yourselves in the presence of Jehovah your God along with your sons, daughters, male and female slaves, the Levites who live in your cities, the foreigners, orphans, and widows who live among you. Enjoy yourselves at the place Jehovah your God will choose as a dwelling for his name.

### Thought-for-thought translations; paraphrases:

Common English Bible	Then celebrate in the presence of the Lord your God—you, your sons, your daughters, your male and female servants, the Levites who live in your cities, the immigrants, the orphans, and the widows who are among you—in the location the Lord your God selects for his name to reside.
The Living Bible	It is a time to rejoice before the Lord with your family and household. And don't forget to include the local Levites, foreigners, widows, and orphans. Invite them to accompany you to the celebration at the sanctuary.
New Life Version	Be full of joy before the Lord your God, you and your son and daughter, your men and women servants, the Levite who is in your town, the stranger, the child whose parents have died, and the woman whose husband has died. Be full of joy in the place where the Lord your God chooses to put His name.
New Living Translation	This is a time to celebrate before the Lord your God at the designated place of worship he will choose for his name to be honored. Celebrate with your sons and daughters, your male and female servants, the Levites from your towns, and the foreigners, orphans, and widows who live among you.

### Partially literal and partially paraphrased translations:

American English Bible	You must rejoice before Jehovah your God with your sons and daughters, male and female servants, the Levites, strangers, orphans, and the widows who live among you in that place where Jehovah your God will choose to have His Name called.
International Standard V	Rejoice in the presence of the LORD your God with your son, daughter, male and female slaves, the descendant of Levi who is in your city [Lit. <i>gate</i> ], the stranger, the orphan, and the widow among you, at the place where the LORD your God will choose to establish his name.
New Advent (Knox) Bible	Make good cheer in the presence of the Lord thy God, with son and daughter, serving-man and serving-maid, with the Levite who dwells in thy city, wanderer and orphan and widow that are thy neighbours, in the place the Lord thy God has chosen for his name's sanctuary.
Translation for Translators	<i>Each married couple</i> should be joyful in the presence of Yahweh. Their children, their servants, the descendants of Levi <i>who are in that town</i> , and the foreigners, orphans, and widows <i>who are living among you</i> , should also be joyful. Bring those offerings to the place of worship that Yahweh will choose.

### Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	...you, and your sons, and your daughters, and man and maid servants, and the Levite who is in your village, and the foreigner, and the fatherless, and the widow, who are among you, at the place that your EVER-LIVING God has chosen to fix His Name in.
Lexham English Bible	And you shall rejoice before Yahweh your God, you and your son and your daughter and your slave and your slave woman and the Levite that is in your <i>towns</i> and the alien and the orphan and the widow who are in your midst in the place that Yahweh your God will choose to let his name dwell there.
NIV – UK	And rejoice before the Lord your God at the place he will choose as a dwelling for his Name – you, your sons and daughters, your male and female servants, the Levites in your towns, and the foreigners, the fatherless and the widows living among you.
Tree of Life Version	So you will rejoice before Adonai your God in the place Adonai your God chooses to make His Name dwell—you, your son and daughter, slave and maid, Levite and outsider, orphan and widow in your midst.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	At the place Yahweh has chosen as the dwelling place for his Name, you shall feast, you and your children, your servants, the Levite who lives in your cities, the foreigner, the orphan and the widow who live among you.
New American Bible (2002)	In the place which the LORD, your God, chooses as the dwelling place of his name, you shall make merry in his presence together with your son and daughter, your male and female slave, and the Levite who belongs to your community, as well as the alien, the orphan and the widow among you.
New American Bible (2011)	You shall rejoice in the presence of the LORD, your God, together with your son and daughter, your male and female slave, and the Levite within your gates, as well as the resident alien, the orphan, and the widow among you, in the place which the LORD, your God, will choose as the dwelling place of his name. Dt 12:5–7, 11–12, 18.
New Jerusalem Bible	You must rejoice in the presence of Yahweh your God, in the place where Yahweh your God chooses to give his name a home, you, your son and your daughter, your serving men and women, the Levite living in your community, the foreigner, the orphan and the widow living among you.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	You are to rejoice in the presence of <i>ADONAI</i> your God — you, your sons and daughters, your male and female slaves, the <i>L'vi'im</i> living in your towns, and the foreigners, orphans and widows living among you — in the place where <i>ADONAI</i> your God will choose to have his name live.
exeGesés companion Bible	And thou shalt rejoice cheer before the LORD at the face of Yah Veh thy God Elohim , thou, and thy son, and thy daughter, and thy manservant servant , and thy maidservant maid , and the Levite Leviy that is within thy gates portals , and the stranger sojourner , and the fatherless orphan , and the widow, that are among you, in the place which the LORD Yah Veh thy God Elohim hath chosen to place tabernacle his name there.
Hebraic Roots Bible	And you shall rejoice before YAHWEH your Elohim, you and your son, and your daughter, and your male slave, and your slave-girl, and the Levite that is inside your gates, and the alien, and the fatherless, and the widow that are among you, in the place which YAHWEH your Elohim shall choose to cause His name to dwell there (Jerusalem).
JPS (Tanakh—1985)	You shall rejoice before the Lord your God with your son and daughter, your male and female slave, the Levite in your communities, and the stranger, the fatherless, and the widow in your midst, at the place where the Lord your God will choose to establish His name.
Judaica Press Complete T.	And you shall rejoice before the Lord, your God, -you, and your son, and your daughter, and your manservant, and your maidservant, and the Levite who is within your cities, and the stranger, and the orphan, and the widow, who are among you, in the place which the Lord, your God, will choose to establish His Name therein.
Kaplan Translation	You shall rejoice before God your Lord in the place that God your Lord shall choose to be designated in His name. You [shall rejoice along] with your sons, your daughters, your male and female slaves, the Levites from your settlements, and the proselytes, orphans and widows among you.
Orthodox Jewish Bible	And thou shalt rejoice before Hashem Eloheicha, thou, and thy ben, and thy bat, and thy eved, and thy amah, and the Levi that is within thy she'arim, and the ger, and the yatom (orphan), and the almanah, that are among you, in the place which Hashem Eloheicha hath chosen to place Shmo there.

**Expanded/Embellished Bibles:**

<i>The Amplified Bible</i>	Then you shall celebrate the Feast of Weeks to the Lord your God with a tribute of a freewill offering from your hand, which you shall give [to Him] just as the Lord your God blesses you; and you shall rejoice before the Lord your God, you and your son and your daughter and your male and female servants and the Levite who is within your [city] gates, and the stranger and the orphan and the widow who are among you, at the place where the Lord your God chooses to establish His Name (Presence). V. 10 is included for context.
The Expanded Bible	Rejoice before the Lord your God at the place he will choose to be worshiped [cause his name to dwell there; 12:4–7]. Everybody should rejoice: you, your sons and daughters, your male and female servants, the Levites in your town [gates], the strangers [resident aliens], orphans, and widows living among you.
Kretzmann's Commentary	...and thou shalt rejoice before the Lord, thy God, Deut. 12:7 to Deut. 12:18, thou, and thy son, and thy daughter, and thy man-servant, 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. Though only a one-day festival, Pentecost was celebrated with great joy, and the needs of the poor and forsaken were particularly stressed.
NET Bible®	You shall rejoice before him [ <i>Heb</i> “the Lord your God.”] – you, your son, your daughter, your male and female slaves, the Levites in your villages [ <i>Heb</i> “gates.”], the resident foreigners, the orphans, and the widows among you – in the place where the Lord chooses to locate his name.
The Voice	Go to the place He chooses for His name; and have a celebration there in His presence with your sons and daughters, your male and female slaves, and the Levites, foreigners, orphans, and widows who live in your city.

**Literal, almost word-for-word, renderings:**

Context Group Version	...and you shall rejoice before YHWH your God, you, and your son, and your daughter, and your male slave, and your female slave, and the Levite that is inside your gates, and the sojourner, and the fatherless, and the widow, that are in the midst of you, in the place which YHWH your God shall choose, to cause his name to dwell there.
Darby Translation	...and thou shalt rejoice before Jehovah thy God, thou, and thy son, and thy daughter, and thy bondman, and thy handmaid, and the Levite that is in thy gates, and the stranger, and the fatherless, and the widow that are in thy midst in the place that Jehovah thy God will choose to cause his name to dwell there.
English Standard V. – UK	And you shall rejoice before the Lord your God, you and your son and your daughter, your male servant and your female servant, the Levite who is within your towns, the sojourner, the fatherless, and the widow who are among you, at the place that the Lord your God will choose, to make his name dwell there.
Modern English Version	You shall rejoice before the Lord your God—you, your son, your daughter, your male servant, your female servant, the Levite who is within your gates, the foreigner, the orphan, and the widow who are among you—in the place where the Lord your God has chosen to place His name.
NASB	...and you shall rejoice before the LORD your God, you and your son and your daughter and your male and female servants and the Levite who is in your town, and the stranger and the orphan and the widow who are in your midst, in the place where the LORD your God chooses to establish His name.
New King James Version	You shall rejoice before the LORD your God, you and your son and your daughter, your male servant and your female servant, the Levite who is within your gates, the stranger and the fatherless and the widow who are among you, at the place where the LORD your God chooses to make His name abide.

Young's Updated LT

And you have rejoiced before Jehovah your God, you, and your son, and your daughter, and your man-servant, and your handmaid, and the Levite who is within your gates, and the sojourner, and the fatherless, and the widow, who are in your midst, in the place which Jehovah your God does choose to cause His name to tabernacle there.

**The gist of this passage:** All those related to the Israelite man will be brought to the place that God chooses for them to celebrate; and all those related to the country, including slaves, the poor and the immigrants.

Deuteronomy 16:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sâmach (שמח) [pronounced <i>saw-MAHKH</i> ]	<i>to rejoice, to be glad, to be joyful, to be merry</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #8055 BDB #970
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פנין) [pronounced <i>paw-NEEM</i> ]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L <sup>e</sup> pânîym (לפנין) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
ʿĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohîm</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #430 BDB #43

**Translation:** And you will rejoice before Y<sup>e</sup>howah your Elohim... For the Feast of Weeks, there would be a great celebration before God.

Generally speaking, the feasts in Israel were times of celebration. Many Christians think of the Christian life as fasting or giving up this or that; but Israel celebrated her relationship with God.



## Deuteronomy 16:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾattâh (אַתָּה) [pronounced aht-TAW]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 <sup>nd</sup> person masculine singular, personal pronoun	Strong's #859 BDB #61
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bên (בן) [pronounced bane]	<i>son, descendant</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #1121 BDB #119
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bath (בת) [pronounced bahth]	<i>daughter; village</i>	feminine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #1323 BDB #123

**Translation:** ...—*you and your son and your daughter...* This festival or celebration was for each of the men in the audience to whom Moses was speaking (and, by extension, all males of Israel); and the invitation was also to their sons and daughters.

Dr. Peter Pett: *But all, including women and children, were welcome at the feasts, especially Weeks and Tabernacles (Deut. 16:1–14). It is interesting that wives are not mentioned although daughters (unmarried) and widows are (Deut. 16:11; Deut. 16:14). Perhaps the wives were to stay behind to look after the farms (compare Deut. 3:19, although that was a call to arms, also contrast Deut. 29:11 where wives were specifically mentioned). But it is more likely that the wives were simply seen as one with their husbands, as elsewhere (e.g. Deut. 5:14) and that their presence was thus assumed, not because they were not considered important, but because they were of equal importance with their husbands. God's promise was that none would invade during these times (Ex. 34:23–24).*<sup>83</sup>

## Deuteronomy 16:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿebed (עֶבֶד) [pronounced GE <sup>B</sup> -ved]	<i>slave, servant; underling; subject</i>	masculine singular noun with a 2 <sup>nd</sup> person masculine singular suffix	Strong's #5650 BDB #713
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾâmâh (אֲמָה) [pronounced aw-MAW]	<i>maid, maidservant, handmaid, female servant, female slave</i>	feminine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #519 BDB #51

<sup>83</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Deut. 16 (chapter commentary).

**Translation:** ...and your manservant and your maidservant... Their servants were not excluded from this. Some people in Israel would have owned slaves and some of these slaves would have come from other countries. Regardless of their status, regardless of their nationality, they are to celebrate with all Israel.

Notice that even the servants were to celebrate with their owners.

The idea is, salvation, and life with God forever, is open to everyone.

Deuteronomy 16:11d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Lêvîy (לֵוִי) [pronounced <i>lay-VEE</i> ]	<i>joined to, attached; garland, crown; and is transliterated Levite</i>	gentilic adjective with the definite article	Strong's #3881 BDB #532
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
sha'ar (שַׁעַר) [pronounced <i>SHAH-gahr</i> ]	<i>gates [control of city can be implied]; entrance [through the gates]; gates can be a metonym for cities</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #8179 BDB #1044

**Translation:** ...and the Levite who [is] within your gates;... The Levites were not to own a plot of ground; they were to live throughout the land.

As is true throughout this entire verse, the singular is used, but this does not refer to an individual person. That is, there is not just one Levite living in every city. The celebration was for all of the Levites of the city.

Deuteronomy 16:11e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
gêr (גֵּר) [pronounced <i>gare</i> ]	<i>sojourner, stranger, immigrant [or, outsider], temporary resident [inhabitant]; newcomer without inherited [property] rights</i>	masculine singular noun with the definite article	Strong's #1616 BDB #158

**Translation:** ...and the stranger... Do you see how different this might be from all other religions? There is not even a call to the stranger (the foreigner) to convert, to acknowledge their God; they are simply to join in with the festivities (the hope is, of course, that he believe in the God of the Hebrews).

It would seem natural, for the immigrant, upon joining in with these festivities, to consider the God of Israel.

One commentator—I forget who—mused about the punishment for the stranger (foreigner) who chose not to attend a festival. Was there punishment for such a one? What happened to them? There is no reason for them to be punished. Attending a festival (and being welcomed to a national festival) was a blessing, not a legal requirement subject to the penalty of law. They were welcomed to the national festivals, just as they were welcomed to the Kingdom of God. They are spiritually bound to attend these feasts, but not legally bound.

**The United States, our blessings, our borders and immigration:** We live in a client nation to God, where there is ample opportunity to find the gospel of Jesus Christ and the teaching of the Word of God. Shouldn't we simply allow every person who wants to come to America to come on in? It is a good and reasonable question. Part of the blessings of a client nation is law and order. Having laws to which all citizens are subject is important; having an honest legal system to determine innocence and guilt is important. If these laws are ignored, then law and order take a hit; and safety issues emerge when there is a sloppy application of the law. What we need is a re-application of the law, along with some sense of compassion. When faced with legal immigrants versus illegal immigrants, it ought to be clear that the former should have more respect from our laws because they have shown respect for our laws.

The United States continues to have the most liberal immigration policy in the world, and that is a good thing. However, taking in immigrants needs to be orderly and involve sensible realizations (such as, you cannot let a million Muslims move into the United States and think that everything will be fine). If I were in charge, there would be no birthplace citizenship (i.e., no anchor babies—and yes, I have read the constitution and the amendments); and no illegal immigrant would ever be granted citizenship (although, we might grant them a permanent status and citizenship after a very long period of time—say 20–30 years, during which time, they can collect no public benefits or commit any felony crimes).

On the other hand, your church may be visited or even attended by people who may be illegal immigrants. We respect positive volition, no matter where it is found, no matter the circumstances.

Most of the time, people come to America for the material blessings which have come to us from God. They do not necessarily understand *why* America is so blessed. Because a nation has borders and because that is legitimate, God provides for those outside of nations like the United States with missionaries. Some believers are called to that ministry, where they go and live in another country and bring the people there the gospel of Jesus Christ and Bible doctrine.

### Deuteronomy 16:11f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâthôwm (יָתוֹם) [pronounced <i>yaw-THOM</i> ]	<i>orphan; fatherless</i>	masculine singular noun with the definite article	Strong's #3490 BDB #450
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'al <sup>m</sup> mânâh (אַלְמָנָה) [pronounced <i>al<sup>m</sup>-maw-NAW</i> ]	<i>widow; desolate house, desolate place</i>	feminine singular noun with the definite article	Strong's #490 BDB #48

## Deuteronomy 16:11f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾāsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
bē (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
qereb (קֶרֶב) [pronounced KEH-re <sup>bv</sup> ]	<i>midst, among, from among [a group of people]; an [actual, physical] inward part; the inner person with respect to thinking and emotion; as a faculty of thinking or emotion; heart, mind, inner being; entrails [of sacrificial animals]</i>	masculine singular noun	Strong's #7130 BDB #899

With the bēyth preposition, it means *in the midst of, among, into the midst of* (after a verb of motion).

**Translation:** ...and the fatherless and the widow, who [are] among you—... Some of the lowest in status in a country are the helpless. In that era, this was the orphan and the widow. Unlike today, women did not generally have a business or work, so when their husbands died, they might have difficulties making ends meet.

In order to enjoy this feast, there was no social status. The poor were not excluded; those struggling with life were not excluded. Every person stands equal before God, whether slave or free, whether male or female, whether rich or poor. This is just like the New Testament message of Gal. 3:27–28 **For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.** My point here is, there is no difference in the themes of the Old and New Testaments. The dispensation is different; the church is not the same as nation Israel, but the God of these two institutions is the same.

**Application:** We have a system of values and then we are saved. Sometimes, we need to re-order and re-think our values. When I was saved, I was a poor student, working as a janitor. Obviously, I was aware of many people who were in a high economic status than I was. However, becoming a believer in Jesus Christ did not mean I was assured of a different social status (apart from my status in Jesus Christ).

**Application:** There are a great many people in this world that we may not give much thought to—they might be homeless, they might be drug addicted, they might be lost in the homosexual movement. Jesus Christ died for every single person, no matter what their status, no matter what their sins. As believers, we owe the gospel to everyone.

**Application:** We have a very confused generation coming up, sometimes called Generation Snowflake (because they are tender snowflakes, so easily subject to melting); and, without thinking, have made the most recent primary all about themselves. “I am a student, I owe lots of money; and this candidate promises to take care of that for me. So, I like this candidate.” The believer is not to worry about such things. In most cases—not all—young people eventually begin working, making money, paying off their debt, and moving up in society. It is a pretty common experience in the United States. This does not happen because politicians fulfill their promises to us; this happens because we stop taking and we start making. The believer in Jesus Christ should not make an issue of such things. He grows older, goes through various stages of life, and, at the same time, grows spiritually (ideally speaking). His economic and social status should not be issues that he grapples with. God has greatly blessed me, but I can easily find someone with a better house, a better car, etc. These things should not be

issues to the believer in Jesus Christ. As Paul wrote: **Rejoice in the Lord always; again I will say, rejoice.** (Philip. 4:4; ESV)

So far, v. 11 reads: **And you will rejoice before Y<sup>e</sup>howah your Elohim—you and your son and your daughter and your manservant and your maidservant and the Levite who [is] within your gates; and the stranger and the fatherless and the widow, who [are] among you—...** We find very similar phrasing here: Deut. 12:7, 12, 18 16:14, where these people are grouped together as participants in the worship of Y<sup>e</sup>howah.

<b>Deuteronomy 16:11g</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB and Strong's Numbers</b>
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
mâqôwm (מִקְוָם) [pronounced maw-KOHM]	<i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i>	masculine singular noun with the definite article	Strong's #4725 BDB #879
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
bâchar (בָּחַר) [pronounced baw-KHAHR]	<i>to choose; Gesenius also lists to prove, to try, to examine, to approve, to choose, to select; to love, to delight in [something], to desire</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #977 BDB #103
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
ʾĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #430 BDB #43
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâkan (שָׁכַן) [pronounced shaw-KAHM]	<i>to cause to dwell, to make settle down, to establish</i>	Piel infinitive construct	Strong's #7931 BDB #1014
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #8034 BDB #1027
shâm (שָׁם) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027

This exact phrase is found in vv. 2 & 6.

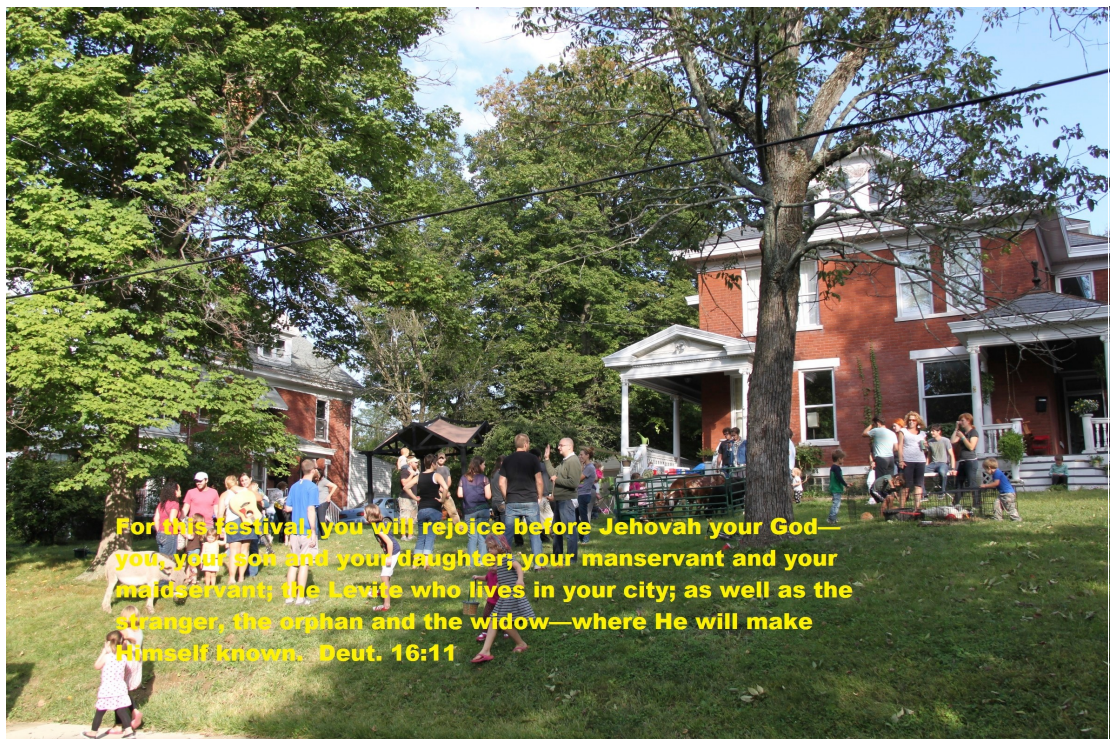


**Translation:** ...at the place chosen by Yehowah to establish His name. This celebration would take place wherever the Lord chose to establish His name (His character, His reputation).

V. 11 reads: For this festival, you will rejoice before Jehovah your God—you, your son and your daughter; your manservant and your maidservant; the Levite who lives in your city; as well as the stranger, the orphan and the widow—where God will make Himself known. Salvation and the spiritual life is designed for all of mankind. No one was to be left out. Gender, social status, nationality, clergy or laymen were all a part of the festivities. This is a continuing theme in this portion of Deuteronomy (Deut. 12:7, 12 14:29). The entire family and all those whom God has brought to Israel will celebrate this feast of Pentecost together. One of God's purposes in slavery is evangelization and those who were slaves in Israel were brought there to be evangelized, even if that was not the human viewpoint purpose of making them indentured servants in the first place.

People in the ancient world understood slavery much better than we do; and Israel was mandated to treat their slaves with respect and humanity. Furthermore, these slaves could participate in their feast days. This would be quite an amazing thing to the slaves in that era, and some would believe in Israel's God because of how Israel was required to treat them.

Although there will be a particular geographical area where God will cause His name to tabernacle, Jerusalem, it would tabernacle in a tent to begin with and later in a temple. "He will build a house for My name and I will establish the throne of his kingdom forever." (2Sam. 7:13).



**Deuteronomy 16:11** (a graphic); photo from **Derington Family**; accessed June 20, 2016.

**And you have remembered that a slave you were in Egypt and you have guarded and you have done the statutes the these.**

Deuteronomy  
16:12

**Remember that you were a slave in Egypt, so that you will keep and you will do these statutes.**

**Do not forget that you were once a slave in Egypt; therefore keep and observe these statutes.**

Here is how others have translated this verse:

**Ancient texts:**

Masoretic Text (Hebrew)	And you have remembered that a slave you were in Egypt and you have guarded and you have done the statutes the these.
Targum of Onkelos	Remember that you were servants in Mizraim; so shall you observe and perform these statutes.
Revised Douay-Rheims	And you shall remember that you were a servant in Egypt: and you shall keep and do the things that are commanded.
Peshitta (Syriac)	And you must remember that you were a bondman in Egypt; so you shall observe and do these statutes.
Septuagint (Greek)	And you shall remember that you was a servant in the land of Egypt, and you shall observe and do these commands.
Significant differences:	No appreciable differences.

### Limited Vocabulary Translations:

Bible in Basic English	And you will keep in mind that you were a servant in the land of Egypt: and you will take care to keep all these laws.
Easy English	Remember! You were slaves in Egypt, so obey these rules carefully.
Easy-to-Read Version–2001	Remember, you were slaves in Egypt. So be sure to obey these laws.
Good News Bible (TEV)	Be sure that you obey these commands; do not forget that you were slaves in Egypt.
<i>The Message</i>	Don't forget that you were once a slave in Egypt. So be diligent in observing these regulations.
NIRV	Remember that you were slaves in Egypt. Be careful to obey the rules I'm giving you.

### Thought-for-thought translations; paraphrases:

Common English Bible	Remember how each of you was a slave in Egypt, so follow these regulations most carefully.
The Living Bible	Remember! You were a slave in Egypt, so be sure to carry out this command.
New Berkeley Version	Remember that you were a slave in Egypt, and observe these statutes well.

### Partially literal and partially paraphrased translations:

Beck's American Translation	Remember you were a slave in Egypt; so do carefully what these laws say.
International Standard V	For you must show that you remember the [time] when you were slaves in the land of Egypt by doing all these things and obeying these Commandments.
New Advent (Knox) Bible	Never forget that thou too wast a slave once in Egypt; the more reason why thou shouldst obey this order I give thee.
Today's NIV	Remember that you were slaves in Egypt, and follow carefully these decrees.
Translation for Translators	<i>When you celebrate these festivals</i> by obeying these commands, remember that your ancestors were previously slaves in Egypt.”.

### Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	For you must remember you were slaves among the Mitzeraim, — therefore preserve and practise these institutions.
Lexham English Bible	And you shall remember that you were a slave in Egypt, and so you shall diligently observe these rules.
NIV – UK	Remember that you were slaves in Egypt, and follow carefully these decrees.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Remember that you were a slave in Egypt and be careful to put these precepts into practice.
The Heritage Bible	And you shall remember that you were a servant in Egypt, and you shall hedge about and do these enactments.
New American Bible (2011)	Remember that you too were slaves in Egypt, so carry out these statutes carefully.
New Jerusalem Bible	Remember that you were once a slave in Egypt, and carefully observe these laws.
New RSV	Remember that you were a slave in Egypt, and diligently observe these statutes.
Revised English Bible	Rejoice before the LORD your God, with your sons and daughters, your male and female slaves, the Levites who live in your settlements, and the aliens, fatherless, and widows among you. Rejoice in the place which the LORD your God will choose as a dwelling for his name and keep in mind that you were slaves in Egypt. You are to be careful to observe all these statutes. V. 11 is added for context.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Remember that you were a slave in Egypt; then you will keep and obey these laws.
exeGeses companion Bible	And thou shalt remember that thou wast a bondman servant in Egypt Misrayim : and thou shalt observe guard and do work these statutes.
JPS (Tanakh—1985)	Bear in mind that you were slaves in Egypt, and take care to obey these laws.
Kaplan Translation	You must remember that you were a slave in Egypt, and thus carefully keep all these rules.
Orthodox Jewish Bible	And thou shalt remember that thou wast an eved in Mitzrayim: and thou shalt be shomer and do these chukkim.
<i>The Scriptures</i> 1998	“And you shall remember that you were a slave in Mitsrayim, and you shall guard and do these laws.

### Expanded/Embellished Bibles:

The Expanded Bible	Remember that you were slaves in Egypt, and carefully obey all these laws [statutes; ordinances; requirements].
Kretzmann’s Commentary	...and thou shalt remember that thou wast a bondman in Egypt; and thou shalt observe and do these statutes, always spurred on in these efforts by the remembrance of the wonderful redemption from the serfdom of Egypt. note that only that side of the festival is here touched upon which concerned the Israelite personally, the public sacrifices being described Numbers 28, 29.
NET Bible®	Furthermore, remember that you were a slave in Egypt, and so be careful to observe these statutes.
The Voice	Remember you were slaves in Egypt, and obey these regulations carefully.

### Literal, almost word-for-word, renderings:

Concordant Literal Version	Remember that you had become a servant in the country of Egypt; hence observe and obey these statutes.
English Standard Version	You shall remember that you were a slave in Egypt; and you shall be careful to observe these statutes.
New European Version	You must remember that you were a bondservant in Egypt, and you shall observe and do these statutes.
Webster’s Bible Translation	And thou shalt remember that thou wast a bond-man in Egypt: and thou shalt observe and do these statutes.
Young’s Updated LT	And you have remembered that a servant you have been in Egypt, and have observed and done these statutes.



**The gist of this passage:** While celebrating these feasts, which often celebrated the great blessing enjoyed by the people in the land given them by God. They were to remember that, they were slaves in Egypt.

### Deuteronomy 16:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
zâkar (זָכַר) [pronounced <i>zaw-KAHR</i> ]	<i>to remember, to recall, to call to mind</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #2142 BDB #269
kîy (כִּי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
‘ebed (עֶבֶד) [pronounced <i>GE<sup>B</sup>-ved</i> ]	<i>slave, servant; underling; subject</i>	masculine singular noun	Strong's #5650 BDB #713
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #1961 BDB #224
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i> ]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun; pausal form	Strong's #4714 BDB #595

**Translation:** Remember that you were a slave in Egypt... Moses is calling upon these men before him to celebrate the Feast of Weeks, but to also allow their own personal slaves to take part in the celebration.

“After all, you were slaves in Egypt.” So, the Jew is given no opportunity to poorly treat his slaves or to discriminate against them, not allowing them to enjoy the feast.

Although the Israelites were supposed to remember what had occurred in their past, they were not to obsess that they were once slaves in Egypt nor were they to nurture a grudge against the Egyptians for enslaving them. They were, instead, to celebrate their freedom, that God brought them out of slavery and they were to be thankful for all the God had given them. They were to recognize where they had been and where they are now, and how God's hand led them from point A to point B. These are what these feast days—celebrations—were all about.

**Application:** You will notice how much different this is from middle eastern Muslims today, who not only bear a grudge, but teach their children from the youngest age to also bear a grudge against the Jews for any and all past acts against Muslims. They are raised with bloodlust against the Jews.

That the slaves of the Jews were to celebrate the blessings of God, right along side their masters—this is completely revolutionary. However, the God of the Bible is the God of every single person. In many ways, this acted as an evangelical tool to reach those who were slaves of the Jews, who may not be overjoyed in the fact that they are slaves.

## Deuteronomy 16:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâmar (שמר) [pronounced <i>shaw-MAR</i> ]	<i>to keep, to guard, to protect, to watch, to preserve</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #8104 BDB #1036
All of the BDB Qal definitions: <i>to keep, have charge of; to keep, guard, keep watch and ward, protect, save life; watch, watchman (participle); to watch for, wait for; to watch, observe; to keep, retain, treasure up (in memory); to keep (within bounds), restrain; to observe, celebrate, keep (sabbath or covenant or commands), perform (vow); to keep, preserve, protect; to keep, reserve.</i>			
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿâsâh (עשה) [pronounced <i>gaw-SAWH</i> ]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #6213 BDB #793
The full set of Qal meanings from BDB: <i>to do, work, make, produce; to do; to work; to deal (with); to act, act with effect, effect; to produce; to prepare; to make (an offering); to attend to, put in order; to observe, celebrate; to acquire (property); to appoint, ordain, institute; to bring about; to use; to spend, pass.</i> It is possible that this ought to be <i>to provide for</i> .			
ʾêth (אֶת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
chuqqîym (חוקים) [pronounced <i>khook-KEEM</i> ]	<i>decrees, those things which are decreed; statutes; boundaries, defined limitations; appointed portions of labor, tasks</i>	masculine plural noun with the definite article	Strong's #2706 BDB #349
ʾêlleh (אלה) [pronounced <i>ALE-leh</i> ]	<i>these, these things; they</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41

**Translation:** ...so that you will keep and you will do these statutes. Moses is specifically speaking about the laws and statutes regarding these feasts that he has given the people and will give the people.

In case there is any sort of a social problem with an Israelite celebrating God's blessing along with their servants, Moses reminds them that they were all recent slaves in Egypt. Therefore, they are not on any sort of a higher level than their own slaves over whom they have ownership.

We, in the United States, send out a great many missionaries, a few of whom are doctrinally accurate. God brought people to Israel to be evangelized and often that was through slavery. It is not by chance that some are killed in war and others are enslaved. This same rationale is used when a Hebrew slave was freed; the owner was to give him or her a great many gifts. "And when you set him free, you will not send him away empty-handed. You will furnish him liberally from your flocks and from your threshing floor and from your wine vat; you will give to him as Y<sup>e</sup>howah your god has blessed you. And you will remember that you were a slave in the land of Egypt, and Y<sup>e</sup>howah your God redeemed you; therefore, I command you this word today." (Deut. 15:15).



V. 12 reads: **Do not forget that you were once a slave in Egypt; therefore keep and observe these statutes.** These things are tied together—having been a slave in Egypt and observing the statutes of God. God would bring the children of Israel out of Egypt. God is the reason that they will have their own land and will no longer be slaves. Therefore, they are to celebrate all that God is; and to celebrate Him as He has required.

**God Freed Israel from Slavery to Obedience** (a graphic); from [Hope Help Healing.com](http://HopeHelpHealing.com); accessed June 20, 2016.

The letting go of these feasts by the disciples of Jesus (and of Paul) was a slow and natural process. The Jews were going to continue to celebrate these feasts; Paul and the other Apostles are going to continue to evangelize, often using various religious symbols of their era to show how they point toward Jesus. So we are not surprised to read Paul's words to the Corinthians: 1Cor. 16:7–9 **For I do not want to see you now just in passing. I hope to spend some time with you, if the Lord permits. But I will stay in Ephesus until Pentecost, for a wide door for effective work has opened to me, and there are many adversaries.** Pentecost marks the beginning of the Church Age, with the giving of the Holy Spirit. Jews would continue to celebrate this all over the civilized world; and so, it is natural for Paul to sometimes mark times of the year by this or that Jewish holiday, known to most of the Corinthian congregation.



#### David Guzik on the feasts:

- a. *You shall rejoice: There was no ritual of sacrifice commanded at Pentecost. Instead, it was a time of joyful thanksgiving for the harvest, and heart-response to God.*
- b. *You shall remember: The joy of Pentecost was intensified by remembering the bondage Israel had escaped.*
- c. *And you shall remember that you were a slave in Egypt, and you shall be careful to observe these statutes: Lev. 23:15–21 describes how, at the feast of Pentecost, Israel was to celebrate by bringing a new grain offering to the LORD and by waving two loaves of leavened bread unto the LORD. Prophetically, this is a powerful picture of the work of God in the New Covenant, fulfilled at the Day of Pentecost in Acts 2:1–47.*
  - i. *No atoning sacrifice was necessary because the price had already been paid by Jesus.*
  - ii. *There was a great harvest unto God, and great thanksgiving for that harvest.*
  - iii. *The response to God on the day of Pentecost was not done out of obligation to a particular law. It was the joyful heart-response of God's people unto Him.*
  - iv. *The church, founded on the day of Pentecost, would include the "leavened bread" of the Gentiles, waved as holy before God - made holy by the work of Jesus the Messiah.<sup>84</sup>*

Deut. 16:9–12 **You will determine the passing of seven weeks from the start of harvesting the tall grain; you will count up seven weeks so that you can then celebrate the Feast of Weeks to Jehovah your God. You will offer up a proportional offering as Jehovah your God has blessed you. For this festival, you will rejoice before Jehovah your God—you, your son and your daughter; your manservant and your maidservant; the Levite who lives in your city; as well as the stranger, the orphan and the widow—where God will make Himself known. Do not forget that you were once a slave in Egypt; therefore keep and observe these statutes.**

<sup>84</sup> David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; Deut. 16:11–12.

## The Pulpit Commentary on The Feast of Weeks (or, Harvest)

This Feast of Weeks was not commemorative in the same sense as that of the Passover; it was connected, not with a great national epoch, but with the seasons of the year and the times of harvest. The method in which it was to be observed is stated in Lev. 23:10, et seq. We find there, and in the various Scripture references to this festival, the following principles indicated.

1. That the Hebrews were to regard the produce of the soil as given to them by the bounty of God.
2. That they were to honor Jehovah by a public thanksgiving for his goodness.
3. That they were to yield the firstfruits to him.
4. That they were to rejoice and be glad before him, for what he was and for what he gave.
5. That they were to recognize the equality before God of master and servant. National festivals were holidays for the laborer, and times when good will and kindness towards the "stranger, the fatherless, and widow" were to be specially manifested.
6. They were thus to recognize their national unity by showing their joint thankfulness for a common mercy. These festivals would strengthen Israel's feeling of kinship, and these united gatherings before the Lord their God would proclaim, as often as they were held, their separation unto him.
7. Though this was a harvest festival, and as such chiefly expressive of thankfulness for the bounty of God as seen in nature, yet it was not to be observed without the sin offering, the burnt offering, and the meat offering (cf. Le Lev. 23:18–20). Other offerings were to be presented along with the offering for sin. Natural blessings are given to sinful men only under a dispensation of mercy which comes through a bleeding sacrifice.

Now all these forms have passed away. But the principles which underlay them are of eternal obligation. We trust we can see, by means of these signs, the everlasting truths signified by them. In each of the particulars named above some permanent principle is enclosed.

From *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Deut. 16:9–12.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Deut. 16:9–12 You will determine the passing of seven weeks from the start of harvesting the tall grain; you will count up seven weeks so that you can then celebrate the Feast of Weeks to Jehovah your God. You will offer up a proportional offering as Jehovah your God has blessed you. For this festival, you will rejoice before Jehovah your God—you, your son and your daughter; your manservant and your maidservant; the Levite who lives in your city; as well as the stranger, the orphan and the widow—where God will make Himself known. Do not forget that you were once a slave in Egypt; therefore keep and observe these statutes.

## Pentecost by J. Orr

- I. A SACRED RECKONING. "Seven weeks shall thou number," etc. (Deut. 16:9). A week of weeks, seven times seven, hence the name, "Feast of Weeks" (Deut. 16:10). The count began with the offering of the sheaf of firstfruits on Nisan 16, the second day of the Feast of Unleavened Bread (Lev. 23:11). Till that sheaf was offered, no Israelite was permitted to eat of the new corn (Deut. 16:14). With the arrival of the fiftieth day, inclusive of the second of Unleavened Bread, the labors of the harvest were presumed to be ended, and this festival ensued, at which baked loaves were presented to Jehovah (Lev. 23:17), in token of consecration to him of the fruits of the harvest, and of dedication of the life which bread sustained. There is, intended or unintended, a beautiful symbolism in this sacred count, the divinely allotted period for the labors of the harvest, its days reckoned by heaven's calendar, the end, an "appearing before God" in the sanctuary. The harvest began with consecration (in the Passover sheaf), it ended with it (in the presentation of the wave loaves). So has the Christian his allotted work-time in the world, a sacred cycle of weeks, rounded off in God's wisdom for the work he means to be accomplished (John 9:4); work in the Christian harvest-field, a work beginning in consecration, carried on in the spirit of consecration, and the termination of which is "entrance into the joy of the Lord."

## Pentecost by J. Orr

- II. A HARVEST THANKSGIVING. This was distinctly the idea of the Pentecostal festival. It was
1. By a devout recognition of the Divine bounty in the fruits of the earth.
  2. By a voluntary dedication to God of part of what he had given. There was the public ceremony of the two wave loaves. But the Israelite was required in addition to keep the feast with "a tribute of a free-will offering of his hand" (Deut. 16:10). The offering was to be voluntary, yet not without rule, but "according as the Lord thy God hath blessed thee."
  3. By a willing sharing of God's bounty with the needy (Deut. 16:11). The stranger, the fatherless, the widow, were, as usual, not to be neglected. The remembrance of former bondage in Egypt was to furnish the "touch of nature" which would make this duty easy (Deut. 16:12).
  4. Note:
    - 1) Our gifts to God are worthless, save as they are the expression of a willing mind (2Cor. 8:7-16);
    - 2) Our gifts to God ought to be proportionate to our prosperity (1Cor. 16:2).
    - 3) God's goodness to us (in harvests, in trade, in business generally) ought to be acknowledged by liberal gifts for his service.
    - 4) God's goodness to us (in deliverances, etc.) should open our hearts in sympathy for others.
- III. A GOSPEL TYPE. The figure of the firstfruits finds an abundance of applications in the New Testament. It is employed of the Jews (Rom. 11:16), sanctified in their covenant heads; of Christ, the "Firstfruits" of them that sleep (1Cor. 15:20-23); of first converts in a particular district (1Cor. 16:15); of believers generally, as "a kind of firstfruits" of the redeemed creation (James 1:18); of the 144,000 of the Apocalypse (Rev. 14:4), possibly "all the Church of Christ at any time on the earth; a limited company at any one time, capable of being numbered" (Rev. 7:1-9). A more direct relation must be traced between the presentation of the firstfruits at Pentecost and the events consequent upon the Pentecostal effusion of the Spirit (Acts it.). It is surely not to be ascribed to accident that, as our Lord died on the Friday of the Passover—probably on the 14th of Nisan—so the disciples were kept waiting for the promised effusion of the Spirit till "the day of Pentecost was fully come;" and that on this day the great ingathering of three thousand took place, embracing representatives from "every nation under heaven"—a truly glorious offering of "firstfruits." May we pursue the coincidence further, and see in Christ, the solitary sheaf, raised from the dead on the same day that the first-cut sheaf was presented in the sanctuary (Nisan 16), the firstfruits of the harvest in prospect; while in the Church constituted and consecrated at Pentecost, the day of the offering of the wave loaves, we have the firstfruits of the harvest as realized. The wave loaves correspond in significance to the meat offering, and still more nearly to the showbread. Bread, as the staff of life, the nourishing principle, stands for the presentation to God of the life so nourished, involving the recognition of him as the Nourisher of it. In the possession of the believing heart by the Spirit of God, as the indwelling and abiding principle of spiritual life, we have the full realization of this thought, the fulfillment of the types of meat offering. The passage, James 1:18, suggests the deeper idea that the Church constituted at Pentecost is itself only a kind of firstfruits of redemption. It is so in relation:
1. To the latter-day effusion of the Spirit (Acts 2:17-20).
  2. To creation as a whole (Rom. 8:19-24).
  3. Other two points may be noted:
    - 1) If our dates be correct, Pentecost, like the Resurrection, fell on the first day of the week—the Spirit was given on the Lord's day.
    - 2) As Pentecost was held by the Jews in commemoration of the giving of the Law, so God signalized it as the day of the giving of the Spirit, thus superseding the old dispensation by the new.—J.O.

From *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Deut. 16:1-9 (Homilies by J. Orr).

Deut. 16:9–12 You will determine the passing of seven weeks from the start of harvesting the tall grain; you will count up seven weeks so that you can then celebrate the Feast of Weeks to Jehovah your God. You will offer up a proportional offering as Jehovah your God has blessed you. For this festival, you will rejoice before Jehovah your God—you, your son and your daughter; your manservant and your maidservant; the Levite who lives in your city; as well as the stranger, the orphan and the widow—where God will make Himself known. Do not forget that you were once a slave in Egypt; therefore keep and observe these statutes.

A Harvest Thanksgiving sermon—

### The Feast of Pentecost (H. Simon, Ph. D.)

- I. The sacred character of the harvest. Indicated by time appointed for it—fiftieth day after Passover. As God hallowed the seventh day, so He hallowed the harvest fields of the world.
- II. The great trouble God took to impress His people with the significance and meaning of common things. We walk along streets of gold, set with jewels, as though they were granite cubes. In the hand of Him who saw the kingdom of God everywhere and in everything, a grain of corn contained in its suggestiveness the deepest mysteries of the kingdom.
- III. This feast was a providential mirror in which to see again all the way in which the Lord their God had led them. Happy, thrice happy, is the man who, in the land of plenty, has a wilderness history on which to look back. There is nothing more sublime to the mariner in the haven of rest than the conflicts with the tempests in mid-ocean through which he passed.
- IV. This feast was a new bond of brotherhood forged in the fires of the ever-new and never-ceasing love of God. They were to call the Levite, the stranger, the fatherless, and the widow. Plenty in some natures petrifies, but this is not its legitimate effect. It should enlarge the heart, and broaden and deepen the sympathies of a man.
- V. This feast was to be a time of great moral and spiritual rectification on the part of the people. Repentance. Thanksgiving.

From *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; Deut. 16:9–12.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Aristotle from *Ethics*: *[T]he ancient assemblies and conventions for sacrifices were made after the fruits of the earth were reaped, being a time of the greatest leisure and repose.*<sup>85</sup>

This is a collection of all Scriptures where this feast is mentioned in the Mosaic Law.

### The Feast of Weeks (Pentecost, Harvest, First-Fruits)

Scripture	Text/Commentary
Exodus 23:16 You shall keep the Feast of Harvest, of the firstfruits of your labor, of what you sow in the field. You shall keep the Feast of Ingathering at the end of the year, when you gather in from the field the fruit of your labor.	This is a feast to be clearly observed when in the Land of Promise, because they are celebrating the fruits of their labor.
Exodus 34:22 You shall observe the Feast of Weeks, the firstfruits of wheat harvest, and the Feast of Ingathering at the year's end.	This feast appears to be primarily connected to the grain harvest (Israelites ate a lot of bread).

<sup>85</sup> From <http://www.studyight.org/commentaries/jsc/deuteronomy-16.html> accessed June 18, 2016.



## The Feast of Weeks (Pentecost, Harvest, First-Fruits)

Scripture	Text/Commentary
Lev. 23:15–16 "You shall count seven full weeks from the day after the Sabbath, from the day that you brought the sheaf of the wave offering. You shall count fifty days to the day after the seventh Sabbath. Then you shall present a grain offering of new grain to the LORD.	Here, there time frame is described in terms of the Sabbath, which is the final day of the Feast of Unleavened Bread.
Lev. 23:17–19 You shall bring from your dwelling places two loaves of bread to be waved, made of two tenths of an ephah. They shall be of fine flour, and they shall be baked with leaven, as firstfruits to the LORD. And you shall present with the bread seven lambs a year old without blemish, and one bull from the herd and two rams. They shall be a burnt offering to the LORD, with their grain offering and their drink offerings, a food offering with a pleasing aroma to the LORD. And you shall offer one male goat for a sin offering, and two male lambs a year old as a sacrifice of peace offerings.	What is to be brought is described in detail here.
Lev. 23:20 And the priest shall wave them with the bread of the firstfruits as a wave offering before the LORD, with the two lambs. They shall be holy to the LORD for the priest.	The priests' responsibilities are given here.
Lev. 23:21 And you shall make a proclamation on the same day. You shall hold a holy convocation. You shall not do any ordinary work. It is a statute forever in all your dwelling places throughout your generations.	This day is to be a holy gathering during which, no work is to take place. This is to take place in all generations.
Num. 28:26–31 "On the day of the firstfruits, when you offer a grain offering of new grain to the LORD at your Feast of Weeks, you shall have a holy convocation. You shall not do any ordinary work, but offer a burnt offering, with a pleasing aroma to the LORD: two bulls from the herd, one ram, seven male lambs a year old; also their grain offering of fine flour mixed with oil, three tenths of an ephah for each bull, two tenths for one ram, a tenth for each of the seven lambs; with one male goat, to make atonement for you. Besides the regular burnt offering and its grain offering, you shall offer them and their drink offering. See that they are without blemish.	This describes a more elaborate list of what was to be brought to offer up to God.
Deut. 16:9–10 "You shall count seven weeks. Begin to count the seven weeks from the time the sickle is first put to the standing grain. Then you shall keep the Feast of Weeks to the LORD your God with the tribute of a freewill offering from your hand, which you shall give as the LORD your God blesses you.	There are 4 things which are added here by Moses. First is, they should come with a freewill offering based upon the blessings of God.
Deut. 16:11 And you shall rejoice before the LORD your God, you and your son and your daughter, your male servant and your female servant, the Levite who is within your towns, the sojourner, the fatherless, and the widow who are among you, at the place that the LORD your God will choose, to make his name dwell there.	Secondly, everyone is invited—their family, their servants, the immigrants in their country.  Thirdly, this feast must be observed in a place designated by God.
Deut. 16:12 You shall remember that you were a slave in Egypt; and you shall be careful to observe these statutes.	Fourth, the people of Israel are to observe these statutes remembering that they were once slaves in Egypt.



Unlike the pagan worship all over this world, these things were not brought before God, so that God could “eat” them.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

What we have to be careful about doing is assuming that there is some typical or prophetic association between the beginning of the church and the Feast of Pentecost. No one could think about that feast and somehow deduce that, in the future, the Lord would be taken up and He would send down the Holy Spirit for the church.

You may recall that, when types are examined, there may be anywhere from 5 to 25 parallels between the type and the antitype (like Abraham and Jesus; or the offering of Isaac and the offering of our Lord); and when it comes to prophecy in the Old Testament, there is an overwhelming amount of prophecy for the things which are important (about the Lord, for instance). When it comes to the beginning of the church and the day of Pentecost, we simply do not have an overwhelming prophetic base, nor do we have undeniable typology. One reason for this is, God does not confuse dispensations. Prophecy is for the Jews (for the Age of Israel); Bible doctrine is for the Church Age. So we do not have prophecies for the Church Age. We have them for the Age of Israel; for the Period of the Hypostatic Union; and for the Tribulation. But for the inserted age, the Church Age, we do not have prophecies. We have, at most, social and historical trends. For more study, see the doctrine of **Dispensations** ([HTML](#)) ([PDF](#)) ([WPD](#)). See also the **Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age** ([HTML](#)) ([PDF](#)) ([WPD](#)).

I have mentioned the JEPD theory. Here is what The Cambridge Bible says about the Feast of Weeks and the JEPD theory: *[T]he name of the Feast, Weeks, Shabu'oth, Deut. 16:10, 16 [D], also in J, Ex. 34:22. H, Lev. 23:16, prescribes fifty days from the sabbath after the presentation before the Altar of the first sheaf of the harvest; hence the Hellenistic name Pentecost, 'the fiftieth' (day) or the day after the conclusion of the seven weeks. The name given by E, Ex. 23:16, Harvest.<sup>86</sup> So, their theory suggests that (1) every single one of these sources wanted to weigh in on the Feast of Weeks and that (2) they are remarkably consistent in their approach. Do you see how that is somewhat of a contradictory position to take?*

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### The Feast of Tabernacles (Tents, Booths)

Ex. 23:16b Lev. 23:33–43 Num. 29:12–39 Deut. 31:10–13

The College Press Bible Study: *[T]he feasts of booths, and ingathering...was on the 15th day of the 7th month, the month Tisri (our Sept.-Oct.).<sup>87</sup>*

<sup>86</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Deut. 16:9.

<sup>87</sup> *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; Deut. 16:13–15 (commentary).

**A Feast of Tabernacles you will do seven of days in your gathering from your threshing floor and from your winepress. And you have rejoiced in your feast, you and your son and your daughter; and your manservant and your maidservant; and the Levite and the stranger and the fatherless and the widow who [are] within your gates.**

Deuteronomy  
16:13–14

**You will [also] celebrate the Feast of Tents; [this is] seven days when you gather [your produce] from your threshing floor and from your winepress. You will rejoice throughout this feast [lit., *during your feast*]—you and your son and daughter; your manservant and maidservant; and the Levite and the foreigner, along with the orphan and the widow—[all] who [are] within your gates.**

**You will also celebrate the Feast of Tents, which is seven days that take place when you gather the grain from your threshing floor and the wine from your winepress. You will rejoice and celebrate your feast, along with your children, your servants, the Levites, the foreigners, and the widows and orphans who live with you in your cities.**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	A Feast of Tabernacles you will do seven of days in your gathering from your threshing floor and from your winepress. And you have rejoiced in your feast, you and your son and your daughter; and your manservant and your maidservant; and the Levite and the stranger and the fatherless and the widow who [are] within your gates.
Targum of Onkelos	The Feast of Tabernacles you shall make to you seven days, when you will have completed to gather in the corn from your threshing floors, and the wine from your presses. And you shall rejoice in the joy of your feasts with <u>the clarinet and flute</u> , you and your sons and daughters, your handmaids, the Levite, the stranger, the orphan, and the widow, who are in your cities.
Revised Douay-Rheims	You shall celebrate <u>the solemnity also</u> of tabernacles seven days, when you have gathered in your fruit of the <u>barn floor</u> and of the winepress. And you shall make merry in your festival time, you, your son, and your daughter, your manservant, and your maidservant, the Levite also and the stranger, and the fatherless and the widow that are within your gates.
Peshitta (Syriac)	You shall observe the feast of tabernacles seven days, after you have gathered in from your threshing floor and from your wine press; And you shall rejoice in your feast, you and your son and your daughter and your manservant and your maidservant and the Levite, the sojourner, the orphan, and the widow who is within your towns.
Septuagint (Greek)	You shall keep for yourself the feast of tabernacles seven days, when you gather in your produce from your corn-floor and your wine-press. Feast of Booths. Dt.16.13-17 - Lv.23.33-43 And you shall rejoice in your feast, you, and your son, and your daughter, your man-servant, and your maid-servant, and the Levite, and the stranger, and the orphan, and the widow that is in your cities.
Significant differences:	The Latin adds a couple word. The Latin as <i>barn floor</i> rather than <i>threshing floor</i> . The Syria leaves out <i>fruit, produce</i> .  The targum adds in some musical instruments and leaves out <i>man-servant</i> .

#### Limited Vocabulary Translations:

**Bible in Basic English** You are to keep the feast of tents for seven days after you have got in all your grain and made your wine: You are to keep the feast with joy, you and your son and your

daughter, your man-servant and your woman-servant, and the Levite, and the man from a strange country, and the child without a father, and the widow, who are living among you.

Easy English

### **The party of Tents**

When you have brought in the food from your fields, enjoy the party of Tents for seven days. Be happy at your party with your family, your servants and the Levites. Worship God happily with the foreign people and with the women whose husbands have died. And worship God happily with the children whose parents have died. All these people live in your towns.

God's Word™

After you have gathered the grain from your threshing floor and made your wine, celebrate the Festival of Booths for seven days. Enjoy yourselves at the festival along with your sons, daughters, male and female slaves, the Levites, foreigners, orphans, and widows who live in your cities.

The Message

Observe the Feast-of-Booths for seven days when you gather the harvest from your threshing-floor and your wine-vat. Rejoice at your festival: you, your son, your daughter, your servant, your maid, the Levite, the foreigner, and the orphans and widows who live in your neighborhood.

NIRV

### **The Feast of Booths**

Gather the grain from your threshing floors. Take the fresh wine from your winepresses. Then celebrate the Feast of Booths for seven days. Be filled with joy at your feast. You, your children, and your male and female servants should be joyful. So should the Levites, the outsiders, and the widows living in your towns. And so should the children whose fathers have died.

New Simplified Bible

»Gather the grain from your threshing floor and make your wine. Then celebrate the Festival of Booths for seven days.  
 »Enjoy yourselves at the festival along with your sons, daughters, male and female slaves, the Levites, foreigners, orphans, and widows who live in your cities.

### **Thought-for-thought translations; paraphrases:**

Common English Bible

### **Festival of Booths**

Once you have collected the food and drink you need, perform the Festival of Booths for seven days. Celebrate your festival: you, your sons, your daughters, your male and female servants, the Levites, the immigrants, the orphans, and the widows who live in your cities.

Contemporary English V.

After you have finished the grain harvest and the grape harvest, take your sons and daughters and all your servants to the place where the LORD chooses to be worshiped. Celebrate the Festival of Shelters for seven days. Also invite the poor, including Levites, foreigners, orphans, and widows. The LORD will give you big harvests and make you successful in everything you do. You will be completely happy, so celebrate this festival in honor of the LORD your God. V. 15 is included for context.

The Living Bible

“Another celebration, the Festival of Shelters, must be observed for seven days at the end of the harvest season, after the grain is threshed and the grapes have been pressed. This will be a happy time of rejoicing together with your family and servants. And don't forget to include the Levites, foreigners, orphans, and widows of your town.

New Berkeley Version

“After gathering in the produce from your threshing floor and wine press, you shall celebrate the festival of booths for seven days, and in your feast you shall rejoice, you, your son, your daughter, your male and female servants, the Levite, the immigrant, the fatherless, and the widow in your community. The Feast of Booths (or Tabernacles) came after every produce had been harvest, including figs, olives and grapes.

New Century Version	<b>The Feast of Shelters</b> Celebrate the Feast of Shelters for seven days, after you have gathered your harvest from the threshing floor and winepress. Everybody should rejoice at your Feast: you, your sons and daughters, your male and female servants, the Levites, strangers, orphans, and widows who live in your towns.
New Life Version	"Keep the Special Supper of Tents seven days after you have gathered your grain and wine. Be full of joy during your special supper, you and your son and daughter, your men and women servants, the Levite, the stranger, the child whose parents have died, and the woman whose husband has died, who are in your towns.
New Living Translation	<b>The Festival of Shelters</b> "You must observe the Festival of Shelters for seven days at the end of the harvest season, after the grain has been threshed and the grapes have been pressed. This festival will be a happy time of celebrating with your sons and daughters, your male and female servants, and the Levites, foreigners, orphans, and widows from your towns.

**Partially literal and partially paraphrased translations:**

American English Bible	'You must also celebrate the Festival of Temporary Dwellings for seven days, after you've stored away your grain and made your wine. Then you, your sons and daughters, your male and female servants, the Levites, the strangers, the orphans, and the widows in your cities should rejoice.
International Standard V	<b><i>Celebrate the Festival of Tents</i></b> "Celebrate the Festival of Tents [Or <i>Tents</i> ] for seven days after you harvest from your threshing floor and your wine press. Rejoice in your festival—you, your son, your daughter, your male and female slaves, the descendants of Levi, foreigners, orphans, and widows who live in your cities [Lit. <i>gates</i> ].
New Advent (Knox) Bible	The Feast of Tent-dwelling thou shalt observe for seven days, at the time when corn and wine are all gathered in, keeping holiday again and making good cheer, with son and daughter, serving-man and serving-maid, Levite and wanderer, orphan and widow that are thy neighbours.
Translation for Translators	<b>The Festival of Living in Shelters</b> "Each year, after you have threshed all your grain and pressed <i>the juice from</i> all your grapes, you must celebrate the Festival of Living in Temporary Shelters for seven days. <i>Each married couple</i> along with their children, their servants, the descendants of Levi <i>who are in that town</i> , and the foreigners, orphans, and widows <i>who are living among you</i> , should be joyful in the presence of Yahweh.

**Mostly literal renderings (with some occasional paraphrasing):**

Ferrar-Fenton Bible	You must also make yourselves a festival of seven days after the harvesting of your corn and vintage, and enjoy yourselves in that feast ; you, your son, and your daughter, and your man and maid servants, and the Levite and the foreigner, and the fatherless, and the widow, who are in your villages.
God's Truth (Tyndale)	You shall observe the feast of tabernacles seven days long, after that you has gathered in your corn and your wine. And you shall rejoice in that your feast, both you and your son, your daughter, your servant, your maid, the Levite, the stranger, the fatherless and the widow that are in your cities.
Jubilee Bible 2000	Thou shalt observe the solemn feast of the tabernacles seven days after thou hast gathered in the harvest of thy threshing floor and thy winepress. 14 And thou shalt rejoice in thy solemn feast, thou and thy son and thy daughter and thy manslave and thy maids slave and the Levite and the stranger and the fatherless and the widow, that are within thy gates (or <i>within thy towns</i> ).

Lexham English Bible	“You shall celebrate the Feast of Booths for yourselves seven days <i>at the gathering in of the produce</i> from your threshing floor and from your press; and you shall rejoice at your feast, you and your son and your daughter and your slave and your slave woman and the Levite and the orphan and the widow that <i>are in your towns</i> .”
NIV – UK	<b>The Festival of Tabernacles</b> Celebrate the Festival of Tabernacles for seven days after you have gathered the produce of your threshing-floor and your winepress. Be joyful at your festival – you, your sons and daughters, your male and female servants, and the Levites, the foreigners, the fatherless and the widows who live in your towns.
Tree of Life Version	“You are to keep the Feast of Sukkot for seven days, after gathering in the produce from your threshing floor and winepress.” So you will rejoice in your feast—you, your son and daughter, slave and maid, Levite and outsider, orphan and widow within your gates.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Celebrate too the Feast of the Tents for seven days, after gathering the produce of your threshing floor and of your winepress. Rejoice during this feast; <sup>a</sup> you and your children, your servants, the Levite, the foreigner, the orphan and the widow who live in your city.
New American Bible (2002)	"You shall celebrate the feast of Booths for seven days, when you have gathered in the produce from your threshing floor and wine press. You shall make merry at your feast, together with your son and daughter, your male and female slave, and also the Levite, the alien, the orphan and the widow who belong to your community.
New American Bible (2011)	<i>Feast of Booths.</i> <b>Feast of Booths:</b> also called Tabernacles; a harvest festival at the end of the agricultural year. In later times, during the seven days of the feast the Israelites camped in booths made of branches erected on the roofs of their houses or in the streets in commemoration of their wanderings in the wilderness, where they dwelt in such temporary shelters. You shall celebrate the feast of Booths for seven days, when you have gathered in the produce from your threshing floor and wine press. You shall rejoice at your feast [Dt 16:11], together with your son and daughter, your male and female slave, and also the Levite, the resident alien, the orphan and the widow within your gates. [16:13–15] Dt 31:10–13; Ex 23:16; 34:22; Lv 23:34–43; Nm 29:12–38; 1 Kgs 8:2, 62–66; Ezr 3:4; Neh 8:14; Ez 45:25.
New Jerusalem Bible	'You must celebrate the feast of Shelters for seven days, at the time when you gather in the produce of your threshing-floor and winepress. You must rejoice at your feast, you, your son and your daughter, your serving men and women, the Levite, the foreigner, the orphan and the widow living in your community.
New RSV	You shall keep the festival of booths [Or <i>tabernacles</i> ; Heb <i>sucloth</i> ] for seven days, when you have gathered in the produce from your threshing-floor and your wine press. Rejoice during your festival, you and your sons and your daughters, your male and female slaves, as well as the Levites, the strangers, the orphans, and the widows resident in your towns.
Revised English Bible	After you bring in the produce from your threshing-floor and winepress, you are to celebrate the pilgrim-feast of Booths for seven days. Rejoice at your feast with your sons and daughters, your male and female slaves, the Levites, aliens, fatherless, and widows living in your settlements.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<b>(Maftir)</b> “You are to keep the festival of <i>Sukkot</i> for seven days after you have gathered the produce of your threshing-floor and winepress. Rejoice at your festival
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	— you, your sons and daughters, your male and female slaves, the <i>L'vi'im</i> , and the foreigners, orphans and widows living among you.
exeGeser companion Bible	<b><u>THE TORAH ON THE CELEBRATION OF SUKKOTH/BRUSH ARBORS</u></b> Thou shalt observe work the feast celebration of tabernacles Sukkoth/Brush Arbors seven days, after that thou hast gathered in thy corn threshingfloor and thy wine trough : And thou shalt rejoice cheer in thy feast celebration , thou, and thy son, and thy daughter, and thy manservant servant , and thy maidservant maid , and the Levite Levy , the stranger sojourner , and the fatherless orphan , and the widow, that are within thy gates portals.
Hebraic Roots Bible	You shall perform the Feast of Tabernacles seven days after you have gathered in from your grain-floor, and from your winepress. And you shall rejoice in your feast, you and your son, and your daughter, and your male slave, and your slave-girl, and the Levite, and the alien, and the fatherless, and the widow that are inside your gates.
JPS (Tanakh—1985)	After the ingathering from your threshing floor and your vat, you shall hold the Feast of Booths for seven days. You shall rejoice in your festival, with your son and daughter, your male and female slave, the Levite, the stranger, the fatherless, and the widow in your communities.
Judaica Press Complete T.	You shall make yourself the Festival of Sukkoth for seven days, when you gather in [the produce] from your threshing floor and your vat. And you shall rejoice in your Festival-you, and your son, and your daughter, and your manservant, and your maidservant, and the Levite, and the stranger, and the orphan, and the widow, who are within your cities.
Kaplan Translation	<i>Sukkoth</i> When you bring in the products of your threshing floor and wine vat, you shall celebrate the festival of Sukkoth ['Shelters.' See Exodus 23:16, Leviticus 23:34, Numbers 29:12.] for seven days. You shall rejoice on your festival along with your son and daughter, your male and female slave, and the Levite, proselyte, orphan and widow from your settlements.
Orthodox Jewish Bible	Chag HaSukkot shalt thou observe shivat yamim, after that thou hast gathered in from thy threshing floor and from thy winepress: And thou shalt rejoice in thy chag (feast), thou, and thy ben, and thy bat, and thy eved, and thy amah, and the Levi, the ger, and the yatom (orphan), and the almanah, that are within thy she'arim.

**Expanded/Embellished Bibles:**

<i>The Amplified Bible</i>	<b>The Feast of Booths</b> “You shall celebrate the Feast of Booths (Tabernacles) seven days, when you have gathered in [the grain] from your threshing floor and [the wine] from your wine vat. You shall rejoice in your feast, you and your son and your daughter and your male and female servants and the Levite and the stranger and the orphan and the widow who are within your city.
The Expanded Bible	<b>The Feast of Shelters</b> Celebrate the ·Feast [Festival] of ·Shelters [Booths; Tabernacles] for seven days, after you have gathered your harvest from the threshing floor and winepress [Ex. 23:16; 34:22; Lev. 23:33–36]. Everybody should rejoice at your ·Feast [Festival]: you, your sons and daughters, your male and female servants, the Levites, ·strangers [resident aliens], orphans, and widows who live in your ·towns [·gates].
Kretzmann's Commentary	<b>Verses 13-17</b>

## Of the Feast of Tabernacle

Thou shalt observe the Feast of Tabernacles seven days, Ex. 23:16; Lev. 23:34; Num. 29:12, after that thou hast gathered in thy corn and thy wine, all the products of the threshing-floor and of the wine-press; and thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, the stranger, and the fatherless, and the widow that are within thy gates, all of whom should be remembered upon such a happy occasion.

NET Bible®

*The Festival of Temporary Shelters*

You must celebrate the Festival of Temporary Shelters<sup>20</sup> for seven days, at the time of the grain and grape harvest [*Heb* “when you gather in your threshing-floor and winepress.”]. You are to rejoice in your festival, you, your son, your daughter, your male and female slaves, the Levites, the resident foreigners, the orphans, and the widows who are in your villages [*Heb* “in your gates.”].

The Voice

Later in the year, at the end of the harvest after you’ve finished threshing all your grain and making all your wine, celebrate the Feast of Shelters for seven days.

**The Israelites are to make temporary shelters and live in them for a week to remember how they lived in temporary shelters when they left Egypt.**

Celebrate with your sons and daughters, your male and female slaves, and the Levites, foreigners, orphans, and widows who live in your city.

**Literal, almost word-for-word, renderings:**

Concordant Literal Version

As for the celebration of booths, you shall observe it for yourself seven days when you gather in the yield from your threshing site and from your wine vat. You will rejoice in your celebration, you, your son and your daughter, your servant and your maidservant, the Levite, the sojourner, the orphan and the widow who are within your gates.

Context Group Version

You shall keep the feast of tabernacles seven days, after you have gathered in from your threshing-floor and from your wine press: and you shall rejoice in your feast, you, and your son, and your daughter, and your male slave, and your female slave, and the Levite, and the sojourner, and the fatherless, and the widow, that are inside your gates.

Darby Translation

The feast of tabernacles shalt thou hold seven days, when thou hast gathered in [the produce] of thy floor and of thy winepress. And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy bondman, and thy handmaid, and the Levite, and the stranger, and the fatherless, and the widow, that are in thy gates.

English Standard V. – UK

**The Feast of Booths**

“You shall keep the Feast of Booths for seven days, when you have gathered in the produce from your threshing floor and your wine press. You shall rejoice in your feast, you and your son and your daughter, your male servant and your female servant, the Levite, the sojourner, the fatherless, and the widow who are within your towns.

Modern English Version

**The Feast of Tabernacles**

You shall observe the Feast of Tabernacles seven days after you have gathered in your threshing floor and your winepress, and you shall rejoice in your feast, you, your son, your daughter, your male servant, your female servant, the Levite, the foreigner, the orphan, and the widow who are within your gates.

NASB

“You shall celebrate the Feast of Booths seven days after you have gathered in from your threshing floor and your wine vat; and you shall rejoice in your feast, you and your son and your daughter and your male and female servants and the Levite and the stranger and the orphan and the widow who are in your towns.

New European Version

**The Feast of Tents**

You must keep the feast of tents seven days after you have gathered in from your threshing floor and from your winepress, and you shall rejoice in your feast, you, your son and your daughter, your male servant, your female servant and the Levite, the foreigner, the fatherless and the widow, who are within your gates.

New King James Version

### The Feast of Tabernacles Reviewed

“You shall observe the Feast of Tabernacles seven days, when you have gathered from your threshing floor and from your winepress. And you shall rejoice in your feast, you and your son and your daughter, your male servant and your female servant and the Levite, the stranger and the fatherless and the widow, who are within your gates.

Young’s Updated LT

“The feast of booths you will make for you seven days, in your in-gathering of your threshing-floor, and of your wine-vat. And you have rejoiced in your feast, you, and your son, and your daughter, and your man-servant, and your handmaid, and the Levite, and the sojourner, and the fatherless, and the widow, who are within your gates.

**The gist of this passage:**

The next feast is the Feast of Booths (Shelters, Tabernacles, Tents), where wine and the produce is gathered, and all the people in Israel celebrate together (just like the Feast of Weeks).

## Deuteronomy 16:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
chag (חַג) [pronounced <i>khahg</i> ]	<i>festival gathering, feast, pilgrim feast; a metonym for the festive sacrifice, to victim, the animal to be slaughtered</i>	masculine singular construct	Strong's #2282 BDB #290
The word חַג commonly means a festival or feast (Ex. 10:9 12:14); as well as the festival-sacrifice, the victim (Ex. 23:18 Mal. 2:3).			
çukkâh (סֻכָּה) [pronounced <i>sook-KAWH</i> ]	<i>booth, temporary shelter; cot; lair; this word refers to several types of temporary dwellings, even more temporary and smaller than tents in most cases</i>	feminine plural noun with the definite article	Strong's #5521 BDB #697
The NET Bible: <i>The Hebrew phrase חַג הַסֻּכּוֹת (khag hassukot, “festival of huts” or “festival of shelters”) is traditionally known as the Feast of Tabernacles. The rendering “booths” (cf. NAB, NASB, NRSV) is now preferable to the traditional “tabernacles” (KJV, ASV, NIV) in light of the meaning of the term סֻכָּה (sukkah, “hut; booth”), but “booths” are frequently associated with trade shows and craft fairs in contemporary American English. Clearer is the English term “shelters” (so NCV, TEV, CEV, NLT), but this does not reflect the temporary nature of the living arrangement. This feast was a commemoration of the wanderings of the Israelites after they left Egypt, suggesting that a translation like “temporary shelters” is more appropriate.<sup>88</sup></i>			
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #6213 BDB #793

<sup>88</sup> From <https://bible.org/netbible/index.htm?deu16.htm> (footnotes); accessed May 27, 2016.

## Deuteronomy 16:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The full set of Qal meanings from BDB: <i>to do, work, make, produce; to do; to work; to deal (with); to act, act with effect, effect; to produce; to prepare; to make (an offering); to attend to, put in order; to observe, celebrate; to acquire (property); to appoint, ordain, institute; to bring about; to use; to spend, pass.</i> It is possible that this ought to be <i>to provide for</i> .			

**Translation:** You will [also] celebrate the Feast of Tents;... There is another festival called the Feast of Tabernacles or Feast of Booths. It was to help the Israelites look back upon the time that their ancestors lived in tents in the desert-wilderness.

The Geneva Bible: *That is, the fifteenth day of the seventh month, Leviticus 23:34.*<sup>89</sup>

## Deuteronomy 16:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shib <sup>e</sup> âh (שִׁבְעָה) [pronounced shi <sup>b</sup> v <sup>e</sup> - GAW]	seven	numeral feminine construct	Strong's #7651 BDB #987
yâmîym (יָמִים) [pronounced yaw- MEEM]	days, a set of days; time of life, lifetime; a specific time period, a year	masculine plural noun	Strong's #3117 BDB #398
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
'âçaph (אָצַף) [pronounced aw-SAHF]	to collect, to relocate, to transfer, to transport, to gather (together), to gather and remove, to remove	Qal infinitive construct with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #622 BDB #62
min (מִן) [pronounced min]	from, off, out from, of, out of, away from, on account of, since, than, more than	preposition of separation	Strong's #4480 BDB #577
gôren (גֹּרֵן) [pronounced GOH-ren]	threshing floor	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #1637 BDB #175
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced min]	from, off, out from, of, out of, away from, on account of, since, than, more than	preposition of separation	Strong's #4480 BDB #577

<sup>89</sup> From [the Geneva Bible](#); accessed May 27, 2016.

## Deuteronomy 16:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yeqeb (יֶקֶב) [pronounced YEH-kehvb]	wine vat, wine press	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #3342 BDB #428

**Translation:** ...[this is] seven days when you gather [your produce] from your threshing floor and from your winepress. In this feast, the people are celebrating all that God has provided for them on their farms.

The Feast of Booths (Tents, Tabernacles) is the third and last feast mentioned in this chapter. There are three feasts mentioned in this chapter—the three where Israel is mandated to gather in Jerusalem to worship their Lord. “Three times a year you will celebrate a feast to Me. You will observe the Feast of Unleavened Bread; for seven days you are to eat unleavened bread, as I commanded you, at the appointed time in the month Abib, for in it you came out of Egypt. And one one will appear before Me empty-handed. Also, the Feast of the Harvest of Firstfruits of your labors—what you sow in the field; also the Feast of the Ingathering at the end of the year when you gather in your labors from the field. Three times a year all your males will appear before Y<sup>e</sup>howah Lord.” (Ex. 23:14–17).

These feasts occurred in the month of Abib, the first month; the month of Sivan, the third month; and the month of Tishri, the seventh month. Note that there are three important gatherings of Israel. Israel was gathered as a nation and brought to the land of Canaan, as illustrated and commemorated by the Passover and the Feast of Unleavened Bread.

There is the juxtaposition of the people enjoying the produce from their fields and the wine from their own winepress while living in tents as their ancestors did in the desert for 40 years. God is showing them, “This is where your ancestors were for 40 years; now look at all God has given you.”

Israel was then gathered again on the Day of Pentecost, when God gave them the Holy Spirit, all who had believed in Jesus Christ, and became the seed of the living church today.

Finally, God will regather Israel at the Tribulation. They have temporarily been dwelling in every nation of the earth, as God had scattered them, living in tents, as it were, the symbol of temporary living quarters. A chart might be helpful here:

The Regathering Feasts			
The Feast Days	A Memorial to....	Looks Forward to:..	Spiritual Meaning
<b>Passover and the Feast of Unleavened Bread</b>	The death of the firstborn of Egypt and the deliverance of the house of Israel out from Egypt.	The death of God's firstborn, Jesus Christ, for our deliverance from our house of bondage, our bodies which house our old sin natures.	This is where all believers begin—salvation at the cross of our Lord; then a life of uncorrupted doctrine.
<b>The Feast of Weeks (Pentecost)</b>	Celebrates the first harvest of the Land of Promise which God gave to the Israelites.	The gathering of Israel, which has been scattered to several neighboring countries.	This speaks of the great blessing afforded us by the giving of the land to Israel and the Holy Spirit to the church.



The Feast Days	A Memorial to....	Looks Forward to:..	Spiritual Meaning
<p><b>The Feast of Tents, also called the Feast of Ingathering</b></p>	<p>Looks back to the temporary dwelling of Israel in Egypt and in the desert. It also celebrates the many harvests given the Israelite in the Land of Promise.</p>	<p>Looks forward to the gathering of Israel to the Land of Promise for the tribulation. Israel has been temporarily living throughout the world, scattered to all of the countries in order to evangelize the world.</p>	<p>This refers to our temporary lives in these tents called our bodies, until God gathers us to Him.</p>

Note that each feast requires the Jews to gather together; and that a portion of the meaning of each feast is related to the gathering of the Jews.

It should be clear that Jews are not going to understand what is in their future based upon these feasts. God reveals the relationship later.

In the book of Nehemiah, the Israelites had been removed from the land for seventy years and now they had returned. Nehemiah read to them from the Book of the Law and, because this festival is tied to the temporary living of Israel throughout the world and to God’s regathering of Israel in the end times, this is the first feast which these people celebrated. Then, on the second day, the heads of fathers of all the people, the priests, and the Levites were gathered to Ezra the scribe that they might gain insight into the words of the Law. And they found written in the Law how Y<sup>e</sup>howah had commanded through Moses that the sons of Israel should live in booths during the feast of the seventh month. So they proclaimed and circulated a proclamation in all their cities and in Jerusalem, saying, “Go out to the hills and bring olive branches and wild olive branches, myrtle branches, palm branches, and branches of leafy trees, to make booths, as it is written.” So the people went out and brought and made temporary shelters for themselves, each on his roof, and in their courts, and in the courts of the house of God, an din the square at the Water Gate, and in the square at the Gate of Ephraim. And the entire assembly of those who had returned from the captivity made temporary shelters and lived in them. The sons of Israel had indeed not done so from the days of Joshua ben Nun to that day. And there was great rejoicing. And he read from the Book of the Law of God daily, from the first day to the last day. And they celebrated the feast seven days, and on the eighth day, a solemn assembly according to the ordinance (Neh. 8:13–18). See Ezra 3:4, which is a similar passage dealing with the return to Israel after the captivity.

**The Holy Spirit, the Divine Editor of the Word of God:** As I study God’s Word, it becomes more and more apparent how carefully structured it all is. You would think with over three dozen authors over a period of as much as three thousand years that there would be little or no organization. However, the feasts look forward and they look backward. They have their meanings as designed by God in eternity past; therefore, references to these feasts will occur just exactly where you would expect them to. All of the feasts are found in the Law of Moses; however, after the Law of Moses, we don’t find these feasts mentioned haphazardly or randomly. In summarizing God’s intention in these feasts, we find these feasts mentioned just exactly where they should be.

Since so few pastors actually teach this portion of the Old Testament, this shows that the Bible was not created by a group of theologians who all sat together in a room and organized it. Not only is that historically inaccurate, it does not square with human nature or human ability. If most men cannot put these things together after the fact, particularly the subtleties of God’s Word and its organization, then it would make even less sense for some religious council of some sort to have originated and organized His Word. Not only would their be little or no theological agreement (witness the huge number of Christain denominations and *Christian* cults found today), but the great dissension found within them as well. This is the recipe for a knock-down, drag-out fight, not some unified document. God achieves spiritual unity supernaturally. Man cannot do this; not as a group, not as individuals. Any changes made to Scripture after the fact would not result in all Israel accepting substantive changes, but, rather, there would more likely be a revolt.

Follow the logic here: if it would be historically inaccurate and logically inaccurate for men to come together and organize the Holy Scriptures, how even less likely it would be for men who have never known each other, to be separated by time, background, vocabulary, race, to accidentally write a set of books which, together, form a perfect unity and a perfect whole? That could only happen with a Supernatural Editor, God the Holy Spirit.

Four different men of differing vocabularies, backgrounds and ages wrote the gospels (which are biographies of Jesus Christ). However, since the Passover speaks of the death of Jesus Christ for our sins, it is found in the gospels almost more often than we find it in the Old Testament books which follow the Torah. And when the Passover is mentioned in the epistles, it always looks backward to our Passover Lamb, Jesus Christ. The Feast of Weeks, or Pentecost: found only in Acts and the gospels, where it is not explained or exegeted, but simply mentioned. Our God is a God of subtlety at times. He does not always take the meaning of this symbol or that and beat us over the head with it. The Church Age was hidden from the Age of Israel. No one could have examined the Old Testament verse-by-verse and have predicted that God would replace the Jew and Israel entirely with a different custodian as well as writer and disseminator of His Word.<sup>90</sup> That information is simply not found in the Old Testament. Therefore, the mention of Pentecost is equally subtle and found only in the book of Acts and in Paul's epistles, the Apostle to the Gentiles, the Apostle with the greatest understanding of Church Age doctrine.

Finally, the Feast of Tents or the Feast of Temporary Shelters; this speaks of the regathering of Israel in the last times, and where else would you expect to find it? Right in the book of Nehemiah where the Israelites had been regathered from their temporary dispersion. Not only that, but this was the first time since the days of Joshua when this particular feast was observed (at least, that we know of). These things do not occur in specific books of the Bible by coincidence. The entire Bible is God's Word and it has a grand, overall design. The Holy Spirit did not just lead and guide the individual authors in their individual efforts and then slap these books together; God's Word is a unified whole, designed to give us the big picture as well as the divinely-inspired individual pieces.

### Deuteronomy 16:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sâmach (שמח) [pronounced <i>saw-MAHKH</i> ]	<i>to rejoice, to be glad, to be joyful, to be merry</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #8055 BDB #970
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
chag (חג) [pronounced <i>khahg</i> ]	<i>festival gathering, feast, pilgrim feast; a metonym for the festive sacrifice, to victim, the animal to be slaughtered</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #2282 BDB #290

The word חג commonly means a festival or feast (Ex. 10:9 12:14); as well as the festival-sacrifice, the victim (Ex. 23:18 Mal. 2:3).

<sup>90</sup> And, when I say *replace*, I do not mean that the church has inherited the covenants of the Jews.

**Translation:** *You will rejoice throughout this feast* [lit., *during your feast*]—... This appears to refer specifically to the Feast of Booths (Tabernacles, Tents), the feast which is being celebrated (v. 13).

God wanted the Israelites to be a happy people. Matthew Henry comments: 1. *It is the will of God that his people should be a cheerful people. If those that were under the law must rejoice before God, much more must we that are under the grace of the gospel, which makes it our duty, not only as here to rejoice in our feasts, but to rejoice evermore, to rejoice in the Lord always.* 2. *When we rejoice in God ourselves we should do what we can to assist others also to rejoice in him, by comforting the mourners and supplying the necessitous, that even the stranger, the fatherless, and the widow may rejoice with us. See Job. 29:13.* 3. *We must rejoice in God, not only because of what we have received and are receiving from him daily, but because of what he has promised, and we expect to receive yet further from him: because he shall bless thee, therefore thou shalt rejoice. Those that make God their joy may rejoice in hope, for he is faithful that has promised.*<sup>91</sup>

God designed our lives so that believers are content and happy. Deut. 12:12, 18 14:26 16:11, 14 26:11 27:7 Neh. 8:9–12 Eccles. 9:7 Isa. 12:1–6 25:6–8 30:29 35:10 1Thess. 5:16.

Deuteronomy 16:14b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bên (בן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #1121 BDB #119
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bath (בת) [pronounced <i>bath</i> ]	<i>daughter; village</i>	feminine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #1323 BDB #123

**Translation:** *...you and your son and daughter;...* The Israelite is to attend this feast with his son and daughter.

After leaving Egypt, the people of Israel lived in tents without a permanent address, moving about, occasionally in the Sinai desert and that general region. This festival is to remind them of that (and for their descendants, to remember what happened in their history).

This is God's way of preserving the history of the nation, as a witness to Scripture. The people celebrate these feasts from year to year; from the time they took over the land of Canaan down to whatever point you want in history. These practices are found in the Word of God, but they are also found by the tradition of always doing them. So the festivals bear witness to the Scriptures and the Scriptures outline the celebrations of the Jews.

These celebrations look backward and they look forward. When a child is taken to a feast then the parent is obliged to tell the kid why they are there. When they family travels from point A to point B, kids are going to ask various questions like, "Are we there yet? Why are we doing this?" The parents tell them the history behind the celebration. In the first couple dozen years after the taking of Canaan, the parents were those who lived in the desert, guided by Moses, living in tents. They tell their children what their life was like; what they did. They bear witness to the Scriptural account and vice versa.

<sup>91</sup> Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Deut. 16:1–17.

In the next generation, it is their children—who did not live in the desert in tents—they will tell their children what this is all about.

The truth of Scripture is disseminated in a variety of ways. The teaching of the parents to the children of the historical aspects; the teaching of Paul (for instance) to a congregation. Even the miracles of Scripture are used appropriately to teach. Jesus did miracles, but not all miracles were the same. When dealing with 2 or 3 people, His teaching miracle would be small and only involve those people. If there was a larger audience, then Jesus has to make the miracle appropriate to the audience. Something that they could all see and appreciate. And, do you recall the miracles of Exodus? They were designed for two nations to view and understand them.

### Deuteronomy 16:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘ebed (עֶבֶד) [pronounced <i>ĠE<sup>B</sup>-ved</i> ]	<i>slave, servant; underling; subject</i>	masculine singular noun with a 2 <sup>nd</sup> person masculine singular suffix	Strong's #5650 BDB #713
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
’âmâh (אִמָּה) [pronounced <i>aw-MAW</i> ]	<i>maid, maidservant, handmaid, female servant, female slave</i>	feminine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #519 BDB #51

**Translation:** ...[your manservant and maidservant](#);... Their servants would attend the festival as well, and they would also learn this history of Israel, which would include information about Israel's God. These servants, many of them, have come from other lands, but the God of Israel offers Himself to them as well.

### Deuteronomy 16:14d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Lêvîy (לֵוִי) [pronounced <i>lay-VEE</i> ]	<i>joined to, attached; garland, crown; and is transliterated Levite</i>	gentilic adjective with the definite article	Strong's #3881 BDB #532
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
gêr (גֵּר) [pronounced <i>gare</i> ]	<i>sojourner, stranger, immigrant [or, outsider], temporary resident [inhabitant]; newcomer without inherited [property] rights</i>	masculine singular noun with the definite article	Strong's #1616 BDB #158

**Translation:** ...and the Levite and the foreigner,... The Levite is associated with the religious practices and the preservation of the Law; the foreigner has moved into the land for a variety of different reasons. Both are to participate in these feasts.

The people of Israel would therefore have to reach out to the foreigner, to the recent immigrant, and tell him, “Yes, we want you to celebrate this with us. Our God requires this of us.” This is not like Islam, where, if you do not profess faith immediately, you are killed. The stranger comes, he enjoys the food and the music, and he learns a little about the history of his new country; and he learns about the God of Israel.

Deuteronomy 16:14e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâthôwm (יָתוּם) [pronounced <i>yaw-THOM</i> ]	<i>orphan; fatherless</i>	masculine singular noun with the definite article	Strong's #3490 BDB #450
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'al <sup>e</sup> mânâh (אַלְמָנָה) [pronounced <i>al<sup>e</sup>-maw-NAW</i> ]	<i>widow; desolate house, desolate place</i>	feminine singular noun with the definite article	Strong's #490 BDB #48
'âsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
sha'ar (שַׁעַר) [pronounced <i>SHAH-gahr</i> ]	<i>gates [control of city can be implied]; entrance [through the gates]; gates can be a metonym for cities</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #8179 BDB #1044

**Translation:** ...along with the orphan and the widow—[all] who [are] within your gates. No one is excluded from the Feast of Tabernacles (Tents); they all celebrate and they all learn about Israel and Israel's God.

These feasts were open to the poorest of Israel's occupants; and these are, herein, encouraged to attend the feasts. Nationally, these feasts were expensive. However, the idea is, all could come and celebrate them.

As before, the celebration includes all who are in Israel. No one was excluded. The pastor of a church that practices closed communion has obviously never exegeted this passage. You do not exclude another believer from partaking of the Lord's Supper regardless of their usual church affiliation.



Seven days you will feast to Y<sup>e</sup>howah your Elohim in the place which chooses Y<sup>e</sup>howah; for blesses you Y<sup>e</sup>howah your Elohim in all your produce and in all work of your [two] hands. And you have been truly joyful.

Deuteronomy  
16:15

You will feast to Y<sup>e</sup>howah your Elohim [for] seven days in the place which Y<sup>e</sup>howah chooses. Because Y<sup>e</sup>howah your Elohim blesses you in all your produce and in all the work of your hands, you are therefore truly happy.

You will celebrate this feast before Jehovah your God for seven days wherever Jehovah chooses for it to take place. You will celebrate because Jehovah your God blesses you in all that you produce and according to the work you do, so that you are truly happy in life.

Here is how others have translated this verse:

### Ancient texts:

Masoretic Text (Hebrew)	Seven days you will feast to Y <sup>e</sup> howah your Elohim in the place which chooses Y <sup>e</sup> howah; for blesses you Y <sup>e</sup> howah your Elohim in all your produce and in all work of your [two] hands. And you have been truly joyful.
Targum of Onkelos	Seven days you shall keep the feast before the Lord your God in the place which the Lord will choose, because the Lord your God will have blessed you in all your provision, and in all the work of your hands, and so shall you be joyful <u>in prosperity</u> .
Revised Douay-Rheims	Seven days shall you celebrate feasts to the Lord your God in the place which the Lord shall choose: and the Lord your God will bless you in all your fruits, and in every work of your hands, and you shall be in joy.
Peshitta (Syriac)	For seven days you shall keep a <u>solemn</u> feast to the LORD your God in the place which the LORD chooses; because the LORD your God shall bless you in all your increase and in all the works of your hand, and you shall rejoice.
Septuagint (Greek)	Seven days shall you keep a feast to the Lord your God in the place which the Lord your God shall choose for himself; and if the Lord your God shall bless you in all your fruits, and in every work of your hands, then you shall rejoice.
Significant differences:	The Syriac appears to call this a <i>solemn</i> feast, rather than just a <i>feast</i> . The targum adds a couple of extra words.

### Limited Vocabulary Translations:

Bible in Basic English	Keep the feast to the Lord your God for seven days, in the place marked out by the Lord: because the blessing of the Lord your God will be on all the produce of your land and all the work of your hands, and you will have nothing but joy.
Easy English	Enjoy this party with the LORD your God for 7 days in the place that he has chosen. Do this because he will cause a lot of food to grow in your fields. He will help you in everything that you do. And you will be completely happy.
Easy-to-Read Version—2001	Celebrate this festival for seven days at the special place the Lord will choose. Do this to honor the Lord your God. The Lord your God blessed your harvest and all the work you did. So be very happy!
Easy-to-Read Version—2008	Celebrate this festival for seven days at the special place the LORD will choose. Do this to honor the LORD your God. The LORD your God blessed your harvest and all the work you did, so be very happy!
Good News Bible (TEV)	Honor the LORD your God by celebrating this festival for seven days at the one place of worship. Be joyful, because the LORD has blessed your harvest and your work.
<i>The Message</i>	Celebrate the Feast to GOD, your God, for seven days at the place GOD designates. GOD, your God, has been blessing you in your harvest and in all your work, so make a day of it—really celebrate!

Names of God Bible	For seven days you will celebrate this festival dedicated to <b>Yahweh</b> your <b>Elohim</b> in the place <b>Yahweh</b> will choose. You will enjoy yourselves, because <b>Yahweh</b> your <b>Elohim</b> will bless all your harvest and all your work.
NIRV	For seven days celebrate the feast to honor the Lord your God. Do it at the place he will choose. The Lord will bless you when you gather all your crops. He'll bless you in everything you do. And you will be full of joy.
New Simplified Bible	»For seven days you will celebrate this festival dedicated to Jehovah your God in the place he will choose. You will enjoy yourselves, because Jehovah your God will bless all your harvest and all your work.

#### Thought-for-thought translations; paraphrases:

Common English Bible	Seven days you must perform the festival for the LORD your God in the location the LORD selects because the LORD your God will bless you in all you do and in all your work. You will be overjoyed.
The Living Bible	“This feast will be held at the sanctuary, which will be located at the place the Lord will designate. It is a time of deep thanksgiving to the Lord for blessing you with a good harvest and in so many other ways; it shall be a time of great joy.
New Century Version	Celebrate the Feast to the Lord your God for seven days at the place he will choose, because the Lord your God will bless all your harvest and all the work you do, and you will be completely happy.
New Life Version	Seven days you will have a special supper to the Lord your God in the place which the Lord chooses. You will be full of joy because the Lord your God will bring good to you in all the food you grow and in all the work you do.
New Living Translation	For seven days you must celebrate this festival to honor the Lord your God at the place he chooses, for it is he who blesses you with bountiful harvests and gives you success in all your work. This festival will be a time of great joy for all.

#### Partially literal and partially paraphrased translations:

American English Bible	You must hold a feast to Jehovah your God for seven days in the place that Jehovah your God will choose for Himself. And you must rejoice over all the harvest with which Jehovah your God has blest you and for all the things that you've accomplished.
Beck's American Translation	For seven days celebrate the festival of the LORD your God in the place the LORD chooses, because the LORD your God will bless you in all your crops and everything you do; so be sure to be happy.
International Standard V	For seven days you are to celebrate in the presence of the LORD your God at the place where the LORD will choose; for the LORD your God will bless you in all your harvest and in everything you do, and your joy will be complete.
New Advent (Knox) Bible	For seven days, in the place he has chosen, thou shalt keep holiday in honour of the Lord thy God; so greatly will he prosper thy harvest and all the enterprises thou dost set thy hand to, that thou wilt have good reason to rejoice.
Translation for Translators	Honor Yahweh our God by celebrating this festival for seven days in the place that Yahweh chooses <i>for you to worship him</i> . You should all be joyful, because Yahweh will have blessed your harvest and all the other work that you have done.

#### Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	You must feast for seven days to your EVER-LIVING God in the place that the EVER-LIVING may choose, because your EVER-LIVING God has blessed you in all your products, and in all the work of your hand ; — therefore you must be glad.
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God's Truth (Tyndale)	Seven days you shall keep holy day unto the Lord your God, in the place which the Lord shall choose: for the Lord your God shall bless you in all your fruits and in all the works of your hands, and therefore shall you be glad.
HCSB	You are to hold a seven-day festival for the Lord your God in the place He chooses, because the Lord your God will bless you in all your produce and in all the work of your hands, and you will have abundant joy.
Jubilee Bible 2000	Seven days shalt thou celebrate a solemn feast unto the LORD thy God in the place which the LORD shall choose; because the LORD thy God shall have blessed thee in all thy fruits and in all the works of thine hands, therefore, thou shalt truly be glad.
NIV – UK	For seven days celebrate the festival to the Lord your God at the place the Lord will choose. For the Lord your God will bless you in all your harvest and in all the work of your hands, and your joy will be complete.

### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	You shall feast for seven days in honor of Yahweh at the place chosen by him; because Yahweh will bless you in all your produce and in all the work of your hands, so that your joy may be complete.
The Heritage Bible	You shall march in sacred procession to Jehovah, your God, seven days in the place which Jehovah shall choose; you shall be only joyful because Jehovah, your God, shall bless you in all your increase, and in all the works of your hands.
New American Bible (2002)	For seven days you shall celebrate this pilgrim feast in honor of the LORD, your God, in the place which he chooses; since the LORD, your God, has blessed you in all your crops and in all your undertakings, you shall do nought but make merry.
New Jerusalem Bible	For seven days, you must celebrate the feast for Yahweh your God in the place chosen by Yahweh; for Yahweh your God will bless you in all your produce and in all your undertakings, so that you will have good reason to rejoice.
New RSV	For seven days you shall keep the festival to the Lord your God at the place that the Lord will choose; for the Lord your God will bless you in all your produce and in all your undertakings, and you shall surely celebrate.

### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	Seven days you are to keep the festival for <i>ADONAI</i> your God in the place <i>ADONAI</i> your God will choose, because <i>ADONAI</i> your God will bless you in all your crops and in all your work, so you are to be full of joy!
exeGesés companion Bible	Seven days shalt thou keep a solemn feast celebrate unto the LORD Yah Veh thy God Elohim in the place which the LORD Yah Veh shall choose: because the LORD Yah Veh thy God Elohim shall bless thee in all thine increase produce , and in all the works of thine hands, therefore thou shalt surely rejoice be cheerful.
Hebraic Roots Bible	You shall keep a solemn feast seven days to YAHWEH your Elohim in the place which YAHWEH shall choose (Jerusalem); for YAHWEH your Elohim shall bless you in all your produce, and in every work of your hands, and you shall be altogether joyful.
JPS (Tanakh—1985)	You shall hold a festival for the Lord your God seven days, in the place that the Lord will choose; for the Lord your God will bless all your crops and all your undertakings, and you shall have nothing but joy.
Kaplan Translation	Celebrate to God your Lord for seven days in the place that God will choose, since God will then bless you in all your agricultural and other endeavors, so that you will be only happy.

Orthodox Jewish Bible	Shivat yamim shalt thou observe the chag (feast) unto Hashem Eloheicha in the place which Hashem shall choose, because Hashem Eloheicha shall bless thee in all thine increase, and in all the works of thine hands, so that thou shalt surely rejoice.
<i>The Scriptures</i> 1998	“For seven days you shall observe a festival to יהוה your Elohim in the place which יהוה chooses, because יהוה your Elohim does bless you in all your increase and in all the work of your hands, and you shall be only rejoicing!

### Expanded/Embellished Bibles:

The Expanded Bible	Celebrate the ·Feast [Festival] to the Lord your God for seven days at the place he will choose [v. 2; 12:4–7], because the Lord your God will bless all your ·harvest [yield; produce] and all the work ·you do [of your hands], and you will be completely happy.
NET Bible®	You are to celebrate the festival seven days before the Lord your God in the place he [ <i>Heb</i> “the Lord.”] chooses, for he [ <i>Heb</i> “the Lord your God.”] will bless you in all your productivity and in whatever you do [ <i>Heb</i> “in all the work of your hands” (so NASB, NIV); NAB, NRSV “in all your undertakings.”]; so you will indeed rejoice!.
The Voice	Celebrate for seven days in honor of the Eternal your God, in the place the Eternal will choose. The Eternal your God will bless you with abundant produce; He will bless everything you do, and you’ll have a lot to celebrate!

### Literal, almost word-for-word, renderings:

Concordant Literal Version	Seven days shall you celebrate to Yahweh your Elohim in the place that Yahweh your Elohim shall choose, for Yahweh your Elohim shall bless you in all your yield and in every work of your hands, so that you will indeed be rejoicing.
Context Group Version	Seven days you shall keep a feast to YHWH your God in the place which YHWH shall choose; because YHWH your God will esteem you in all your increase, and in all the work of your hands, and you shall be altogether joyful.
English Standard Version	For seven days you shall keep the feast to the LORD your God at the place that the LORD will choose, because the LORD your God will bless you in all your produce and in all the work of your hands, so that you will be altogether joyful.
Modern English Version	You are to celebrate the festival for seven days to the Lord your God in the place where the Lord will choose, because the Lord your God will bless you in all your produce, and in all the works of your hands. Therefore, you will indeed rejoice.
New King James Version	Seven days you shall keep a sacred feast to the Lord your God in the place which the Lord chooses, because the Lord your God will bless you in all your produce and in all the work of your hands, so that you surely rejoice.
Webster’s Bible Translation	Seven days shalt thou keep a solemn feast to the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thy increase, and in all the works of thy hands, therefore thou shalt surely rejoice.
Young’s Updated LT	Seven days you will feast before Jehovah your God, in the place which Jehovah does choose, for Jehovah your God does bless you in all your increase, and in every work of your hands, and you have been only rejoicing.

**The gist of this passage:** This third feast was given to celebrate the blessings give to the people of Israel.

Deuteronomy 16:15a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shib <sup>ê</sup> âh (שִׁבְעָה) [pronounced shi <sup>b</sup> v <sup>ê</sup> - GAH]	seven	numeral feminine construct	Strong's #7651 BDB #987
yâmîym (יָמִים) [pronounced yaw- MEEM]	days, a set of days; time of life, lifetime; a specific time period, a year	masculine plural noun	Strong's #3117 BDB #398
châgag (חָגַג) [pronounced khaw- GAHG]	to move in a circle, to dance, to reel to be giddy, to feast; to celebrate [often, a feast or a feast day]	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #2287 BDB #290
lâmed (ל) [pronounced l <sup>ê</sup> ]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as Jehovah, Yahweh, Y <sup>ê</sup> howah	proper noun	Strong's #3068 BDB #217
Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim	masculine plural noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #430 BDB #43
b <sup>ê</sup> (ב) [pronounced b <sup>êh</sup> ]	in, into, at, by, near, on, with, before, upon, against, by means of, among, within	a preposition of proximity	Strong's #none BDB #88
mâqôwm (מִוֶּקֶם) [pronounced maw- KOHM]	place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)	masculine singular noun with the definite article	Strong's #4725 BDB #879
âsher (אֲשֶׁר) [pronounced ash-ER]	that, which, when, who, whom; where	relative pronoun	Strong's #834 BDB #81
bâchar (בָּחַר) [pronounced baw- KHAHR]	to choose; Gesenius also lists to prove, to try, to examine, to approve, to choose, to select; to love, to delight in [something], to desire	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #977 BDB #103
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as Jehovah, Yahweh, Y <sup>ê</sup> howah	proper noun	Strong's #3068 BDB #217

**Translation:** You will feast to Y<sup>ê</sup>howah your Elohim [for] seven days in the place which Y<sup>ê</sup>howah chooses. This guideline seems to be for the Feast of Booths (Tents). For many centuries, the people would come to Jerusalem to celebrate this feast.



## Deuteronomy 16:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
bârak <sup>e</sup> (בָּרַךְ) [pronounced <i>baw-RAHK<sup>e</sup></i> ]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect; with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #1288 BDB #138
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #430 BDB #43
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
kôl (כָּל) [pronounced <i>kohl</i> ]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
t <sup>e</sup> bûw'âh (תְּבוּאָה) [pronounced <i>t<sup>e</sup>b-oo-AW</i> ]	<i>produce, product; crops, yield; income, revenue; gain (of wisdom) (figuratively); product of lips (figuratively)</i>	feminine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #8393 BDB #100

**Translation:** Because Y<sup>e</sup>howah your Elohim blesses you in all your produce... Not only does this feast celebrate where the people of Israel came from, it also celebrates how God has blessed them since they took the land of Canaan (Moses is looking into the future, at this point). Moses knows that God would bless the people of Israel in the Land of Promise.

## Deuteronomy 16:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88

## Deuteronomy 16:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כָּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
ma'ăseh (מַעֲשֵׂה) [pronounced mah-ġa-SEH]	<i>deed, act, action, work, production, that which is done; that which is produced [property, goods, crops]; that which anyone makes or does; a course of action; a business</i>	masculine singular construct	Strong's #4639 BDB #795
yâdôwth (יָדוֹת) [pronounced yawd-OATH]	<i>hands; strength, power (figuratively); parts, fractional parts, portions, shares</i>	feminine plural noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #3027 BDB #388
Although Owen has the feminine plural noun, it makes more sense for this to be the feminine dual noun.			
yâdayim (יָדַיִם) [pronounced yaw-dah-YIHM]	<i>[two] hands; both hands figuratively for strength, power, control of a particular person</i>	feminine dual noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #3027 BDB #388

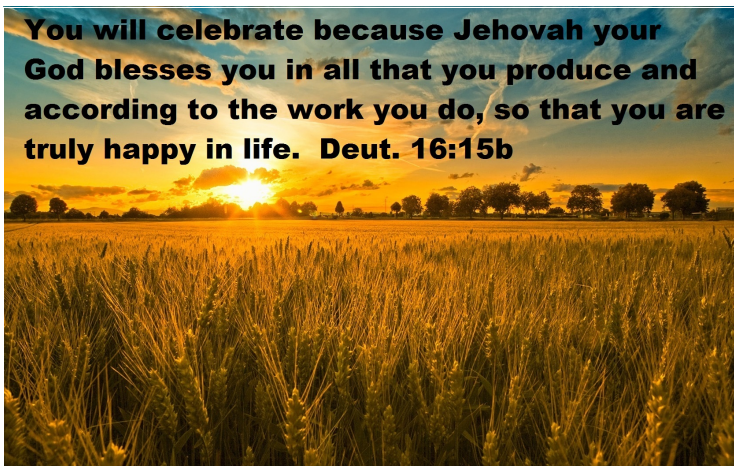
**Translation:** ...and in all the work of your hands,... God expects us to work, believers and unbelievers. Those who work tend to have a much better mental attitude; and, quite obviously, they will be more successful.

**Application:** If you depend upon the government for sustenance, you will not ever be rich or even middle class. The government can make all kinds of promises, but there just is not enough money to raise up to make everyone middle class or above. The War on Poverty has been going on since the 1960's, and its grand achievements are to destroy the Black family and to make it possible for many welfare families to get a big screen tv.

## Deuteronomy 16:15d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #1961 BDB #224
'ak <sup>e</sup> (אָכֵּן) [pronounced ahk <sup>e</sup> ]	<i>surely, truly, certainly, no doubt, only, but; only now, just now, only this once; nothing but</i>	adverb of restriction, contrast, time, limitation, and exception. Also used as an affirmative particle	Strong's #389 BDB #36
sâmêach (שָׂמֵחַ) [pronounced saw-MAY-ahkh]	<i>glad, joyful, merry; one who rejoices; rejoicing, joyful</i>	masculine singular, verbal adjective	Strong's #8056 BDB #970

**Translation:** ...you are therefore truly happy. There is a great and normal satisfaction with work. My father used to do a job that, for the most part, he despised. It was hot and dirty work with long hours. He was also a happy man, for the most part. His happiness was centered in divine establishment institutions: work, marriage and family.



**You will celebrate because Jehovah your God blesses you in all that you produce and according to the work you do, so that you are truly happy in life. Deut. 16:15b**

**Deuteronomy 16:15b** (a graphic); graphic from [graceky.org](http://graceky.org); accessed June 20, 2016.

“On exactly the fifteenth day of the seventh month, when you have gathered in the crops of the land, you will celebrate the feast of Y<sup>e</sup>howah for seven days, with a Sabbath on the first day and a Sabbath on the eighth day. Now on the first day, you will take for yourselves the foilage [lit., *produce*] of beautiful trees, palm branches and boughs of leafy trees and willows of the brook, and you will rejoice before the face of Y<sup>e</sup>howah your God for seven days.” (Lev. 23:39–40). God’s original purpose for Israel involved feasting and celebrating, not fasting, sackcloth and ashes. You have put gladness in my

heart, more than when their grain and new wine abound (Psalm 4:7). You have turned for me my mourning into dancing; You have loosened by sackcloth and girded me with gladness (Psalm 30:11). “These things I have spoken to you that My joy may be in you and your joy may be made full.” (John 15:11). And these things we write, so that our joy may be made complete (1John 1:4). God is not an ascetic, neither is He an hedonist.

The Feast of Booths is a backdrop for one of the most famous pronouncements made by our Lord: **On the last day of the feast, the great day, Jesus stood up and cried out, "If anyone thirsts, let him come to Me and drink. Whoever believes in Me, as the Scripture has said, 'Out of his heart will flow rivers of living water.' "** (John 7:37–38; ESV; capitalized; compare John 7:2) The Old Testament passage being quoted is uncertain, and some have suggested Prov. 10:11a (The mouth of the righteous is a fountain of life); 18:4 (The words of a man's mouth are like deep waters, the fountain of wisdom like a flowing stream.); 20:5 (Counsel in a man's heart is like deep water, and a man of understanding will draw it out.); SoS 4:15 ([Your plants are] a fountain of gardens, a well of living waters; even flowings from Lebanon.); Jer. 2:13a (For My people have done two evils: they have forsaken Me, the Fountain of living waters...);<sup>92</sup> or Zech. 14:8a (And it shall be in that day, living waters shall go out from Jerusalem). Green’s literal translation used. The passages in Jeremiah and Zechariah appear to be the closest to what the Lord said.

Deut. 16:13–15 You will also celebrate the Feast of Tents, which is seven days that take place when you gather the grain from your threshing floor and the wine from your winepress. You will rejoice and celebrate your feast, along with your children, your servants, the Levites, the foreigners, and the widows and orphans who live with you in your cities. You will celebrate this feast before Jehovah your God for seven days wherever Jehovah choose for it to take place. Because Jehovah your God blesses you in all that you produce and according to the work you do, you are truly happy in life.

### **The Feast of Tabernacles (Tents, Booths, Ingathering) (Commentators)**

Gill: *[The] feast of tabernacles and ingathering of the fruits of the earth...[was a] token of gratitude and thankfulness for the goodness of God bestowed on them.*<sup>93</sup>

<sup>92</sup> Y<sup>e</sup>howah is also called the Fountain of Living Waters in Jer. 17:13.

<sup>93</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 16:14.

## The Feast of Tabernacles (Tents, Booths, Ingathering) (Commentators)

The Pulpit Commentary: *This feast was to be observed at the end of harvest, after the corn had been gathered into granaries, and the produce of the vineyard had been put through the press. Nothing is added here to the instructions already given respecting this festival; only the observance of it at the appointed sanctuary is enforced, and stress is laid on their making not only their sons and daughters and domestics, but also the Levite, the fatherless, the widow, and the stranger participators in their rejoicings.*<sup>94</sup>

David Guzik: *The Feast of Tabernacles was a time to rejoice in God's deliverance and provision for Israel during the time of wilderness wandering; a time when having come into the Promised Land, looking back with gratitude on all God had done to deliver and provide in the tough times of the wilderness.*

Guzik continues: *Lev. 23:39 says of the Feast of Tabernacles, on the first day there shall be a sabbath—rest, and on the eighth day a sabbath rest. The Feast of Tabernacles began and ended in rest; it was all about celebration and rest and refreshment, remembering what God had done.*

Guzik continues: *Prophetically, the feast of Tabernacles speaks of the millennial rest of comfort of God for Israel and all of God's people; it is all about peace and rest, from beginning to end. Tabernacles is specifically said to be celebrated during the millennium (Zech. 14:16–19).*<sup>95</sup>

Dr. Peter Pett: *The Feast of Tabernacles was celebrated at the end of the agricultural year. By this time not only had the barley and wheat harvest been gathered, but also the grape harvest and the summer fruits. The threshing floor and the winepress had done their job and it was now time to celebrate and look forward to the coming rains which would enable the commencing of the round all over again.*<sup>96</sup>

Joe Guglielmo takes a unique position, which I question: *The Feast of Tabernacles (Booths, Sukkoth) falls in our September – October time frame. It was called the Feast of Tabernacles because the people would build temporary shelters (booths, tents) out of branches and leaves and live outside for seven days. It was to remind them of how they lived in tents for forty years in the wilderness.*<sup>97</sup> No idea if they used branches, leaves, etc. for shelter.

One of the most important aspects of the Feast of Booths is, the Law of Moses was to be read to the people during this time, every 7 years. Gary North: *This event took place in the sabbatical year, the year of debt release (v. 10). Strangers had to attend (v. 12). While strangers were not citizens in the sense of judges, they were beneficiaries of the Mosaic civil law. The implication is that attendance at the reading of the law, which included civil law, was required.*<sup>98</sup> Deut. 31:10–13

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

## The Preacher's Complete Homiletical Commentary on the Feast of Tabernacles

This festival was instituted in grateful commemoration of the security of Israel when dwelling in booths or tabernacles in the wilderness. It began on the 15th day of the month Tisri (from the end of our September and beginning of October), and lasted a week. It was celebrated only at the sanctuary. Offerings were presented on the altar every day and booths were used. on the housetops, in the streets, or in the fields for the dwelling of the people. (Lev. 23:42; Neh. 8:15–16.)

<sup>94</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Deut. 16:13–15 (Exposition).

<sup>95</sup> *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; Deut. 16:13–15.

<sup>96</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Deut. 16:13–14.

<sup>97</sup> From <http://calvaryfullerton.org/Bstudy/05%20Deu/2010/05%20Deu%2016.htm> accessed June 18, 2016.

<sup>98</sup> Pointed out by Gary North, <http://www.garynorth.com/InheritanceAndDominion2.pdf> (p. 460); accessed June 16, 2016.



## The Preacher’s Complete Homiletical Commentary on the Feast of Tabernacles

- I. A Feast of Ingathering. “After that thou hast gathered in thy corn and wine.” There was no disappointment, no failure in the crops. In these “harvest homes,” each season was marked with devout recognition of God’s providence. In the Passover the sickle “was put to the corn.” In Pentecost the cereal crops were harvested, and now in the Feast of Tabernacles, everything was gathered in, securely stored, and the husbandman rewarded for his toil. “Thou shalt keep the feast of ingathering in the end of the year when thou hast gathered in thy labours.” (Ex. 23:16.)
- II. A time of universal joy. “Thou shalt rejoice in thy feast.” Gladness was a special characteristic of this autumnal gathering, it was a standing type of festivity, and there was a standing proverb that “He who had never seen the rejoicing at the pouring out of the water of Siloam (a ceremonial of the Feast of Tabernacles) had never seen rejoicing in his life.” The joy was on two accounts.
  - 1. For the past. For God’s miraculous deliverance and guidance through the wilderness. For the corn, wine and oil, and the produce of the land. What a contrast between the land of promise and the desert draught!
  - 2. For the future. God opened up a bright prospect. They were to rejoice in hope and expectation of further blessings. “Because the Lord thy God shall bless thee in all thine increase,” etc. (Deut. 16:15). God’s people are commanded and should always be a cheerful people to “rejoice evermore, to rejoice in the Lord always.”
- III. A Memorial of Pilgrim Life. “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” (Lev. 23:43). The people left their homes and abode in “tabernacles.” “The feast typifies this our pilgrim state, the life of simple faith in God, for which God provides; poor in this world’s goods but rich in God. The church militant dwells as it were in tabernacles; hereafter in hope to be received into everlasting habitations in the Church triumphant. It was the link which bound on their deliverance from Egypt to the close of their pilgrim life, and their entrance into rest. The yearly commemoration of it was not only a thanksgiving for God’s past mercies, it was a confession also of their present relation to God, that here we have no continuing city; that they still needed the guidance and support of God; and that their trust was not in themselves nor in man, but in Him.” —Dr. Pusey.
- IV. A type of Heaven. The booths on earth were frail, temporary and easily destroyed. “For a shadow in the daytime from the heat, and for a place of refuge, and for a covert from the storm and rain” (Isa. 4:6.) But there is “a tabernacle that shall not be taken down.” The rest of Canaan typified the rest of heaven, the eternal home of the Christian pilgrim; where there are no tents, no wanderings and no sorrows; no thirst, no pain, no sin, no death. The convocation reminds us of “the general assembly” in the celestial city. In this world we are “strangers and sojourners,” let us prepare for the final ingathering of the fruits of God’s grace.

*The Preacher’s Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Deut. 16:13–15.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The ESV; capitalized is used below.

### The Feast of Tabernacles (Tents, Shelters, Booths, Ingathering)

Scripture	Text/Commentary
Exodus 23:16b You shall keep the Feast of Ingathering at the end of the year, when you gather in from the field the fruit of your labor.	This feast had several names.



## The Feast of Tabernacles (Tents, Shelters, Booths, Ingathering)

Scripture	Text/Commentary
Lev 23:33–34 And the LORD spoke to Moses, saying, "Speak to the people of Israel, saying, On the fifteenth day of this seventh month and for seven days is the Feast of Booths to the LORD.	Like all of the feasts, it occurred at a specific part of the year.
Lev 23:35–36 On the first day shall be a holy convocation; you shall not do any ordinary work. For seven days you shall present food offerings to the LORD. On the eighth day you shall hold a holy convocation and present a food offering to the LORD. It is a solemn assembly; you shall not do any ordinary work.	This feast begins and ends with a Sabbath.
Lev 23:37–38 "These are the appointed feasts of the LORD, which you shall proclaim as times of holy convocation, for presenting to the LORD food offerings, burnt offerings and grain offerings, sacrifices and drink offerings, each on its proper day, besides the LORD's Sabbaths and besides your gifts and besides all your vow offerings and besides all your freewill offerings, which you give to the LORD.	These feasts always involved animal sacrifices because the basis for all blessing from God is the sacrifice of Jesus Christ.
Lev 23:39–41 "On the fifteenth day of the seventh month, when you have gathered in the produce of the land, you shall celebrate the feast of the LORD seven days. On the first day shall be a solemn rest, and on the eighth day shall be a solemn rest. And you shall take on the first day the fruit of splendid trees, branches of palm trees and boughs of leafy trees and willows of the brook, and you shall rejoice before the LORD your God seven days. You shall celebrate it as a feast to the LORD for seven days in the year. It is a statute forever throughout your generations; you shall celebrate it in the seventh month.	The feasting is often associated with the blessings of the Land of Promise.
Lev 23:42–43 You shall dwell in booths for seven days. All native Israelites shall dwell in booths, that your generations may know that I made the people of Israel dwell in booths when I brought them out of the land of Egypt: I am the LORD your God."	Like the sons of Jacob lives in tents in the trek in the desert, so the people are to remember this with the festival of booths.
Num 29:12 "On the fifteenth day of the seventh month you shall have a holy convocation. You shall not do any ordinary work, and you shall keep a feast to the LORD seven days.	This is the same feast; and it appears that it would be celebrated in the desert?
Num 29:13–16 And you shall offer a burnt offering, a food offering, with a pleasing aroma to the LORD, thirteen bulls from the herd, two rams, fourteen male lambs a year old; they shall be without blemish; and their grain offering of fine flour mixed with oil, three tenths of an ephah for each of the thirteen bulls, two tenths for each of the two rams, and a tenth for each of the fourteen lambs; also one male goat for a sin offering, besides the regular burnt offering, its grain offering and its drink offering.	Specific offerings were required.

## The Feast of Tabernacles (Tents, Shelters, Booths, Ingathering)

Scripture	Text/Commentary
Num 29:17–19 "On the second day twelve bulls from the herd, two rams, fourteen male lambs a year old without blemish, with the grain offering and the drink offerings for the bulls, for the rams, and for the lambs, in the prescribed quantities; also one male goat for a sin offering, besides the regular burnt offering and its grain offering, and their drink offerings.	Each day, a new set of sacrifices were required.
Num 29:20–22 "On the third day eleven bulls, two rams, fourteen male lambs a year old without blemish, with the grain offering and the drink offerings for the bulls, for the rams, and for the lambs, in the prescribed quantities; also one male goat for a sin offering, besides the regular burnt offering and its grain offering and its drink offering.	
Num 29:23–25 "On the fourth day ten bulls, two rams, fourteen male lambs a year old without blemish, with the grain offering and the drink offerings for the bulls, for the rams, and for the lambs, in the prescribed quantities; also one male goat for a sin offering, besides the regular burnt offering, its grain offering and its drink offering.	
Num 29:26–28 "On the fifth day nine bulls, two rams, fourteen male lambs a year old without blemish, with the grain offering and the drink offerings for the bulls, for the rams, and for the lambs, in the prescribed quantities; also one male goat for a sin offering; besides the regular burnt offering and its grain offering and its drink offering.	
Num 29:29–31 "On the sixth day eight bulls, two rams, fourteen male lambs a year old without blemish, with the grain offering and the drink offerings for the bulls, for the rams, and for the lambs, in the prescribed quantities; also one male goat for a sin offering; besides the regular burnt offering, its grain offering, and its drink offerings.	
Num 29:32–34 "On the seventh day seven bulls, two rams, fourteen male lambs a year old without blemish, with the grain offering and the drink offerings for the bulls, for the rams, and for the lambs, in the prescribed quantities; also one male goat for a sin offering; besides the regular burnt offering, its grain offering, and its drink offering.	
Num 29:35–38 "On the eighth day you shall have a solemn assembly. You shall not do any ordinary work, but you shall offer a burnt offering, a food offering, with a pleasing aroma to the LORD: one bull, one ram, seven male lambs a year old without blemish, and the grain offering and the drink offerings for the bull, for the ram, and for the lambs, in the prescribed quantities; also one male goat for a sin offering; besides the regular burnt offering and its grain offering and its drink offering.	The exact items that were to be sacrificed are only given in one place, as the Levites would be in charge of the offerings and sacrifices during this celebration.

## The Feast of Tabernacles (Tents, Shelters, Booths, Ingathering)

Scripture	Text/Commentary
Num 29:39 "These you shall offer to the LORD at your appointed feasts, in addition to your vow offerings and your freewill offerings, for your burnt offerings, and for your grain offerings, and for your drink offerings, and for your peace offerings."	
Deut. 16:13–14 "You shall keep the Feast of Booths seven days, when you have gathered in the produce from your threshing floor and your winepress. You shall rejoice in your feast, you and your son and your daughter, your male servant and your female servant, the Levite, the sojourner, the fatherless, and the widow who are within your towns.	
Deut. 16:15 For seven days you shall keep the feast to the LORD your God at the place that the LORD will choose, because the LORD your God will bless you in all your produce and in all the work of your hands, so that you will be altogether joyful."	

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### Lessons to be Taken from the Feast of Tabernacles (The Pulpit Commentary)

1. After the corn and wine have been gathered in, and the anxieties of the year are so far over, they are then expected to look up gratefully to God as the Author of all.
2. God's mercies are to be enjoyed, in grateful and delightful repose.
3. With the gladsome rest there is to be associated a thankful memory of past guidance and help in the wilderness life.
4. In this rejoicing and thankfulness, master and servant are alike to share, as both equal in the sight of God.
5. By Israel's gladness, the sorrows of the poor, the sad, the lonely, are to be relieved, and the solitary ones are to be made conscious of a kindly care encompassing them.
6. The recognition of a reception of mercy is to be accompanied with a loving offering to God in return (Deut. 16:16, Deut. 16:17). According to the blessing, so is to be the tribute.
7. Thus Israel's nationality is to be thrice sealed every year, as a specifically religious one, in holy and joyful covenant with the Lord their God. Manifestly on each of these points, Israel's temporary and local forms illustrated permanent and worldwide principles, in the exposition of which the Christian teacher may well delight.

*The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Deut. 16:13–15 (Homiletics).

[Chapter Outline](#)

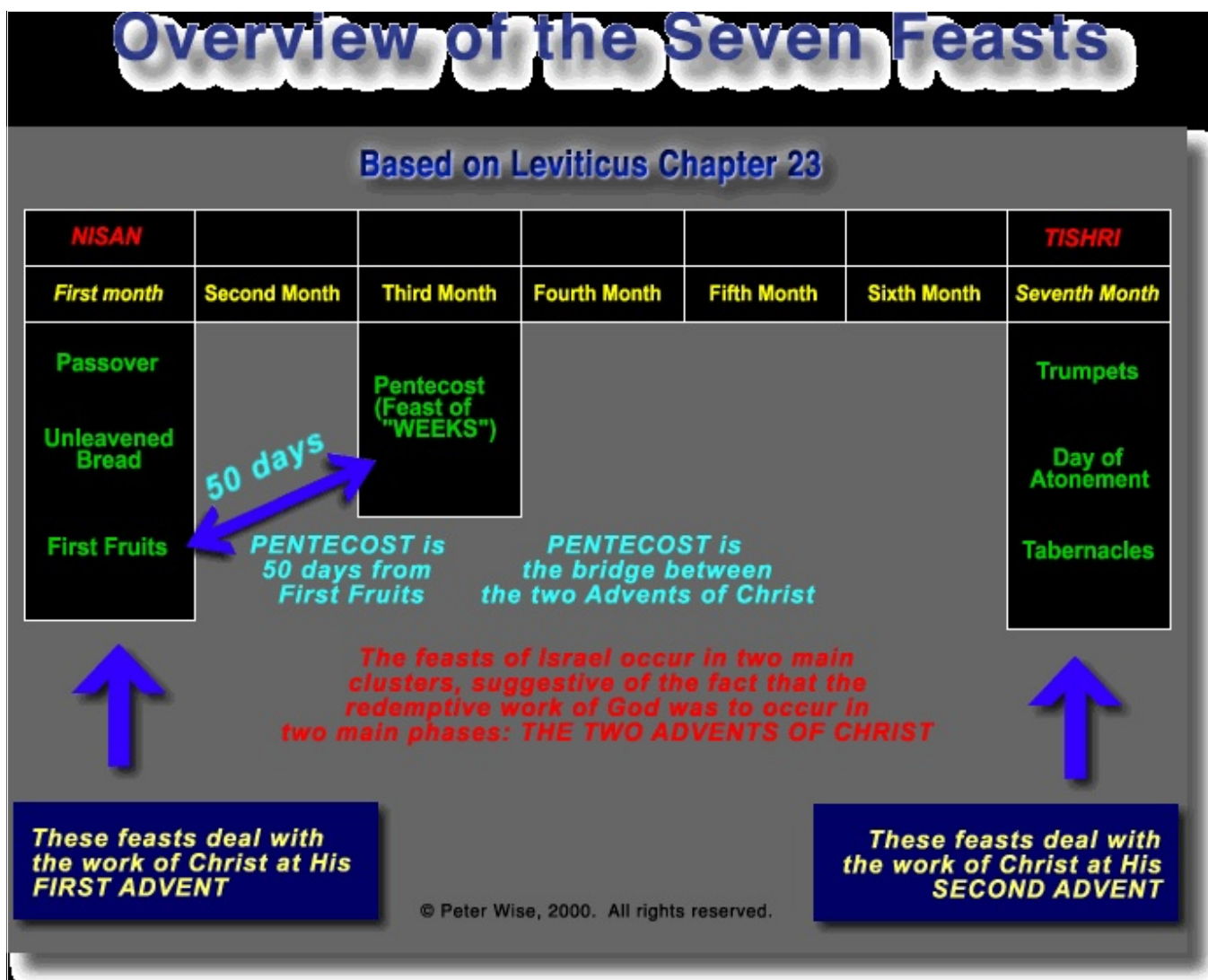
[Charts, Graphics and Short Doctrines](#)

Interestingly enough, one of the last orders to come from the mouth of Moses involved setting slaves free, every seven years, at the Feast of Booths. Deut. 31:10–13 **And Moses commanded them, "At the end of every seven years, at the set time in the year of release, at the Feast of Booths, when all Israel comes to appear before the LORD your God at the place that he will choose, you shall read this law before all Israel in their hearing. Assemble**

the people, men, women, and little ones, and the sojourner within your towns, that they may hear and learn to fear the LORD your God, and be careful to do all the words of this law, and that their children, who have not known it, may hear and learn to fear the LORD your God, as long as you live in the land that you are going over the Jordan to possess."

Historical mentions of the Feast of Booths are found here: 2Chron. 5:3 7:8–10 8:13 Ezra 3:4 Neh. 8:14–18 Zech. 14:16–18 John 7:2.

Some think that the Feast of Booths speaks of the Lord living among us.



Overview of the Seven Feasts (a graphic); from [Clouds on the Horizon](#); accessed June 20, 2016.

I had great difficulty translating v. 17.

Three times in the year will appear everyone of your male before Y<sup>e</sup>howah your Elohim in the place which He will choose: in a Feast of the Unleavened Breads, and in a Feast of the Weeks, and in a Feast the Booths. And he will not appear before Y<sup>e</sup>howah empty-handed. A man as a gift in his hand as a blessing of Y<sup>e</sup>howah your Elohim which He has given to you.

Deuteronomy  
16:16–17

Three times a year, every one of your males will appear before Y<sup>e</sup>howah your Elohim in the place that He will choose, for [lit., *in*; and so throughout] the Feast of Unleavened Bread, for the Feast of Weeks, and for the Feast of Tents. Furthermore, he will not appear before Y<sup>e</sup>howah empty-handed. Every man [will bring] a gift in his hand as [he has been] blessed by Y<sup>e</sup>howah your Elohim, [according to] what He has given to you.

On three occasions every year, one of your males will appear before Jehovah your God in whatever place that He chooses to celebrate the Feast of the Unleavened Bread, the Feast of Weeks and the Feast of Tents. Furthermore, he is not to show up empty-handed, but he is to bring a gift to reflect the blessings given him by God.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	Three times in the year will appear everyone of your male before Y <sup>e</sup> howah your Elohim in the place which He will choose: in a Feast of the Unleavened Breads, and in a Feast of the Weeks, and in a Feast the Booths. And he will not appear before Y <sup>e</sup> howah empty-handed. A man as a gift in his hand as a blessing of Y <sup>e</sup> howah your Elohim which He has given to you.
Targum of Onkelos	Three times in the year shall all your males appear before the Lord your God in the place that He will choose; at the Feast of the Unleavened, at the Feast of Weeks, and at the Feast of Tabernacles; nor must you appear before the Lord <u>your God</u> empty <u>of any of the requirements</u> ; every one after the measure of the gifts of his hands, according to the blessing which the Lord your God hath bestowed upon you.
Revised Douay-Rheims	Three times in a year shall all your males appear before the Lord your God in the place which he shall choose: in the feast of unleavened bread, in the feast of weeks, and in the feast of tabernacles. No one shall appear with his hands empty before the Lord: But every one shall offer according to what he has, according to the blessing of the Lord his God, which he shall give him.
Peshitta (Syriac)	Three times in a year shall all your <u>memorial gifts be brought</u> before the LORD your 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 the tabernacles; and you shall not appear before the LORD <u>your God</u> empty-handed; But every man shall give as he is able, according to the blessing of the LORD your God which he has given you.
Septuagint (Greek)	Three times in the year shall all your males appear before the Lord your God in the place which the Lord shall choose in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: you shall not appear before the Lord <u>your God</u> empty. Each one according to his ability, according to the blessing of the Lord your God which he has given you.
Significant differences:	The Hebrew has all the <u>males</u> appearing before God; the Syriac has <i>memorial gifts</i> instead.

In the second extended sentence, the targum also has additional text. The Syriac and Greek add an extra *your God*.



**Limited Vocabulary Translations:**

Easy English	All your men must come to the LORD your God three times in every year. They must come to the place that he has chosen. They must come at the Passover party, the party of Weeks and the party of Tents. Each man must bring with him a gift to the LORD. This gift can be large or small, as the LORD has given you much or little.
Easy-to-Read Version–2001	"Three times a year all your men must come to meet with the Lord your God at the special place he will choose. They must come for the Festival of Unleavened Bread, the Festival of Weeks, and the Festival of Shelters. Every person that comes to meet with the Lord must bring a gift. Each man should give as much as he can. He should decide how much to give by thinking about how much the Lord has given him.
<i>The Message</i>	All your men must appear before God, your God, three times each year at the place he designates: at the Feast-of-Unraised-Bread (Passover), at the Feast-of-Weeks, and at the Feast-of-Booths. No one is to show up in the Presence of God empty-handed; each man must bring as much as he can manage, giving generously in response to the blessings of God, your God.
NIRV	All your men must appear in front of the Lord your God at the holy tent. They must go to the place he will choose. They must do it three times a year. They must go there to celebrate the Feast of Unleavened Bread, the Feast of Weeks and the Feast of Booths. None of your men should appear in front of the Lord without bringing something with him. Each of you must bring a gift. Give to the Lord your God, just as he has given to you.

**Thought-for-thought translations; paraphrases:**

Common English Bible	Three times a year every male among you must appear before the presence of the Lord your God in the location he will select: at the Festival of Unleavened Bread, the Festival of Weeks, and the Festival of Booths. They must not appear before the Lord's presence empty-handed. Each one should have his gift in hand, in precise measure with the blessing the Lord your God gives you.
Contemporary English V.	Each year there are three festivals when all Israelite men must go to the place where the LORD chooses to be worshiped. These are the Festival of Thin Bread, the Harvest Festival, and the Festival of Shelters. And don't forget to take along a gift for the LORD. The bigger the harvest the LORD gives you, the bigger your gift should be.
The Living Bible	"Every man in Israel shall appear before the Lord your God three times a year at the sanctuary for these festivals: The Festival of Unleavened Bread, The Festival of Weeks, The Festival of Shelters. "On each of these occasions bring a gift to the Lord. Give as you are able, according as the Lord has blessed you.
New Berkeley Version	Thrice a year every male among you shall appear before the LORD your God in the place of His choosing: at the feast of unleavened bread, at the feast of weeks, and at the feast of booths. No one shall appear before the LORD empty-handed; every one (shall give) as he is able, according to the blessing which the LORD your God bestows on you.
New Century Version	All your men must come before the LORD three times a year to the place he will choose. They must come at these times: the Feast of Unleavened Bread, the Feast of Weeks, and the Feast of Shelters. No man should come before the LORD without a gift. Each of you must bring a gift that will show how much the LORD your God has blessed you.


New Life Version	All your males must show themselves before the Lord your God three times a year in the place He chooses, at the Special Supper of Bread Without Yeast, the Special Supper of the First Fruits of the Land, and the Special Supper of Tents. They must not show themselves before the Lord with nothing in their hands. Every man should give as he is able, as the Lord your God has given to you.
New Living Translation	“Each year every man in Israel must celebrate these three festivals: the Festival of Unleavened Bread, the Festival of Harvest, and the Festival of Shelters. On each of these occasions, all men must appear before the Lord your God at the place he chooses, but they must not appear before the Lord without a gift for him. All must give as they are able, according to the blessings given to them by the Lord your God.

### Partially literal and partially paraphrased translations:

American English Bible	'All your males must appear before Jehovah your God three times each year in the place that Jehovah will choose, for these festivals: · The Festival of Fermentation-free Bread · The Festival of Weeks · The Festival of Temporary Dwellings. And don't appear before Jehovah your God empty handed! Each one must bring whatever he can, as Jehovah your God has blest him.
Beck's American Translation	“Three times a year all your men should visit the LORD your God at the place He chooses, for the festival of bread without yeast, the festival of weeks, and the festival of booths, but don't visit the LORD empty-handed. Everyone should give what he can according to what the LORD your God gave you in blessing you.”
International Standard V	“Every male must appear in the presence of the LORD your God three times a year at the place where he will choose: for the Festival of Unleavened Bread, the Festival of Seven Weeks, and the Festival of Tents [Or Tents]. He must not appear in the LORD's presence empty-handed, but each one must appear [The Heb. lacks <i>must appear</i> ] with his own gift, proportional to the blessing that the LORD your God has given you.”
New Advent (Knox) Bible	Three times a year, then, all thy men folk shall present themselves before the Lord thy God in the place of his choice; at the three feasts of the Pasch, of Weeks, and of Tent-dwelling. No one shall present himself before the Lord empty-handed; each will have a gift to bring, in that measure in which the Lord his God has prospered him.
Translation for Translators	So, each year all of you Israeli men must gather <i>with your families</i> to worship Yahweh our God at the place that he will choose, <i>to celebrate three festivals</i> : The Passover Festival, the Harvest Festival, and the Festival of Living in Temporary Shelters. Each of you men must bring [LIT] an offering <i>for Yahweh to these festivals</i> in proportion to the blessings that Yahweh has given you <i>during that year</i> .”

### Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	All your men shall see the Presence of your EVER-LIVING God three times in a year, in the place He may choose ; at the Feast of Unfermented Bread [Literally, " of biscuits." — F. F.]; and at the Feast of Weeks ; and the Feast of Tabernacles; and you shall not see the Presence of the EVER-LIVING empty-handed. F.F. says that this is the end of the 4 <sup>th</sup> Oration.
God's Truth (Tyndale)	Three times in the year shall all your males appear before the Lord your God in the place which he shall choose: In the feast of sweet bread, in the feast of weeks and in the feast of the tabernacles. And they shall not appear before the Lord empty: but every man with the gift of his hand, according to the blessing of the Lord your God which he has given you.

- HCSB “All your males are to appear three times a year before the Lord your God in the place He chooses: at the Festival of Unleavened Bread, the Festival of Weeks, and the Festival of Booths. No one is to appear before the Lord empty-handed. Everyone must appear with a gift suited to his means, according to the blessing the Lord your God has given you.
- Lexham English Bible Three times in the year all of your males shall appear *before Yahweh* your God at the place that he will choose, at the Feast of Unleavened Bread and at the Feast of Weeks and at the Feast of Booths, and they shall not appear before Yahweh empty-handed. Each *person shall give as he is able, that is,* according to the blessing of Yahweh your God that he has given to you.
- Deuteronomy 16:17 (NIV)** (a graphic); from [slideplayer.com](http://slideplayer.com); accessed June 20, 2016.
- NIV – UK Three times a year all your men must appear before the Lord your God at the place he will choose: at the Festival of Unleavened Bread, the Festival of Weeks and the Festival of Tabernacles. No one should appear before the Lord empty-handed: each of you must bring a gift in proportion to the way the Lord your God has blessed you.
- 
- Each of you must bring a gift in proportion to the way the LORD your God has blessed you.**  
**Deut 16:17**
- Catholic Bibles (those having the imprimatur):**
- Christian Community (1988) Three times a year all your men shall present themselves before Yahweh, your God, in the place chosen by him: on the Feast of Unleavened Bread, on the Feast of Weeks, and on the Feast of Tents. And you shall not present yourselves empty-handed, but each one will offer in proportion to what he has, according to the blessing that Yahweh has bestowed upon you.
- The Heritage Bible Three times in the year all your males shall appear before the face of Jehovah, your God, in the place which he shall choose: in the festival of unleavened bread, and in the festival of weeks, and in the festival of booths; and they shall not appear before the face of Jehovah empty, Every man with a present in his hand, according to the blessing of Jehovah, your God, what he has given you.
- New American Bible (2011) Three times a year [Dt 12:7; 16:11, 14; Ex 23:14–15, 17; 34:23–24; 2 Chr 8:13.], then, all your males shall appear before the LORD, your God, in the place which he will choose: at the feast of Unleavened Bread, at the feast of Weeks, and at the feast of Booths. They shall not appear before the LORD empty-handed, but each with his own gift, in proportion to the blessing which the LORD, your God, has given to you.
- New Jerusalem Bible 'Three times a year all your menfolk must appear before Yahweh your God in the place chosen by him: at the feast of Unleavened Bread, at the feast of Weeks, at the feast of Shelters. No one must appear empty-handed before Yahweh, but each must give what he can, in proportion to the blessing which Yahweh your God has bestowed on you.

Revised English Bible Three times a year all your males must come into the presence of the LORD your God in the place which he will choose: at the pilgrim-feasts of Unleavened Bread, of Weeks, and of Booths. No one may come into the presence of the LORD without an offering; each of you is to bring such a gift as he can in proportion to the blessing which the LORD your God has given you.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible “Three times a year all your men are to appear in the presence of *ADONAI* your God in the place which he will choose — at the festival of *matzah*, at the festival of *Shavu’ot* and at the festival of *Sukkot*. They are not to show up before *ADONAI* empty-handed, but every man is to give what he can, in accordance with the blessing Adonai your God has given you.

**Haftarah Re’eh: Yesha’yahu (Isaiah) 54:11–55:5**

**B’rit Hadashah suggested readings for Parashah Re’eh: 1 Corinthians 5:9–13; 1 Yochanan (1 John) 4:1–6**

exeGeses companion Bible Three times in a year shall all thy males appear be seen before the LORD at the face of Yah Veh thy God Elohim in the place which he shall choose; in the feast celebration of unleavened bread matsah , and in the feast celebration of weeks, and in the feast celebration of tabernacles Sukkoth/Brush Arbors : and they shall not appear be seen before the LORD at the face of Yah Veh empty: Every man shall give as he as the gift of his hand is able, according to the blessing of the LORD Yah Veh thy God Elohim which he hath given thee.

Hebraic Roots Bible Three times in a year shall all your males appear before YAHWEH your Elohim in the place which He shall choose (Jerusalem): In the Feast of Unleavened Bread, and in the Feast of Weeks and in the Feast of Tabernacles. And they shall not appear before YAHWEH empty, but each with his gift of his hand, according to the blessing of YAHWEH your Elohim, which He has given you.

JPS (Tanakh—1985) Three times a year—on the Feast of Unleavened Bread, on the Feast of Weeks, and on the Feast of Booths—all your males shall appear before the Lord your God in the place that He will choose. They shall not appear before the Lord empty-handed, but each with his own gift, according to the blessing that the Lord your God has bestowed upon you.

Judaica Press Complete T. Three times in the year, every one of your males shall appear before the Lord, your God, in the place He will choose: on the Festival of Matzoth and on the Festival of Weeks, and on the Festival of Sukkoth, and he shall not appear before the Lord empty-handed. [Every] man [shall bring] as much as he can afford, according to the blessing of the Lord, your God, which He has given you.

Kaplan Translation Three times each year, all your males shall thus be seen in the presence of God your Lord in the place that He will choose: on the festival of Matzahs, on the festival of Shavuoth, and on the festival of Sukkoth. [In those times] you shall not appear before God empty-handed. Each person shall bring his hand-delivered gift, depending on the blessing that God your Lord grants you.

Orthodox Jewish Bible Shalosh p’amim bashanah shall all thy males appear before Hashem Eloheicha in the place which He shall choose; in the Chag Matzot, and in the Chag HaShavu’os, and in the Chag HaSukkot, and they shall not appear before Hashem

empty-handed: Every man shall give as he is able, according to the Birkat Hashem Eloheicha which He hath given thee.

### Expanded/Embellished Bibles:

The Expanded Bible	All your men must ·come [ <sup>l</sup> appear] before the Lord three times a year to the place he will choose [v. 2; 12:4–7]. They must come at these times: the ·Feast [Festival] of Unleavened Bread [ <sup>c</sup> another name for Passover], the ·Feast [Festival] of Weeks, and the ·Feast [Festival] of ·Shelters [Booths; Tabernacles]. No man should come before the Lord ·without a gift [empty-handed]. Each of you must bring a gift that will show how much the Lord your God has blessed you.
Kretzmann's Commentary	Three times in a year shall all thy males appear before the Lord, thy God, in the place which He shall choose, Ex. 23:17; Ex. 34:23, but this precept did not exclude the women, 1Sam. 1:3-5; Luke 2:41 : in the Feast of Unleavened Bread and in the Feast of Weeks and in the Feast of Tabernacles. And they shall not appear before the Lord empty; every man shall give as he is able, as much as he finds that he can possibly afford to give, according to the blessing of the Lord, thy God, which He hath given thee, in the form of voluntary offerings. Three points deserve to be noted here, namely, that all men appeared at these great festivals, and that they did not leave their families at home if they could arrange to bring them along, that the rejoicing was over the wonderful deeds of the Lord, and that they brought voluntary gifts, as the Lord had prospered them. These three points deserve to be kept in mind by all Christians.
NET Bible®	Three times a year all your males must appear before the Lord your God in the place he chooses for the Festival of Unleavened Bread, the Festival of Weeks, and the Festival of Temporary Shelters; and they must not appear before him [ <i>Heb</i> “the Lord.”] empty-handed. Every one of you must give as you are able [ <i>Heb</i> “a man must give according to the gift of his hand.” This has been translated as second person for stylistic reasons, in keeping with the second half of the verse, which is second person rather than third.], according to the blessing of the Lord your God that he has given you.
The Voice	Three times each year, every male Israelite must appear before Him in the place He chooses for the Feast of Unleavened Bread ( <i>Passover</i> ), for the Feast of Weeks ( <i>Pentecost</i> ), and for the Feast of Shelters ( <i>Tabernacles</i> ). Don't come empty-handed! Decide what amount you want to contribute <i>voluntarily</i> out of what He has blessed you with, and bring that as a gift.

### Literal, almost word-for-word, renderings:

Context Group Version	Three times in a year shall all your males appear before YHWH your 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; and they shall not appear before YHWH empty: every man shall give as he is able, according to the esteeming of YHWH your God which he has given you.
Darby Translation	Three times in the year shall all thy males appear before Jehovah thy God in the place which he will choose, at the feast of unleavened bread, and at the feast of weeks, and at the feast of tabernacles; and they shall not appear before Jehovah empty: each [shall give] according to that which is in his power to give, according to the blessing of Jehovah thy God which he hath given thee.
<i>Emphasized Bible</i>	Three times in the year, shall each one of thy males see the face of Yahweh thy God, in the place which he shall choose, at the festival of unleavened cakes and at the festival of weeks and at the festival of booths,—and none shall see the face of Yahweh empty-handed: every man according as his hand can give,—according to the blessing of Yahweh thy God, which he hath bestowed upon thee.



Modern English Version	Three times a year all your males must appear before the Lord your God in the place where He will choose: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Tabernacles, and they must not appear before the Lord empty. Every man must give as he is able, in proportion to the blessing of the Lord your God, which He has given you.
NASB	“Three times in a year all your males shall appear before the Lord your God in the place which He chooses, at the Feast of Unleavened Bread and at the Feast of Weeks and at the Feast of Booths, and they shall not appear before the Lord empty-handed. Every man shall give as he is able, according to the blessing of the Lord your God which He has given you.
New European Version	Three times in a year must all your males appear before Yahweh your God in the place which He shall choose: in the feast of unleavened bread, in the feast of weeks and in the feast of tents. They must not appear before Yahweh empty: every man shall give as he is able, according to the blessing of Yahweh your God which He has given you.
Young’s Updated LT	“Three times in a year does every one of your males appear before Jehovah your God in the place which He does choose—in the feast of unleavened things, and in the feast of weeks, and in the feast of booths; and they do not appear before Jehovah empty; each according to the gift of his hand, according to the blessing of Jehovah your God, which He has given to you.

**The gist of this passage:** In summation, 3x a year for the 3 festivals named, males are required to appear before God in the place that He chooses. These men must bring gifts according as God has prospered them.

What ties these feasts together is, they are to be held at a centralized location and men are to travel to there to observe the feast. The mention of men here does not exclude women, children, servants or foreigners, who are specifically called to join in for the second two feasts (vv. 11, 14).

I would have presumed that the first gathering, the Passover, the one which is the most somber of all, would be the one which required more to attend. That meeting is more closely associated with the death of our Lord for our sins. However, there does not appear to be an open invite for anyone other than the males.

### Deuteronomy 16:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
sh <sup>o</sup> lôwshâh (שִׁלּוֹחַ) [pronounced <i>shiloh-SHAW</i> ]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral construct	Strong’s #7969 BDB #1025
p <sup>e</sup> ’âmîym (פְּעָמַיִם) [pronounced <i>peh-gaw-MEEM</i> ]	<i>times, beats, feet, occurrences, steps; the connotation is the passage of time</i>	feminine plural noun	Strong’s #6471 BDB #821
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong’s #none BDB #88
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i> ]	<i>year</i>	feminine singular noun with the definite article	Strong’s #8141 BDB #1040

## Deuteronomy 16:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to be seen, to be visible; to let oneself be seen, to appear; to present oneself; to be provided [cared] for (i.e., looked after)</i>	3 <sup>rd</sup> person masculine singular, Niphal imperfect	Strong's #7200 BDB #906
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
zâkûwr (זָכוּר) [pronounced zaw-KOOR]	<i>male</i>	masculine singular collective noun: with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #2138 BDB #271
'êth (אֶת) [pronounced ayth]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
pânîym (פְּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Pânîym preceded by the generally untranslated 'êth means <i>before, in presence of</i> .			
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'Ēlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #430 BDB #43

**Translation:** Three times a year, every one of your males will appear before Y<sup>e</sup>howah your Elohim... There are 3 festivals or feasts during each every single male must come before Jehovah God.

**Deuteronomy 16:16a** (a graphic); from [Free Daily Bible Study.com](http://FreeDailyBibleStudy.com); accessed June 20, 2016.



[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Thompson: *The ancient requirement that the men of Israel should report to the central sanctuary three times a year has an interesting parallel in the Near Eastern treaty requirements. It was common practice for suzerains to require their vassals to report to them periodically, in some cases three times a year, in order to renew their allegiance and to bring tribute.*<sup>99</sup>

### The Importance of Assembling for the Feasts (Dean Vaughan; The Bible Illustrator)

- I. These festivals are occasions of hospitality and of reunion. A selfish life is an unchristian life. A man might possibly remember God in solitude, a monastery has ere now fostered devotion: but there is one virtue which cannot be practised in seclusion—charity; the Gospel virtue—without which we are nothing. The very exertion which it costs some men to come out is salutary. If some are made frivolous by the love of society, some are made selfish by isolation from their kind.
- II. Two things were especially required of the Israelites when they assembled for their three annual feasts: first, that they should not appear before the lord empty; secondly, that children and servants, the Levite and the stranger, the fatherless and widow, should be allowed to rejoice with them. The feast only becomes a blessing when it remembers God, and remembers man.
- III. The law of God was read over, once in seven years, to the assembled Israelites at their Feast of Tabernacles. If there be a time when we remember duty, surely it should be when our hands are full of gifts. A time of feasting, nay, a time of prosperity, nay, a time of unmarked, of average sufficiency, brings its own peculiar risk of practical ungodliness.
- IV. Yet we recognise in this festival the comforting side of true religion. God's voice never comes to make us miserable. If it condemns, it is that we may rise out of condemnation into a state altogether joyous. A harvest home is a glimpse of the love and of the peace and of the joy of the Gospel.
- V. It is also a memento of the place of thankfulness in the Gospel. Is there any test so condemning as that which touches us on the point of gratitude? Who really gives God thanks for life, for health, for motion, for speech, for reason? Well may we have one day in the year set apart for the work of simple praise.
- VI. Recognise in this celebration the identification of the God of nature and providence with the God of revelation and of the Gospel. The things that are seen become a very sign and sacrament of the things that are not seen. The harvest of the natural world indicates to us, by its marvellous yet now familiar phenomena, the working of the same power which alone can melt the heart of stone, and impress upon a trifling soul the realities of a life and a home in heaven. VII. Finally, let the service which gives thanks for an earthly harvest carry your thoughts to that great "reaping after sowing," which is before every one of us, in the resurrection of the body and in the eternity which is yet beyond (Matt. 13:39; Gal. 6:7–8). God grant us all a place in that ingathering, the close of a world's labour, the inauguration of a heavenly rest!

From *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; Deut. 16:13–15.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### Deuteronomy 16:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88

<sup>99</sup> Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, Deut. 16:1–17.

## Deuteronomy 16:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâqôwm (מִקְוָם) [pronounced <i>maw-KOHM</i> ]	<i>place, situated</i> ; for a soldier, it may mean where he is <i>stationed</i> ; for people in general, it would be their <i>place of abode</i> (which could be their house or their town)	masculine singular noun with the definite article	Strong's #4725 BDB #879
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
bâchar (בָּחַר) [pronounced <i>baw-KHAHR</i> ]	<i>to choose</i> ; Gesenius also lists <i>to prove, to try, to examine, to approve, to choose, to select; to love, to delight in [something], to desire</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #977 BDB #103

**Translation:** ...in the place that He will choose,... This would not be a feast held at some random place here or there; God would make His will known to us where these feasts would take place.

It would logically make sense for these feasts to take place at the Tabernacle, wherever that was set up. See the **Movement of the Ark and the Tabernacle** ([HTML](#)) ([PDF](#)) ([WPD](#)).

## Deuteronomy 16:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
chag (חַג) [pronounced <i>khahg</i> ]	<i>festival gathering, feast, pilgrim feast; a metonym for the festive sacrifice, to victim, the animal to be slaughtered</i>	masculine singular construct	Strong's #2282 BDB #290
matstsâh (מַצֵּה) [pronounced <i>mahts-TSAWH</i> ]	<i>unfermented bread, unleavened bread, unleavened cakes; sweet unleavened bread</i>	feminine plural noun with the definite article	Strong's #4682 BDB #595

**Translation:** ...for [lit., *in*; and so throughout] the Feast of Unleavened Bread,... There is the **Feast of the Unleavened Bread**, spoken of already in vv. 3–8 (with information about the Passover included as well, added in).

## Deuteronomy 16:16d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
chag (חג) [pronounced <i>khahg</i> ]	<i>festival gathering, feast, pilgrim feast; a metonym for the festive sacrifice, to victim, the animal to be slaughtered</i>	masculine singular construct	Strong's #2282 BDB #290
shâbûa <sup>c</sup> (שבוע) [pronounced <i>sha<sup>b</sup>-VOO-ahg</i> ]	<i>seven, period of seven (days or years), heptad, week; Feast of Weeks</i>	masculine plural noun with the definite article	Strong's #7620 BDB #988

**Translation:** ...for the Feast of Weeks,... The **Feast of Weeks** is referenced in vv. 9–12.

## Deuteronomy 16:16e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
chag (חג) [pronounced <i>khahg</i> ]	<i>festival gathering, feast, pilgrim feast; a metonym for the festive sacrifice, to victim, the animal to be slaughtered</i>	masculine singular construct	Strong's #2282 BDB #290
çukkâh (סוכה) [pronounced <i>sook-KAWH</i> ]	<i>booth, temporary shelter; cot; lair; this word refers to several types of temporary dwellings, even more temporary and smaller than tents in most cases</i>	feminine plural noun with the definite article	Strong's #5521 BDB #697

**Translation:** ...and for the Feast of Tents. The **Feast of Booths** (or Tents) is covered in vv. 13–15.

Elsewhere, I have translated this verse: “Three times a year will every one of your males appear before Y<sup>e</sup>howah your God in the place which He will choose—during the Feast of Unleavened Bread and during the Feast of Weeks and during the Feast of Booths; and they will not appear before Y<sup>e</sup>howah empty[-handed].” (Deut. 16:16) Throughout this verse, I translated the bêyth prefixed preposition as *during* rather than *in*. It is *in* the time frame of these feasts, therefore the word *during* is apropos.



These are the three feasts where Israel will gather in Jerusalem to celebrate God's great blessing which has been conferred upon them, observing the first gathering and celebrated the second and third.

These 3 feasts are also mentioned in conjunction with one another in Ex. 23:14–17 and these three times in general are mentioned in Ex. 34:23–24. These feasts are not confined to males, but are actually for the entire family (as was obvious back in vv. 11, 14).

Peter Pett: *For the males it [attendance] was compulsory, but all were welcome, and a good time was to be had by all as they rejoiced together in Yahweh's presence declaring their gratitude and love.*<sup>100</sup>

Deuteronomy 16:16f			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹ) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
râ'âh (רָאָה) [pronounced <i>raw-AWH</i> ]	<i>to be seen, to be visible; to let oneself be seen, to appear; to present oneself; to be provided [cared] for (i.e., looked after)</i>	3 <sup>rd</sup> person masculine singular, Niphal imperfect	Strong's #7200 BDB #906
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
pânîym (פְּנֵים) [pronounced <i>paw-NEEM</i> ]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Pânîym preceded by the generally untranslated 'êth means <i>before, in presence of</i> .			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
rêyqâm (רֵיקָאִם) [pronounced <i>ray-KAWM</i> ]	<i>empty, empty-handed; in vain, to no purpose; without cause, without purpose, rashly</i>	adverb	Strong's #7387 BDB #938

**Translation:** Furthermore, he will not appear before Y<sup>e</sup>howah empty-handed. All of the men of Israel are to appear before God for these 3 feasts, and they are not to show up empty-handed. The idea is, they have been redeemed by the Lord and they have already been passed over with regards to judgment. What they bring is going to reflect their respect to God.

<sup>100</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Deut. 16:16–17.

## Deuteronomy 16:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
mattânâh (מַתָּנָה) [pronounced maht-taw-NAW]	<i>gift, present; bribe</i>	feminine singular construct	Strong's #4979 BDB #682
yâd (יָד) [pronounced yawd]	<i>hand; figuratively for strength, power, control</i>	feminine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #3027 BDB #388

**Translation:** *Every man [will bring] a gift in his hand...* Every man will come with a gift in his hand (this would be some kind of animal or meal offering). I had difficulties translating this verse without adding a lot of verbiage. Many translators add additional words, but they do not tell you that is what they are doing by italicizing those words (one of the weak points of the ESV).

## Deuteronomy 16:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
b <sup>e</sup> râkâh (בְּרָכָה) [pronounced brow-KAW]	<i>blessing, benediction, invocation of good; extremely fortunate and happy; a gift, a present; peace, prosperity</i>	feminine singular construct	Strong's #1293 BDB #139
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
ʾĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #430 BDB #43
ʾâsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #5414 BDB #678

## Deuteronomy 16:17b

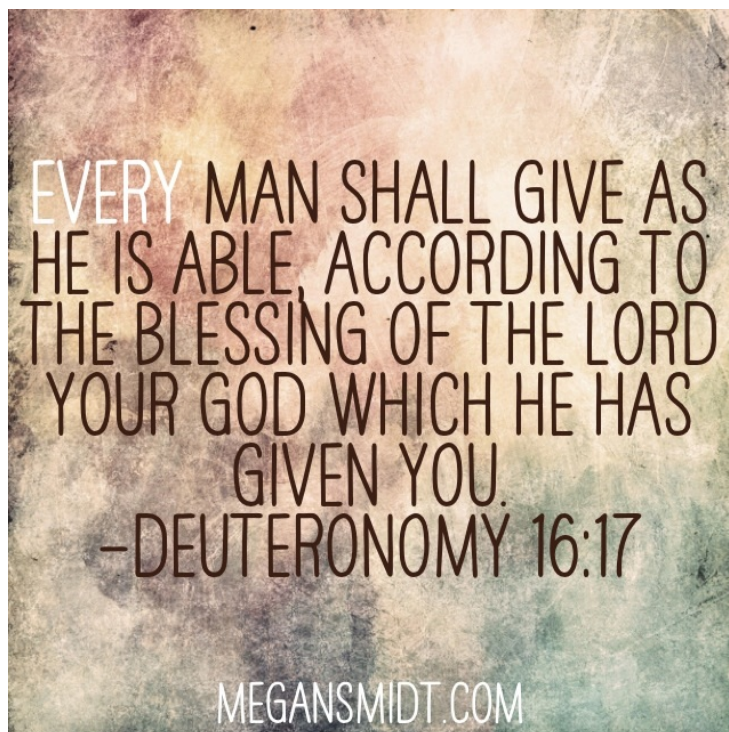
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 <sup>nd</sup> person masculine singular suffix	No Strong's # BDB #510

**Translation:** ...as [he has been] blessed by Y<sup>e</sup>howah your Elohim, [according to] what He has given to you. The kaph preposition is found twice in this verse, but not where I placed the second one.

*Gill: The quantity to be given is not fixed in the law, but the wise men appointed it, as observed on Deut. 16:16 but it is left by the Lord to the generosity of the people, only giving this general rule, that they should do according to their ability, and as the Lord had prospered them.<sup>101</sup>*

**Deuteronomy 16:17** (a graphic); from [Megan's MIDT.com](http://Megan'sMIDT.com); accessed June 20, 2016.

Since God has blessed them, they were to bring according to this blessing. The order here is important. The unbeliever and the unbleded do not bring anything before our Lord. Giving is a result, not a means. This verse parallels New Testament giving exactly. **For if the willingness is present, it is acceptable according to what one has, not according to what he does not have (2Cor. 8:12). On the first day of every week, each one of you will set aside and save, as he is prospered, that no collections be made when I come (1Cor. 16:2). We give as God has prospered.**



Deut. 16:16–17 On three occasions every year, one of your males will appear before Jehovah your God in whatever place that He chooses to celebrate the Feast of the Unleavened Bread, the Feast of Weeks and the Feast of Tents. Furthermore, he is not to show up empty-handed, but he is to bring a gift to reflect the blessings given him by God.

### Commentators Summarizing the 3 Feasts

The Cambridge Bible: *Every year Israel shall celebrate three Feasts at the Sanctuary. First, in the spring month Abib, a Passover, Pesah, with the Feast of Maççôth or unleavened loaves (Deut. 16:1–8, cp. Deut. 16:16). Second, seven weeks from the time the sickle is put to the corn, the Feast of Weeks, Shabu'ôth (Deut. 16:9–12). Third, after the ingathering from threshing–floor and winepress, the Feast of Booths, Sukkoth (Deut. 16:13–15). Thus thrice a year all males shall appear before God, with gifts (Deut. 16:16 f.).*

<sup>101</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 16:17.

## Commentators Summarizing the 3 Feasts

The Cambridge Bible continues: *The three Feasts, Maççôth, Harvest or Weeks, and Ingathering or Booths are those of an agricultural people. The Passover alone was possible to Israel in their nomadic state.*<sup>102</sup>

Guzik: *These were only three (four, actually, counting the feast of unleavened bread as a separate feast) of the seven feasts of Israel. Not mentioned in this chapter are the feasts of trumpets, of firstfruits, and of the Day of Atonement.*<sup>103</sup>

Matthew Henry: *The general commands concerning them are, 1. That all the males must then make their personal appearance before God, that by their frequent meeting to worship God, at the same place, and by the same rule, they might be kept faithful and constant to that holy religion which was established among them. 2. That none must appear before God empty, but every man must bring some offering or other, in token of a dependence upon God and gratitude to him. And God was not unreasonable in his demands; let every man but give as he was able, and no more was expected.*<sup>104</sup>

Dr. Joe Temple: *[Today, in the Church Age] the Feast of the Passover represents redemption. The Feast of Pentecost represents the coming of the Holy Spirit and the intercessory work of the Lord Jesus Christ at the right hand of the throne of God, and the Feast of Tabernacles represents the return of the Lord Jesus Christ to reign upon the earth.*<sup>105</sup>

Gill: *[There are] instances in the New Testament [of men gathering to all three feasts]; to the passover, Luke 2:42, to Pentecost, Acts 2:5, to tabernacles, John 7:2.*<sup>106</sup>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Dr. Peter Pett: *With these regulations given with regard to the three great feasts we come to an end of this worship section of the speech. No mention is made of the great Day of Atonement, nor of lesser feasts. This is not a general giving of the Law. It is a speech given to the people to encourage them and prepare them for their direct responsibilities in connection with entering the land and possessing it.*<sup>107</sup>

Some claim that these Jewish festivals were simply an imitation of heathen feasts from that era.

## Alleged Similarities to Heathen Feasts (James Burton Coffman)

Some commentators try to make a big thing out of what they call the resemblance of these three great national feasts of the Jews to the agricultural feasts of the pagan nations throughout antiquity, but the truth is that there is no connection whatever between the religious feasts of Israel and the pagan celebrations of the heathen, with one little exception. It is true that they coincided time-wise with the agricultural festivals of antiquity.

However, take the Passover. There is nothing in any pagan celebration of all history that even resembles the Jewish Passover. Martin Noth alleged that pagan feasts were taken over by the Jews and adopted into their worship,<sup>[2]</sup> but the Holy Scriptures deny this categorically. In all history, there is absolutely NO record of unleavened bread being considered anything special in pagan religions, but it is the foundation and cornerstone of the Passover. And where did the unleavened bread become associated with Passover? It was in that hasty departure of Israel from the land of Egypt, when they left so hurriedly that there was no time to wait for bread

<sup>102</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Deut. 16 (chapter comments).

<sup>103</sup> *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; Deut. 16:16-17.

<sup>104</sup> Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Deut. 16:1-17.

<sup>105</sup> From <http://www.livingbiblestudies.org/study/JT34/017.html> accessed June 17, 2016.

<sup>106</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 16:16.

<sup>107</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Deut. 16 (chapter commentary).



## Alleged Similarities to Heathen Feasts (James Burton Coffman)

to be leavened and allowed to rise. Also, the elaborate ritual of the sprinkling of the blood of the Passover lamb is not merely historical in forty particulars, every one of which pertains to the deliverance of Israel, but it is prophetic of the central events of the atonement in the blood of Christ for all men. (See our introduction to Exodus (Vol. 2 in my series on the Pentateuch) for literally dozens of the most minute and significant details in which this is so abundantly true of the Passover.)

The same may be said for Pentecost, called also, the Feast of Weeks, the Feast of the Firstfruits, and throughout the Christian ages, Whitsunday! There appears to be good reason for receiving the tradition that this feast originated in the giving of the Law at Sinai, such a view being confirmed by the fact that in the Great Antitype, Pentecost was the occasion of the giving of the law of the New Dispensation on the birthday of the Church!

Regarding the Feast of Tabernacles, there is no suggestion whatever of any pagan connections with this great Jewish festival, the feature of which was the requirement that the Jews live in rudely-constructed arbors, brush shelters, or boothes, as they were called. Why? Because some pagans did such things? Of course not. This was because, that is the type of shelters the children of Israel had at first when they came out of slavery in Egypt, a poverty and hardship that were commemorated historically in the ceremonies of the Feast of Tabernacles.

There is not any indication whatever that the Jews ever paid the slightest attention to pagan festivals. The Jews never accepted any kind of a national festival unless it tied squarely into some significant historical delivery of the JEWISH people. The Feast of Purim celebrated the salvation outlined in the Book of Esther. The Feast of Lights celebrated the reopening of the Temple following its closing and desecration under Antiochus Epiphanes. All of the allegations to the effect that "all of the great festivals were originally connected with agriculture and recognized God's bountifulness in the fruits of the earth,"<sup>[3]</sup> are backed up by nothing except the imaginative guesses of commentators.

It is in the great significance which those Three Great Feasts have for Christians that we find our principal interest today. "Each was a type of some far greater event to come."<sup>[4]</sup>

The Passover was a type of the Christian's deliverance from sin via the blood of our Passover, who is Jesus Christ. It is not merely in a few scattered particulars, but in literally scores of them, that this amazing Type bears such eloquent testimony to the Greater Antitype!

The Pentecost was a type of the giving of the Law of Moses. The Antitype, of course, is the Christian Pentecost. In the old Pentecost, three thousand souls sinned and were put to death. When the new Pentecost came, the gospel was preached and "three thousand souls gladly heard the Word of God, believed, repented, and were baptized into Christ".

The Feast of Tabernacles is a type of the Harvest Home, when the saints of all ages shall be welcomed into the home of the soul. As Ackland said, "This awaits fulfillment when the redeemed are gathered home."<sup>[5]</sup> Unger and other scholars find what they believe to be "millennial suggestions" in this Feast of Tabernacles, but we believe it refers to eternal blessings following the probation of the Christian life.

From <http://www.studylight.org/commentaries/bcc/deuteronomy-16.html> accessed June 17, 2016. Additional references on that page.



Deut. 16:16–17 On three occasions every year, one of your males will appear before Jehovah your God in whatever place that He chooses to celebrate the Feast of the Unleavened Bread, the Feast of Weeks and the Feast of Tents. Furthermore, he is not to show up empty-handed, but he is to bring a gift to reflect the blessings given him by God.

### Final Points on the Three Feasts of Gathering

1. The fact that all 3 feasts required men to gather indicates a unity among the people of Israel.
2. Meeting wherever required by God indicated that there was only one God; and implied that One God might come to Israel to meet the people face to face.
3. Salvation and all life requires for us to be face to face with God.
4. These 3 feasts spanned the history of the provision of God for Israel. He redeemed and freed them at the Passover; He brought them into the land to enjoy the labors of their own hands; and He continued to prosper them in the land He gave them.
5. These feasts also marked the death of the Lord for the sins of the men of Israel (the Passover), to the point where He was taken up by God (Pentecost), and resumes when the people of Israel are regathered to Israel (Booths).
6. Gathering to enjoy a meal together was good for families and friends; something which we practice often in the United States.
7. The people were treated equally—and all were encouraged to attend, including slaves and ex-pats. God's mercies are to be enjoyed by all. Everyone had a relationship with the Revealed God.
8. These feasts would have promoted national unity under the banner of the Revealed God.
9. These feasts would preserve the unique history of nation Israel.
10. The men were expected to give as God had prospered them. This emphasizes the individuality and independence of the individual in his spiritual life. This comes down to us in the Church Age as the universal priesthood.
11. Bringing gifts emphasizes thanksgiving and the recognition of a reciprocal relationship with God. Furthermore, these gifts were not like heathen offerings, where, say, an ipod might be thrown into a fire and burned to a crisp, so that God can use the ipod. No gifts are ever presented in that way. These gifts would have been used to support the Levites, the scribes, and the poor.
12. The focus is upon God and thanksgiving for blessing.

Gary North<sup>108</sup> offers a unique perspective that, these feasts cost money to put on, and that would have been less money for the civil government and its own pet projects. Each year, 23⅓% was collected (actually, 10% was collected every 3 years for the poor—that is the 3⅓%). 10% went to the national government and 10% went to the Levites, who acted as the spiritual class of Israel. They would have used this money for a variety of things, which includes putting on these feasts. This verse indicates that there was free will giving by the people of Israel, as they had been blessed. North: *[T]he individual was required to give of his increase in celebration. He was not to hold back in his rejoicing, for God had not held back His blessings.*<sup>109</sup>

One of North's points is that economic growth was important to Israel. Obviously, that requires hard work, which is clearly promoted by the Word of God.

#### Chapter Outline

#### Charts, Graphics and Short Doctrines

Dr. Peter Pett: *So here we come to the end of this section commencing at Deut. 12:1 which has stressed their needing to worship Yahweh in spiritual fitness and joy, free from idolatry (Deuteronomy 13), living cleanly and wholesomely (Deuteronomy 14), being generous to the needy (Deut. 14:28 to Deut. 15:18), worshipping in joy (Deuteronomy 16) and bringing their offerings and tithes and firstlings to Him, and all at the place which He would choose.*<sup>110</sup>

<sup>108</sup> See <http://www.garynorth.com/InheritanceAndDominion2.pdf> (p. 462ff); accessed June 16, 2016.

<sup>109</sup> Ibid.

<sup>110</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Deut. 16:16–17.

Regarding the feasts, one commentator suggested the people celebrated the Passover before it was actually instituted by God. Mark Throntveit writes: *Passover was originally a pre-Mosaic rite in which shepherds would celebrate the lambing of their flocks by sacrificing a lamb, smearing its blood on their tent flaps, and dancing a hopping, skipping dance to ward off evil. The farmers would celebrate the barley harvest by cleaning out all the old leaven (similar to our sourdough) and beginning the process of leavening the flour with lumps of fermented dough all over again. At some time in the history of Israel these two ways of welcoming the lambing of the flock and the barley harvest in the spring became joined in celebration of the birth of Israel in the exodus.*<sup>111</sup> I have no idea where he gets this from. We have the history of the Jews in Scriptures; I am unaware of any other reputable source that presents the feasts as pre-dating God's institution of same. Now, it is certainly possible that some heathen groups had a springtime or harvest festival to celebrate their crop—and whether there were similarities or not is known to me. However, all that was done in the Passover was done with specific reasons in mind (and stated).

Another commentator talked about *why* the Jewish festivals recall true incidents whereas the Greek traditions mixed fantasy with history, but there was not enough commentary to go with. The primary difference, it seems to me is, the close proximity of the feast with the actual historical events. The feasts of the Greeks, which go back to the 700's are far removed from the events that they sometimes celebrate. In fact, their various festivals emphasized sports, art or religious ceremony and included feasting, drinking and entertainment<sup>112</sup>; whereas, the Hebrews celebrated specific events which came about as a result of their relationship with God. The primary difference is, there is always an historical context and historical events which correspond to the Scriptures. Take out the actual historical events from the history presented in Scripture, and there is, essentially, nothing left.

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[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

## The Appointment of Judges and Officials in the Land to Maintain Lawful Justice

*Deuteronomy 1:15–17*

Had the chapter divisions of the Bible been divinely inspired, the remainder of Deuteronomy 16 would have been moved to Deut. 17, which deals specifically with the justice system and the modus operandi of those in authority. All commentators begin a new section here, many begin a section which topically leads into the next chapter or two (Arno Gaebelein—Deuteronomy 16:18-17:20<sup>113</sup>) (Dr. Thomas Constable—Deuteronomy 16:18-18:22<sup>114</sup>) (Lange—Deuteronomy 16:18-18:22<sup>115</sup>).

This does not mean that there is no connection whatsoever between the previous verses and the appointing of judges and officials in the land. God gave the Land of Promise to the Jews, bringing them out of Egypt, taking them through the desert-wilderness, and bringing them to this point in their lives, where they are gathered east of the Jordan River, ready to enter into this bountiful land and to take it. The feasts commemorate this history, which is most recent in the minds of those hearing these words of Moses. However, once they take the land, there will be, of necessity, a system of government set up quickly in order to judge and enforce the laws given in the books of Exodus, Leviticus, Numbers and Deuteronomy. Moses, herein, guides them in the formation of that government (most of it being local).

As you can see in the doctrine which eventually follows, Dr. Peter Pett takes this next section into Deut. 19. So, there is a great deal of consistency about where this section begins; almost none at all as to where this section ends.

<sup>111</sup> From <http://www.enterthebible.org/oldtestament.aspx?rid=25> (Deuteronomy 16:1-8); accessed June 18, 2016.

<sup>112</sup> From [Greek Feasts and Myths](#); accessed June 18, 2016.

<sup>113</sup> Arno Clement Gaebelein, *The Annotated Bible*; 1919; from e-Sword, Deuteronomy 16:18-17:20.

<sup>114</sup> Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, Deuteronomy 16:18-18:22.

<sup>115</sup> The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; Deut. 16:18-18:22.

## Grouping Deuteronomy 16:18–21 with Its Proper Chapter (Various Commentators)

Arthur Peake: *Deuteronomy 16:18 to Deuteronomy 18:22 (except Deuteronomy 16:21 to Deuteronomy 17:7). Laws Concerning the Officials of the Nation.—Those mentioned are: judges, the king, priests, and prophets. These laws reveal an acquaintance with the political, social, and religious circumstances of the late monarchy.*<sup>116</sup>

Peake suggests, as many liberal commentators have, that the writer/speaker is acquainted somehow with the way things were done in the late monarchy, implying that someone other than Moses wrote/spoke these words. Apart from some weird theorizing, there is nothing to suggest that someone else wrote these words down, hundreds and hundreds of years later, and then boldly attributed the entire book to Moses (which would have necessitated, say 700 years later, that there is *another* book of Moses that we never knew about before). For more on the authorship of Deuteronomy, see **Deuteronomy Introduction (HTML) (PDF) (WPD)**.

The College Press Bible Study also saw Deut. 16:18-20 17:2–18:22 as its own section, calling it first, *The Leaders of God's People*, and next, *Laws concerning Judges, kings, priests, and prophets*.<sup>117</sup> There are 3 verses in between which describe improper religious practices (Deut. 16:20–21 17:1). Judges are covered between Deut. 16:18–17:13 (excluding those 3 verses).

Keil and Delitzsch organized Deut. 16:18–17:20 like this: *[F]or future times, when Israel would no longer possess a prophet and mediator like Moses, and after the conquest of Canaan would live scattered about in the towns and villages of the whole land, certain modifications and supplementary additions were necessary to adapt this judicial constitution to the altered circumstances of the people. Moses anticipates this want in the following provisions, in which he first of all commands the appointment of judges and officials in every town, and gives certain precise injunctions as to their judicial proceedings (Deut 16:18–17:7); and secondly, appoints a higher judicial court at the place of the sanctuary for the more difficult cases (Deut. 17:8–13); and thirdly, gives them a law for the future with reference to the choice of a king (Deut. 17:14–20).*<sup>118</sup>

James Burton Coffman simply looks at this differently: *Now and then one encounters a complaint that Deuteronomy 16:18-22 "do not fit in" to the chapter on the three great festivals! Well, so what? Some of the commentators seem never to have heard about "a shotgun sermon," and that is certainly the kind that Moses delivered on this occasion. Incidentally, that is a sure mark of its authenticity. If the priests of any particular era had done these chapters, we may be certain that they would have been organized in a far different manner from that encountered in this Farewell Address by the Great Lawgiver of Israel.*<sup>119</sup> I, for one, had not heard of a *shotgun sermon* before.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Moses is wisely looking ahead. Right now, the people of Israel are with him, they are east of the Jordan River, and they are about to invade the Land of Promise that God is giving them. However, in the future, they will live in that land, they will have their own cities and territories, and Moses will be dead. Just as God's laws (Exodus, Leviticus and Numbers) look forward to a time when Israel occupies the land of Canaan, so Moses also plans for the future state of Israel.

**Application:** A good leader does not just lead his people properly there and then, but he looks into the future and makes decisions which are good for the future of his people and country.

<sup>116</sup> From <http://www.studydrive.org/commentaries/pfc/deuteronomy-16.html> accessed June 18, 2016 (slightly edited).

<sup>117</sup> *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; Deut. 16:18–18:22.

<sup>118</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Deut. 16:18–20 (slightly edited).

<sup>119</sup> From <http://www.studydrive.org/commentaries/bcc/deuteronomy-16.html> accessed June 17, 2016.

The Cambridge Bible: *Five Laws on Judges and Justice, Appeal to the Sanctuary, the King, the Priests, the Prophets; interrupted by an isolated group of laws on the Worship, Deut. 16:21 to Deut. 17:7.*<sup>120</sup>

The Pulpit Commentary: *Moses had at an earlier period appointed judges to settle disputes among the people, and had given instructions to them for the discharge of their duty (Ex. 18:1–27; Deut. 1:12–18). Whilst the people were in the wilderness, united as one body and under the leadership of Moses, this arrangement was sufficient; but a more extended arrangement would be required when they came to be settled in Canaan and dispersed in towns and villages over the whole land. In prospect of this, Moses here enacts that judges and officers were to be appointed by the people in all their gates, in all their places of residence, which the Lord should give them.*<sup>121</sup>

Although some commentators have spoken to the seemingly disorganized nature of Deuteronomy, Pett sees organization.

### Dr. Peter Pett Organizes Deuteronomy 16:18–19:21

#### II. INSTRUCTION CONCERNING THE GOVERNING OF THE COMMUNITY (Deut. 16:18 to Deut. 19:21).

Having established the principles of worship and religious response for the community based on the dwelling place where Yahweh would choose to establish His name, Moses now moved on to various aspects of governing the community. He had clearly been giving a great deal of thought to what would happen when he had gone, and to that end had been meditating on God's promises in Genesis and the content of God's Instruction (Torah).

Moses was doing here what he described himself as having done for the previous generation (Deut. 1:15–18). There he had established them with a system of justice ready for entry into the land but they had refused to enter it when Yahweh commanded. Now he was preparing their sons for entry into the land in a similar way.

Justice was to be provided for in a number of ways:

- 1). By the appointment of satisfactory judges (Deut. 16:18–20)
- 2). By rejecting Canaanite methods of justice (Deut. 16:21–22). He reiterated the necessity for the abolition of idolatry and religious impropriety, and called for the judgment of it in the presence of witnesses (Deut. 16:21 to Deut. 17:7).
- 3). By setting up a final court of appeal. Here he dealt with what to do when major judicial problems arose (Deut. 17:8–13).
- 4). By legislating what kind of king to appoint when they wanted a king. At present they had him. Shortly he would be replaced by Joshua. Then would come a time when they needed another supreme leader and here he faced up to the issue of possible kingship, an issue that, in view of certain prophecies revealed in the patriarchal records (Gen. 17:6; Gen. 17:16; Gen. 35:11; Gen. 36:31) would certainly arise in the future, and which Balaam had recently drawn attention to (Num. 24:17) as on the horizon. Thus it needed to be legislated for so that when the time came they might not appoint the wrong kind of king, and especially they were to be guides as to the kind of king that they should consider (Deut. 17:14–20).
- 5). By providing for the sustenance of the priesthood and Levites who watch over their spiritual welfare (Deut. 18:1–8).
- 6). By warning against looking to the occult for guidance and promising instead the coming of other

<sup>120</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Deut. 16:18–20.

<sup>121</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Deut. 16:18–20.

## Dr. Peter Pett Organizes Deuteronomy 16:18–19:21

prophets like himself (Deut. 18:9–22).

But while we may see this as a separate unit it is not so in the Hebrew. As we would expect in a speech not prepared by a trained orator it just goes smoothly forward. ‘Thee, thou’ predominates as befits a section dealing with commandments with an occasional subtle introduction of ‘ye, your’.

Although I did not see the wonderful arc that Pett recognized, I was at least smart enough to recognize that the chapters were messed up in this section.

Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Deut. 16 (chapter comments).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Just as the religious ceremonies of the Jews reflected the wisdom and justice of God, so would the judicial system of God reflect God’s wisdom and justice. Well-established nations would see the brilliant system of laws enacted in Israel, and see in them, a reflection of the character and essence of God.

Deut. 16:18–20 "You shall appoint judges and officers in all your towns that the LORD your God is giving you, according to your tribes, and they shall judge the people with righteous judgment. You shall not pervert justice. You shall not show partiality, and you shall not accept a bribe, for a bribe blinds the eyes of the wise and subverts the cause of the righteous. Justice, and only justice, you shall follow, that you may live and inherit the land that the LORD your God is giving you." (ESV)

### Moses on the Need for Judges (Commentators)

James Burton Coffman: *Although, acting upon the advice of Jethro, Moses had indeed appointed assistants to help him in the administration of justice, . . . Moses still remained as the final court of appeals and continued to handle many problems up until the very hour of this speech, but all that was shortly to change, as soon as the people entered Canaan and settled down in many places, separated by considerable distances. The proper dispensation of justice required the appointment of the officers here mentioned.*<sup>122</sup>

Peter Pett: *Crucial to enjoying blessing in the land was the establishing of a satisfactory system of justice. There can be no question that a fair and effective justice system produces the maximum benefit for everyone, even though some prefer to be without it because they are greedy and in their hearts godless. To distort justice is to dishonour God, and He will eventually call to account all who do so.*<sup>123</sup>

The Cambridge Bible: *Judges with officers are to be appointed in every locality but according to tribes. Justice is to be pursued with strict impartiality.*<sup>124</sup>

Barnes: *These verses are closely connected in subject with the following chapter, and introduce certain directions for the administration of justice and the carrying on of the civil government of the people in Canaan. During the lifetime of Moses, he himself, especially inspired and guided by God, was sufficient, with the aid of the subordinate judges (compare Ex. 18:13 ff), for the duties in question. But now that Moses was to be withdrawn, and the people would soon be scattered up and down the land of Canaan, regular and permanent provision must be made for civil and social order and good government.*<sup>125</sup>

<sup>122</sup> From <http://www.studydrive.org/commentaries/bcc/deuteronomy-16.html> accessed June 17, 2016.

<sup>123</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Deut. 16:18–20.

<sup>124</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Deut. 16:18–20.

<sup>125</sup> Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, Deut. 16:18–22.



## Moses on the Need for Judges (Commentators)

Keil and Delitzsch: *Civil order - that indispensable condition of the stability and prosperity of nations and states - rests upon a conscientious maintenance of right by means of a well-ordered judicial constitution and an impartial administration of justice.*<sup>126</sup>

### Chapter Outline

### Charts, Graphics and Short Doctrines

We understand a good judicial system to be a component of the **laws of divine establishment**. God is concerned that we have the freedom to believe in Him, which requires the freedom to hear about Him. God also wants us to have the freedom to grow spiritually. An honorable judicial system allows for evangelism and the teaching of the Word of God, because such a system provides us with law and order. This is not just true for Israel; the laws of divine establishment are designed for all mankind. The closer that a nation adheres to these natural laws, the more prosperous, happy and free that nation will be. The further that we stray from God's design, the less prosperous, happy and free the people will be.

A great illustration of this is the United States under the presidency of Barack Obama. We have moved far away from divine establishment principles of our Constitution. At this point in time (I write this in June of 2016), American liberals should be the happiest people in the world, because President Obama has accomplished much of his agenda, but, instead, very few of the liberals that I know are happy or even content. President Obama has pushed this country far, far left, putting him on equal standing with FDR and LBJ. Yet the vast majority of people of the United States see our country as being on the wrong track (60–70% throughout his administration). Interestingly enough, the President's approval numbers are around 50% because this President has done, with the help of the media, one of the most phenomenal acts of political jujitsu ever performed—many people simply do not connect Obama and his policies with the state of the nation. Many see these as separate and unrelated things. But, the fundamental problem is, liberal policies go against the laws of divine establishment; and, the further a country moves from these laws, the less happy and prosperous a nation will be. See **Liberalism, Conservatism and Christianity** ([HTML](#)) ([PDF](#)) ([WPD](#)).

**Judges and officers you will give to yourself in all your gates which Y<sup>e</sup>howah your Elohim is giving to you regarding your tribes. And they have judged the people [with] righteous judicial verdicts.**

Deuteronomy  
16:18

**You will choose [lit., you will give to yourself] judges and officers within your cities that Y<sup>e</sup>howah your Elohim will give to you according to your tribes. They will judge the people with righteous judicial decisions.**

**You will select judges and other authorities to rule within your cities that Jehovah your God will give to you, according to the distribution to your various tribes. These men will make righteous judgments among the people.**

Here is how others have translated this verse:

### Ancient texts:

Masoretic Text (Hebrew)

Judges and officers you will give to yourself in all your gates which Y<sup>e</sup>howah your Elohim is giving to you regarding your tribes. And they have judged the people [with] righteous judicial verdicts.

Targum of Onkelos

**UPRIGHT** judges and efficient administrators you shall appoint in all your cities which the Lord your God will give you for your tribes, and they shall judge the people with true judgment. [JERUSALEM. Judges and administrators.]

<sup>126</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Deut. 16:18–20.

Revised Douay-Rheims	You shall appoint judges and magistrates in all your gates, which the Lord your God shall give you, in all your tribes: that they may judge the people with just judgment,...
Peshitta (Syriac)	You shall appoint to yourselves judges and scribes in all your cities, which the LORD your God gives you, <u>throughout</u> your tribes; and they shall judge the people with just judgment.
Septuagint (Greek)	You shall make for yourself judges and officers in your cities, which the Lord your God gives you in your tribes, and they shall judge the people with righteous judgment:...
Significant differences:	You will notice that <i>regarding your tribes</i> is somewhat vague, and there are several different translations of this phrase. The targum adds an additional word.

### Limited Vocabulary Translations:

Bible in Basic English	You are to make judges and overseers in all your towns which the Lord your God gives you, for every tribe: and they are to be upright men, judging the people in righteousness.
Easy English	You must choose <i>judges</i> and officers from each <i>tribes</i> , in every town that the <i>LORD</i> gives you. They must <i>judge</i> the people in a way that is fair.
Easy-to-Read Version–2001	"Choose men to be judges and officers in every town that the Lord your God gives you. Every family group must do this. And these men must be fair in judging the people.
Good News Bible (TEV)	"Appoint judges and other officials in every town that the LORD your God gives you. These men are to judge the people impartially.
<i>The Message</i>	Appoint judges and officers, organized by tribes, in all the towns that God, your God, is giving you.
Names of God Bible	<b>Administering Justice</b> Appoint judges and officers for your tribes in every city that <b>Yahweh</b> your <b>Elohim</b> is giving you. They are to judge the people fairly.
NIRV	<b>Appoint Judges and Officials</b> Appoint judges and officials for each of your tribes. Do it in every town the Lord your God is giving you. They must judge the people fairly.

### Thought-for-thought translations; paraphrases:

Common English Bible	<b>Judges and officials</b> Appoint judges and officials for each of your tribes in every city that the Lord your God gives you. They must judge the people fairly.
Contemporary English V.	After you are settled in the towns that you will receive from the LORD your God, the people in each town must appoint judges and other officers. Those of you that become judges must be completely fair when you make legal decisions, even if someone important is involved. Don't take bribes to give unfair decisions. Bribes keep people who are wise from seeing the truth and turn honest people into liars. Vv. 19–20 are included for context.
The Living Bible	"Appoint judges and administrative officials for all the cities the Lord your God is giving you. They will administer justice in every part of the land.
New Century Version	<b>Judges for the People</b> Appoint judges and officers for your tribes in every town the Lord your God is giving you; they must judge the people fairly.
New Life Version	"Choose judges and other leaders for all your towns the Lord your God is giving you, among each of your family groups. They must be wise in judging the people.
New Living Translation	<b>Justice for the People</b>

“Appoint judges and officials for yourselves from each of your tribes in all the towns the Lord your God is giving you. They must judge the people fairly.

**Partially literal and partially paraphrased translations:**

American English Bible	“You must appoint judges and officials in the cities that Jehovah your God is giving to each of your tribes, and they must judge the people righteously.
Beck’s American Translation	<i>Be Just</i> “In all your towns that the LORD your God is giving you appoint judges and officials for your tribes to judge the people with justice.
International Standard V	<b>Pursue Justice</b> “Appoint judges and civil servants according to your tribes in all your cities [Lit. <i>gates</i> ] that the LORD your God is about to give you, so they may judge the people impartially [Lit. <i>people with righteous judgment</i> ].
Translation for Translators	<b>Judging people fairly</b> “Appoint judges and other officials throughout your tribes, in all the towns <i>in the land</i> that Yahweh our God is giving to you. They must judge people fairly/justly.

**Mostly literal renderings (with some occasional paraphrasing):**

Ferrar-Fenton Bible	<b>THE SPEECHES OF MOSES.</b> <b>SPEECH V.</b> <b>Local Government</b> You shall appoint judges and Recorders for yourselves in every village which your EVER-LIVING GOD gives to you, to control you, and to govern the People with honest government.
God’s Truth (Tyndale)	Judges and officers you shall make you in all your gates which the Lord your God gives you throughout your tribes: And let them judge the people righteously.
HCSB	<b>Appointing Judges and Officials</b> “Appoint judges and officials for your tribes in all your towns the Lord your God is giving you. They are to judge the people with righteous judgment.
Jubilee Bible 2000	Judges and officers shalt thou make thee in all <i>the</i> gates of thy <i>cities</i> , which the LORD thy God shall give thee throughout thy tribes, and they shall judge the people with just (and righteous) judgment.

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	Regarding justice Appoint judges and secretaries for your tribes in every city which Yahweh gives you, that they may judge the people according to justice.
The Heritage Bible	You shall give yourselves those to judge and be officers in all your gates, which Jehovah, your God, gives you, throughout your tribes, and they shall judge the people with righteous judgment.
New American Bible (2011)	<i>Justice.</i> In all the communities which the LORD, your God, is giving you, you shall appoint judges and officials throughout your tribes to administer true justice for the people. [16:18–20] Dt 1:13–17; 17:8–13; 19:17; 21:5; Ex 18:13–26; 2 Chr 19:5–11.
New Jerusalem Bible	“You must appoint judges and scribes in each of the towns that Yahweh your God is giving you, for all your tribes; these are to mete out proper justice to the people.
New RSV	You shall appoint judges and officials throughout your tribes, in all your towns that the Lord your God is giving you, and they shall render just decisions for the people.

Revised English Bible In every settlement which the LORD your God is giving you, you must appoint for yourselves judges and officers, tribe by tribe, and they will dispense true justice to the people.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible Parashah 48: Shof'tim (Judges) 16:18–21:9  
 “You are to appoint judges and officers for all your gates [in the cities] Adonai your God is giving you, tribe by tribe; and they are to judge the people with righteous judgment.

exeGeses companion Bible **THE TORAH ON SETTING JUDGES AND OFFICERS**  
 Judges and officers shalt thou make give thee  
 in all thy gates portals ,  
 which the LORD Yah Veh thy God Elohim giveth thee,  
 throughout thy tribes scions :  
 and they shall judge the people  
 with just judgment of justness.

JPS (Tanakh—1985) מִשְׁפָּטִים  
 You shall appoint magistrates and officials for your tribes, in all the settlements that the Lord your God is giving you, and they shall govern the people with due justice.

Judaica Press Complete T. You shall set up judges and law enforcement officials for yourself in all your cities that the Lord, your God, is giving you, for your tribes, and they shall judge the people [with] righteous judgment.

Kaplan Translation *Judges and Justice*  
 Appoint yourselves judges and police [Shot'rim in Hebrew. Officers to enforce the dictates of the courts and judges (Sifri; Rashi). See Deuteronomy, 1:15. Also see Exodus 5:6.] for your tribes [Since members of one tribe may not go to the court of another (Sanhedrin 16b). Therefore, even if there are two tribes in a city, each must have its own court (Tosafoth ibid. s.v. Shoftim). Some translate this verse, 'for all your tribes [and] in all your settlements' indicating that besides the city courts, there must also be tribal courts (Ramban). Others translate it, 'in all thhe settlements that God....is giving you for your tribes' (Saadia).] in all your settlements that God your Lord is giving you, and make sure that they administer honest judgment for the people.

Orthodox Jewish Bible [SHOFTIM]  
 Shofetim and shoterim shalt thou appoint thee in all thy she'arim, which Hashem Eloheicha giveth thee, throughout thy shevatim: and they shall judge HaAm with mishpat-tzedek.

*The Scriptures* 1998 “Appoint judges and officers within all your gates, which יהוה your Elohim is giving you, according to your tribes. And they shall judge the people with righteous right-ruling.

### Expanded/Embellished Bibles:

The Expanded Bible Judges for the People  
 Appoint judges and officers for your tribes in every town [gate] the Lord your God is giving you; they must judge the people fairly.

Kretzmann's Commentary **Verses 18-22**  
 Precepts of Right Judgment  
 Judges and officers shalt thou make thee in all thy gates, in all cities and towns, which the Lord, thy God, giveth thee, throughout thy tribes, Deut. 1:12-18. So the judges were to have assistants, not only for clerical work, but also as counselors

and as keepers of the genealogical records; and they shall judge the people with just judgment, with a strict regard for righteousness and justice.

NET Bible®

*Provision for Justice*

You must appoint judges and civil servants for each tribe in all your villages [*Heb* “gates.”] that the Lord your God is giving you, and they must judge the people fairly [*Heb* “with judgment of righteousness”; ASV, NASB “with righteous judgment.”].

The Voice

This next group of laws describes the rights and responsibilities of community leaders in Israel: the judges who will settle disputes, a king who may be chosen to rule the nation, the Levites who will serve at the central sanctuary, and the prophets who will bring the Lord’s word to the people. All of these offices create a balance of power in Israel.

**Moses:** <sup>18</sup> In each of the cities the Eternal your God is giving you, appoint tribal judges and representatives who will decide cases for the people honestly and fairly.

### Literal, almost word-for-word, renderings:

Concordant Literal Version	You shall appoint judges and superintendents for yourselves in all your gates which Yahweh your Elohim is giving to you for your tribes; and they will judge the people with just judgment.
Context Group Version	Judges and officers you shall make for yourself in all your gates, which YHWH your God gives you, according to your tribes; and they shall judge the people with vindicated judgment.
English Standard V. – UK	<b>Justice</b> “You shall appoint judges and officers in all your towns that the Lord your God is giving you, according to your tribes, and they shall judge the people with righteous judgement.
Green’s Literal Translation	You shall appoint judges and officers for yourself in all your gates which Jehovah your God gives you, tribe by tribe. And they shall judge the people with righteous judgment.
Modern English Version	<b>Judges</b> You must appoint judges and officers in all your gates, which the Lord your God gives you, throughout your tribes, and they shall judge the people with righteous judgment.
New King James Version	<b>Justice Must Be Administered</b> “You shall appoint judges and officers in all your gates, which the Lord your God gives you, according to your tribes, and they shall judge the people with just judgment.
World English Bible	You shall make judges and officers in all your gates, which Yahweh your God gives you, according to your tribes; and they shall judge the people with righteous judgment.
Young’s Updated LT	“Judges and authorities you will make to you within all your gates which Jehovah your God is giving to you, for your tribes; and they have judged the people—a righteous judgment.

### The gist of this passage:

The people would need to provide judges and city officials for themselves for the cities that God will give them; and they must provide impartial judgement for all legal cases.



## Deuteronomy 16:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâphaṭ (שָׁפַט) [pronounced shaw-FAHT]	<i>those judging, the ones judging [governing]; judges, governors</i>	masculine plural, Qal active participle	Strong's #8199 BDB #1047
James Rickard: "Judge" is the Qal Active Participle Verb of SHAPHAT, שָׁפַט, that means, "to judge, to rule, govern or decide." Here we have both the ruler and the authority. The basic meaning of this verb in the Qal stem is "to make decisions" as a community leader, mainly in disputes between community members. Used as a noun it means "to act like a law-giver or judge or governor." <sup>127</sup>			
Rickard adds this bit of information: There was no separation of the judicial branch of government from the executive or legislative branch in the ancient Near East. Judging was a function of all kinds and levels of leadership, including the king. The Participle is used of judges in general, who could be various rulers or leaders, but especially those elders or officials who decided cases between God's people. So this verb summarizes the functions of a ruler or leader as judge over others, Ex 2:14; 1 Sam 4:18; 2 Chron 1:10. <sup>128</sup>			
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
The NET Bible: The Hebrew term מִיָּשׁוּטִים (vÿshoterim), usually translated "officers" (KJV, NCV) or "officials" (NAB, NIV, NRSV, NLT), derives from the verb שָׁטַח (shoter, "to write"). The noun became generic for all types of public officials. Here, however, it may be appositionally epexegetical to "judges," thus resulting in the phrase, "judges, that is, civil officers," etc. Whoever the שָׁטַחִים are, their task here consists of rendering judgments and administering justice. <sup>129</sup>			
shôṭêr (שָׁטַר) [pronounced show-TARE]	<i>official, commissioned officer, officer; this word refers to an official or an officer who is not the highest in command, but holds a subordinate position</i>	masculine plural, Qal active participle	Strong's #7860 BDB #1009
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #5414 BDB #678
All of the BDB meanings for the Qal stem of nâthan are as follows: 1) to give, put, set; 1a) (Qal); 1a1) to give, bestow, grant, permit, ascribe, employ, devote, consecrate, dedicate, pay wages, sell, exchange, lend, commit, entrust, give over, deliver up, yield produce, occasion, produce, requite to, report, mention, utter, stretch out, extend; 1a2) to put, set, put on, put upon, set, appoint, assign, designate; 1a3) to make, constitute.			
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 <sup>nd</sup> person masculine singular suffix	No Strong's # BDB #510
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88

<sup>127</sup> From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 18, 2015.

<sup>128</sup> From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 18, 2015.

<sup>129</sup> From <https://bible.org/netbible/index.htm?deu16.htm> (footnotes); accessed May 28, 2016.

## Deuteronomy 16:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כֹּל) [pronounced <i>kohl</i> ]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
sha'ar (שַׁעַר) [pronounced <i>SHAH-gahr</i> ]	<i>gates [control of city can be implied]; entrance [through the gates]; gates can be a metonym for cities</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #8179 BDB #1044
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #430 BDB #43
nâthan (נָתַן) [pronounced <i>naw-THAHN</i> ]	<i>is giving, granting, is placing, putting, setting; is making</i>	Qal active participle	Strong's #5414 BDB #678
lâmed (ל) [pronounced <i>l</i> °]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 <sup>nd</sup> person masculine singular suffix	No Strong's # BDB #510
lâmed (ל) [pronounced <i>l</i> °]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510

The meanings of the lâmed preposition broken down into groups: ❶ *to, towards, unto*; it is used both to turn one's heart *toward* someone as well as to sin *against* someone; ❷ *to, even to*; in this sense, it can be used with a number to indicate the upper limit which a multitude might approach (*nearly*). ❸ Lâmed can be equivalent to the Greek preposition *eis* (εἰς), meaning *into*, as in transforming *into* something else, changing *into* something else (Gen. 2:7). This use of lâmed after the verb *hâyâh* (הָיָה) [pronounced *haw-YAW*] (Strong's #1961 BDB #224) is one thing *becoming* another (Gen. 2:7). ❹ Its fourth use is the mark of a dative, after verbs of giving, granting, delivering, pardoning, consulting, sending, etc. This type of dative is broken down into several categories, but one includes the translation *by*, which would be apropos here. ❺ *With regards to, as to*. Similar to the Greek preposition *eis* (εἰς) plus the dative. [Numbering from Gesenius]. ❻ *On account of, because, propter*, used of cause and reason (*propter* means *because*; Gesenius used it). ❼ *Concerning, about*, used of a person or thing made the object of discourse, after verbs of saying. ❽ *On behalf of anyone, for anyone*. ❾ As applied to a rule or standard, *according to, according as, as though, as if*. ❿ When associated with time, it refers to *the point of time at which* or *in which* anything is done; or it can refer to *the space of time during which* something is done (or occurs); *at the time of*.

## Deuteronomy 16:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shêbeṭ (שִׁבְט) [pronounced SHAY <sup>B</sup> -vef]	rod, staff, club; spear; scepter and figuratively for a tribe, subdivision of a tribe or family and for a ruler (scepter-bearer), governor	masculine plural noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #7626 BDB #986

**Translation:** You will choose [lit., you will give to yourself] judges and officers within your cities that Y<sup>e</sup>howah your Elohim will give to you according to your tribes. Groups of people require some organization and law and order. It is not clear who will do the choosing or how they will do it, but the judges and officials are selected by the people in the audience in some fashion (and by their sons and their sons' sons in the future).

The general translation: *judges and officers* (*The Amplified Bible, The Emphasized Bible, KJV, NASB*), *judges and officials* (*NIV and NRSV*); *judges and authorities* (*Young's Literal Translation*); both words are Qal active participles; participle verbs are often used to describe an office by the activity a person is involved in. The second word is shôṭêr (שׁוֹטֵר) [pronounced show-TARE] and it is a verb, but it is used throughout the Old Testament as a noun, first in Ex. 3:6, 10, 14–15, 19 and through to 2Chron. 19:11 26:11 34:13 Prov. 5:7. These would be officers or officials, in this context, associated with the judicial court system. These would be messengers, servants, advisors, secretaries and scribes to the courts. Strong's #7860 BDB #1008.

Deut. 16:18 You will select judges and other authorities to rule within your cities that Jehovah your God will give to you, according to the distribution to your various tribes. These men will make righteous judgments among the people.

## Judges and Officers (Many Commentators)

Clarke: Officers, שוטרִים shoterim, seem to have been the same as our inquest sergeants, beadles, etc., whose office it was to go into the houses, shops, etc., and examine weights, measures, and the civil conduct of the people. When they found any thing amiss, they brought the person offending before the magistrate, and he was punished by the officer on the spot. They seem also to have acted as heralds in the army.<sup>130</sup> This distinction appears to be original with Maimonides, as Gill said much the same thing.<sup>131</sup>

Gill adds: [T]he qualifications of judges to be chosen and constituted by the people are thus described by him. In the sanhedrim, greater or lesser, they place only men wise and understanding, expert in the wisdom of the law, and masters of great knowledge, and that know some of the other sciences, as medicine, arithmetic, astronomy, and astrology, the ways of soothsayers, diviners, and wizards, and the vanities of idolatry, that they may know how to judge them...and though all this was not precisely required of the sanhedrim of three judges, yet these same things ought to be in everyone of them, wisdom, and meekness, and fear, and hatred of money, and love of truth, and love of men, and to be of a good report.<sup>132</sup>

Gill further claims: [T]hey set up in every city in Israel, in which were one hundred and twenty (men or families) or more, a lesser sanhedrim, which sat in the gate, and their number were twenty three judges; in a city in which there were not one hundred and twenty, they placed three judges, for there is no court less than three.<sup>133</sup>

<sup>130</sup> Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Deut. 16:18.

<sup>131</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 16:18. He cites Hilchot Sanhedrin, c. 1. sec. 1.

<sup>132</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 16:18. He cites lb. c. 2. sect. 1–7.

<sup>133</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 16:18. He cites lb. sect. 3, 4.

## Judges and Officers (Many Commentators)

Matthew Poole: *Judges [are] chief magistrates to examine and determine causes and differences. Officers...[are] inferior and subordinate to the other, to bring causes and persons before them, to acquaint people with the mind and sentence of the judges, and to execute their sentence.*<sup>134</sup> Poole cites Deut. 20:5,9 Joshua 1:10,11 3:2,3.

The Preacher's Complete Homiletical Commentary: *Officers formerly appointed to aid Moses in settlement of disputes were sufficient while they were in the wilderness. In Canaan a different arrangement will be required. Judges—the Shoterim, officers (lit. writers, see Ex. 5:6) who were associated with the judges, according to Deut. 1:15, even under the previous arrangement, were not merely messengers and servants of the courts, but secretaries and advisers of the judges, who derived their title from the fact that they had to draw up and keep the genealogical lists, and who are mentioned as already existing in Egypt as overseers of the people and their work.*<sup>135</sup>

The Pulpit Commentary: *The "officers" (shoterim, writers) associated with the judges both in the earlier arrangements and in that which was to succeed were secretaries and clerks of court, and acted also as assessors and advisers of the judges. No instruction is given as to the number of judges and officers, or as to the mode of appointing them; nor was this necessary. The former would be determined by the size and population of the place where they were appointed, and the latter would, as a matter of course, follow the method instituted by Moses in the earlier arrangement (see Deut. 1:13–15; Ex. 18:21–26).*<sup>136</sup>

D. Davies: *Magistrates were to be appointed in every community, who should be kings in their sphere of jurisdiction. Such magistrates were the people's choice, and thus they were initiated into the art of self-government. Justice well administered in every town would secure the order and well-being of the nation. The burden of governing the whole nation would thus be reduced to a thousand infinitesimal burdens—each one easily to be borne. Duty well done in every individual sphere would make the world happy and prosperous.*<sup>137</sup>

Keil and Delitzsch: *The shoterim, officers (lit., writers, see at Ex. 5:6), who were associated with the judges, according to Deut. 1:15, even under the previous arrangement, were not merely messengers and servants of the courts, but secretaries and advisers of the judges, who derived their title from the fact that they had to draw up and keep the genealogical lists, and who are mentioned as already existing in Egypt as overseers of the people and of their work (see at Ex. 5:6; and for the different opinions concerning their official position)... The new features, which Moses introduces here, consist simply in the fact that every place was to have its own judges and officers, whereas hitherto they had only been appointed for the larger and smaller divisions of the nation, according to their genealogical organization.*<sup>138</sup>

Jamieson, Fausset and Brown: *[By "officers" is] meant heralds or bailiffs, employed in executing the sentence of their superiors.*<sup>139</sup>

### Chapter Outline

### Charts, Graphics and Short Doctrines

They will be divided into cities and these cities will be divided among the tribes. The number of officials will vary as to the size of their cities.

<sup>134</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Deut. 16:18.

<sup>135</sup> *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Deut. 16:18–20.

<sup>136</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Deut. 16:18.

<sup>137</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, D. Davies (Deut. 16:18–20).

<sup>138</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Deut. 16:18–20.

<sup>139</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Deut. 16:18–20.

J. Vernon McGee: *The courthouse in that day was not a building in the center of town or even in a courthouse square. Instead of being in the center of town, it was at the edge of town, at the gate in the wall around the city. The reason for that was that it was the place where all the citizens entered or left the city. It was the gathering place, just as the square is the gathering place in some of our little towns.*<sup>140</sup>

At this point in time, Moses had already appointed judges himself and for matters which were too difficult for them, he was available to render his judgment. Moses chose the first judges, likely some of them based upon the recommendations of others. As Jethro, Moses' father-in-law, counseled him: "You will select out of all the people able men who fear God, men of truth, those who hate dishonest gain; and you will place [these men] over them—leaders of thousands, of hundreds, of fifties, or tens. And let them judge the people at all times." (Ex. 18:21–22a). However, the Israelites would not always have the judges he appointed and there was no provision for this to be perpetuated through birth as was the Levitical helpers to the priesthood and the priesthood itself. Furthermore, Israel would not have a righteous leader like Moses who was a prophet in direct communication with God. And finally, Israel was about to be scattered into several cities throughout the Land of Promise, making the reliance on a particular person for final judgment to be untenable. Therefore, provision must be made for their future judicial system.

The Geneva Bible: *[Moses] gave authority to that people for a time to choose themselves magistrates.*<sup>141</sup>

Dr. Peter Pett: *Once they were established in the cities and towns which Yahweh was about to give them, and were no longer under military jurisdiction, they must appoint judges and officers to watch over legal affairs. Each city and town was to have its civil judiciary, usually selected from among the elders of the town because of their wide experience, their acknowledged ability and their knowledge of God's Instruction (the Torah), who would meet at the gate of the city or town where there would be an open space. With them would be officials appointed to ensure that justice was carried out (compare Deut. 22:13–19; Deut. 25:2; Deut. 25:5–10; Ruth 4; Hos. 7:7; Hos. 13:10; Isa. 1:26; Isa. 3:2; Mic. 7:3). These would then be responsible to tribal leaders over the tribal areas (Joshua 14–19). And all must judge righteous judgments (compare John 7:24). They must judge according to His Instruction.*<sup>142</sup>

Joseph Sutcliffe: *The appointment of paternal judges in the gate, or chamber over the gate of every city, was a gracious act of divine wisdom. Quarrels and frauds were hereby quickly adjusted by men of wisdom and experience, who could easily acquire the fullest local information. Venerable judges resident in the same town, and having to face the equity of their decisions, would be impartial. Approach to their courts would neither be expensive, nor attended with much loss of time. The equity and dispatch with which cases were decided would prevent bad passions from corroding the heart; and bad men would be deterred from crimes by the speedy execution of justice. Hence we must regard the magistrates, and the municipal authorities, as ministers of God whose commissions are derived from the source of all power and authority. Whether their election proceeds from the prince, or from the people, the sanction is divine. And we may be assured, as all human decisions are imperfect, that God hath appointed a day in the which he will judge the world in righteousness by Jesus Christ.*<sup>143</sup>

The method of choosing these men is not given here. What is implied to me is likely the choice of either the elders of the tribes or the property-owning males. Samuel, a prophet over Israel prior to the institution of kings, appointed his two sons as judges. However, his personal greatness ended with him. **And it came to pass when Samuel was**

<sup>140</sup> From [http://archive.org/stream/05\\_Deuteronomy/05-DEUTERONOMY\\_djvu.txt](http://archive.org/stream/05_Deuteronomy/05-DEUTERONOMY_djvu.txt) accessed June 17, 2016.

<sup>141</sup> [The Geneva Bible](#); accessed May 28, 2016.

<sup>142</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Deut. 16:18–20.

<sup>143</sup> From <http://www.studydrive.org/commentaries/jsc/deuteronomy-16.html> accessed June 18, 2016.



old that he appointed his sons judges over Israel. His sons, however, did not walk in his ways, but turned aside after dishonest gain and took bribes and perverted justice (1Sam. 8:1, 3).

When Solomon took office, he appointed the Levites as judges (1Chron. 23:4 26:29). King Jehoshaphat of Judah appointed judges: *And he appointed judges in the land in all the fortified cities of Judah, city by city. And he said to the judges, "Consider what you are doing, for you do not judge for man but for Y<sup>e</sup>howah Who is with you when you render judgment. Now then let the fear of Y<sup>e</sup>howah be upon you; be very careful in what you do, for Y<sup>e</sup>howah our God will have no part in unrighteousness or partiality or the taking of a bribe."* And in Jerusalem, also Jehoshaphat appointed some of the Levites and priests and some of the heads of the fathers of Israel for the judgment of Y<sup>e</sup>howah and to judge disputes among the inhabitants of Jerusalem. Then he charged them, saying, *"Thus you will do in the fear of Y<sup>e</sup>howah, faithfully and wholeheartedly."* (2Chron. 19:5–9).

Matthew Henry establishes continuity between their lives in the desert–wilderness and how things would be in nation Israel: *While they were encamped in the wilderness, they had judges and officers according to their numbers, rulers of thousands and hundreds, Ex. 18:25. When they came to Canaan, they must have them according to their towns and cities, in all their gates; for the courts of judgment sat in the gates.*<sup>144</sup>

D. Davies: *The administration of justice was to be in the gate—in the place of public concourse. From the free conflict of public opinion sparks of truth will be elicited. So weak and vacillating is oftentimes human purpose, that the blaze of mortal eyes is needed to keep that purpose steadfast. This mode of administering justice had also a deterrent influence on the immature and the vile; it educated the public conscience.*<sup>145</sup>

Treasury of Scriptural Knowledge: *This expression may refer to the gate of the city, as the forum or place of public concourse among the Israelites, where a court of judicature was held, to try all causes and decide all affairs. The same practice obtained among other Eastern nations. The Ottoman court, it is well known, derived its appellation of the Porte, from the distribution of justice and the dispatch of public business at its gates. And the square tower which forms the principal entrance to the Alhambra, or red palace of the Moorish kings of Grenada, retains to this day the appellation of the Gate of judgment, from its having been the place where justice was at one period summarily administered.*<sup>146</sup>

## Early Government in Israel

1. There must be some kind of government provided.
2. Quite obviously when you have a city where there are 50 or 10,000 or 200,000 sin natures rubbing up against one another, there will be resultant problems. Some people will engage in criminal behavior; other people will just be lousy neighbors. A government of some sort is necessary to sort out the conflicts of interest and to preserve the peace.
3. There is no exact method prescribed here to elect officials, but officials were to be elected for cities throughout.
4. The sort of government is very similar to the United States, where there are governments functioning in cities, counties, states; as well as having a federal government. The Jews had various governments set up in cities, in the territory of their tribes (like states), and a centralized government.
5. Government was considered necessary. God knew that Israel could function without a king for hundreds of years; but it still needed some kind of government.

<sup>144</sup> Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Deut. 16:18–22.

<sup>145</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, D. Davies (Deut. 16:18–20).

<sup>146</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Deut. 16:18.

## Early Government in Israel

6. Anarchists who claim that they want no government often, through their chaotic behavior, cause and over-reaching government to be put into place.
7. Private disputes and criminal matters were settled by the courts. Honesty and equity were to be the order of the day.
8. Local governments resolved local problems.
9. One of the keys to a well-regulated nation is, local authorities deal with local problems. The federal government deals with national problems. A simple application to our own country is, Washington D.C. should not be in the business of running local police forces or local schools.
10. In the United States, local police forces are required to keep peace in the streets. In many ancient governments, the police force is a contingent of the military.
11. This is backed up with a system of judges and officials. Like today, they deal with two kinds of basic problems: criminal and civil.
  - 1) Criminal problems are violations of the Law of Moses. Often there are punishments prescribed by the Law, so that appearance before a judge is all about determining guilt or innocence.
  - 2) There are problems between Charley Brown and Lucy Van Pelt. Perhaps they disagree about a property line, animals which have turned up dead, or something along these lines which simply indicate a personal conflict/disagreement between two parties. For whatever reason, they are unable to solve this problem, so they take their case before a judge.
12. An army would be the responsibility of their federal government. An army is designed to protect the people from threats from without. If an army from the outside invades and takes over control, then Israel is no longer a sovereign nation.

The government of Israel collected 23 $\frac{1}{3}$ % in taxes per year, with 10% going to the Levites (who provided for the spiritual stuff in Israel). Today, in the U.S., that would be equivalent to a 13 $\frac{1}{3}$ % per year tax, and a tax exempt status for all churches.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Deut. 16:18 You will select judges and other authorities to rule within your cities that Jehovah your God will give to you, according to the distribution to your various tribes. These men will make righteous judgments among the people.

## R. M. Edgar on Impartial Judges

We have here the election of judges or magistrates laid down as a duty. In the election they are to secure impartial and incorruptible men. A bribe is not to be thought of by the judges—nor are they to respect persons. And here let us notice—

- I. THAT ALL JUDGMENT AMONG MEN IS THE FORESHADOWING OF A DIVINE JUDGMENT AT THE LAST. We live under a moral Governor who has not yet delivered final judgment upon his creatures. That final review of life is naturally expected from the imperfect justice of the world. Men in their judgments can at best only approximate to what will be the Divine decision.
- II. GOD DEMANDS IMPARTIAL JUDGES FROM HIS PEOPLE BECAUSE HE IS THE IMPARTIAL JUDGE HIMSELF. The impartiality of God's administration will be vindicated at last. All seeming violations of the principle will be exhibited in their true light. For instance, God's plan of salvation is the very essence of impartiality, since it proposes to save men without regard to any personal consideration, as a matter of free grace alone. Whosoever takes exception to this is taking exception to the Divine impartiality. Again, in providence we shall doubtless find that, by a series of compensations and of drawbacks, each person's lot in life is impartially and graciously ordered. The "favorites of fortune" find some drop of bitterness in their cup, and the sweetness is more apparent than real.
- III. MEN NEED NOT TRY TO BRIBE GOD, HOWEVER THEY MAY SUCCEED WITH MEN. For although this may seem a strong way of putting it, it is nevertheless the attempt that sinners thoughtlessly make. For instance, when an anxious soul thinks that a certain amount of conviction of sin, a certain amount of

## R. M. Edgar on Impartial Judges

penitence, a certain amount of frames and feelings, will secure acceptance and peace, he is proposing to bribe God. It is as if an insane person tried to corrupt a judge on the bench by the present of a bundle of rags—"all our righteousnesses are as filthy rags." God will take no bribe. He will accept no man's person. Unless we give up the idea of personal claim and personal fitness for his reception of us, we cannot be accepted.

- IV. WE MAY EXPECT AN IMPARTIAL JUDGMENT AT THE LAST. It is Jesus who is to sit on the throne when the appeal cases from the injustice of earth to the justice of heaven are heard. He knows our cases so thoroughly that he cannot, as he would not, err. All wrongs shall then be righted; all unfair advantage taken shall then be condemned. "Behold, the judge standeth at the door!" Let us see to it that we learn of him impartiality, and men shall regard us as truly Godlike in our dealings with them!

*The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, R. M. Edgar (Deut. 16:18–20).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### Deuteronomy 16:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâphaṭ (שָׁפַט) [pronounced <i>shaw-FAHT</i> ]	<i>to judge, to condemn, to punish; to defend [especially the poor and oppressed], to defend [one's cause] and deliver him from his enemies; to rule, to govern</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #8199 BDB #1047
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'am (אָם) [pronounced <i>gahm</i> ]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
tsedeq (צֶדֶק) [pronounced <i>TZEH-dehk</i> ]	<i>justice, rightness, straightness; what is right and just; righteousness, rightness, vindication</i>	masculine singular substantive; construct form	Strong's #6664 BDB #841
mîsh <sup>e</sup> pâṭ (מִשְׁפָּט) [pronounced <i>mish<sup>e</sup>-PAWT</i> ]	<i>judgement, justice, a verdict rendered by a judge, a judicial decision, a judicial sentence, a verdict, a judgement of the court</i>	masculine singular noun	Strong's #4941 BDB #1048

**Translation:** *They will judge the people with righteous judicial decisions.* As we would hope with all rulers, that they would rule with righteousness and that they will give just verdicts.

You will note that there is no provision for a person who exerts authority over all the people and takes that authority by force. It is the people before Moses who place these judges over themselves.

Because there is not a particular government under which Christianity can thrive, God the Holy Spirit is careful not to authorize a particular type, although appointment by either a king or a prophet seemed to be standard operating procedure for Israel (there are no prophets today). However, what is required is a judicial system of some sort, able to deal with criminal activity and with civil disputes. “Then I charged your judges at that time, saying, ‘Hear [the disputes] between your brothers and judge righteously between a man and his brother, or the nonresident who is with him. You will not show partiality in judgment; you will hear the small and the great alike. You will not fear man, for the judgment is God’s.’ “ (Deut. 1:16–17a). “Do not judge according to appearance but judge with righteous judgment.” (John 7:24).

We almost have a precedence for a jury trial. When Jacob and Laban were having a disagreement, Jacob suggested that they bring this matter before the men of Jacob and the men of Laban and let them decide (Gen. 31:22–42). However, this was not something directed or authorized by God.

As an aside, God does not have to direct and guide everything. God allows for the thinking of men to sometimes do the right thing. The concept of a jury trial is a good thing; the concept of a levirate marriage for the ancient world is a good thing (it would not be necessary in today’s society); the concept of building the Temple is a good thing. God knew about these things in eternity past; however, He did not necessarily direct men to do any of those things. Foreknowledge does not imply coercion.

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V. 19 begins with 3 negative commands to judges:

**You will not turn away justice; you will not recognize faces; and you will not take a bribe, for a bribe blinds the eyes of wise ones and perverts words of just ones.**

Deuteronomy  
16:19

**You will not push justice to one side; you will not give preference to friends or associates [lit., *you will not recognize faces*]; and you will not take bribes, for bribes blind the eyes of those who are wise and subverts [or, *undermines*] the testimonies of honest people.**

**You are not to push justice off to the side, nor will you give preference to friends or associations. Furthermore, you will not take bribes, as a bribe will blind the eyes of the wise and it undermines the testimonies of honest witnesses.**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

You will not turn away justice; you will not recognize faces; and you will not take a bribe, for a bribe blinds the eyes of wise ones and perverts words of just ones.

Targum of Onkelos

You will not set judgment aside, nor respect persons, nor take a gift, because a gift blinds the eyes of the wise who take it; for it perverts them to foolishness, and confuses equitable words in the mouth of the judges in the hour of their decision.

Jerusalem targum

You shall not go astray in judgment., nor respect persons, nor take the wages of mammon; for a bribe blinds the eyes of the wise, and depraves their right words in the hour of their judgment.

Revised Douay-Rheims

And not go aside to either part. you shall not accept person nor gifts: for gifts blind the eyes of the wise, and change the words of the just.

Peshitta (Syriac)

You shall not pervert judgment; you shall not be partial, neither take a bribe; for a bribe blinds the eyes of the wise men in judgment, and perverts the cause of the innocent.

Septuagint (Greek) ...they shall not wrest judgment, nor favour persons, nor receive a gift; for gifts blind the eyes of the wise, and pervert the words of the righteous.

Significant differences: The Latin does not appear to mention *justice, judgment* in the first phrase. The targum adds additional text.

### Limited Vocabulary Translations:

Bible in Basic English You are not to be moved in your judging by a man's position, you are not to take rewards; for rewards make the eyes of the wise man blind, and the decisions of the upright false.

Easy English You must do what is right for every person. You must not accept a gift. A gift makes it difficult for a wise man to know what is right. And a gift can make right words seem wrong.

Easy-to-Read Version–2001 You must always be fair. You must not favor some people over other people. You must not take money to change your mind in judgment. Money blinds the eyes of wise people and changes what a good person will say.

God's Word™ Never pervert justice. Instead, be impartial. Never take a bribe, because bribes blind wise people and deny justice to those who are in the right.

Good News Bible (TEV) They are not to be unjust or show partiality in their judgments; and they are not to accept bribes, for gifts blind the eyes even of wise and honest men, and cause them to give wrong decisions.

The Message Don't twist the law. Don't play favorites. Don't take a bribe—a bribe blinds even a wise person; it undermines the intentions of the best of people.

NIRV Do what is right. Treat everyone the same. Don't take money from people who want special favors. It makes those who are wise close their eyes to the truth. It twists the words of those who have done nothing wrong.

New Simplified Bible »Never pervert justice. Always be impartial. Never take a bribe, because bribes blind wise people and deny justice to those who are in the right.

### Thought-for-thought translations; paraphrases:

Common English Bible Don't delay justice; don't show favoritism. Don't take bribes because bribery blinds the vision of the wise and twists the words of the righteous.

The Living Bible Never twist justice to benefit a rich man, and never accept bribes. For bribes blind the eyes of the wisest and corrupt their decisions.

New Berkeley Version You shall not distort justice; you must be impartial, and accept no present, for a present makes even wise men blind.

New Century Version Do not judge unfairly or take sides. Do not let people pay you to make wrong decisions, because that kind of payment makes wise people seem blind, and it changes the words of good people.

New Life Version Be fair and do not show favor. Do not take pay in secret for doing wrong. Such pay blinds the eyes of the wise and causes them to change the words of a good man.

New Living Translation You must never twist justice or show partiality. Never accept a bribe, for bribes blind the eyes of the wise and corrupt the decisions of the godly.

### Partially literal and partially paraphrased translations:

American English Bible They must not be unfair, show anyone special favor, or accept gifts... because gifts blind the eyes of the wise and twist the words of the righteous.

Beck's American Translation Don't be unjust or show favors to certain persons. Don't take a bribe, because a bribe blinds the eyes of wise men and twists what righteous men say.

International Standard V You must not twist justice, show favoritism, or take bribes, because a bribe blinds the eyes of the wise and subverts the speech of the righteous.

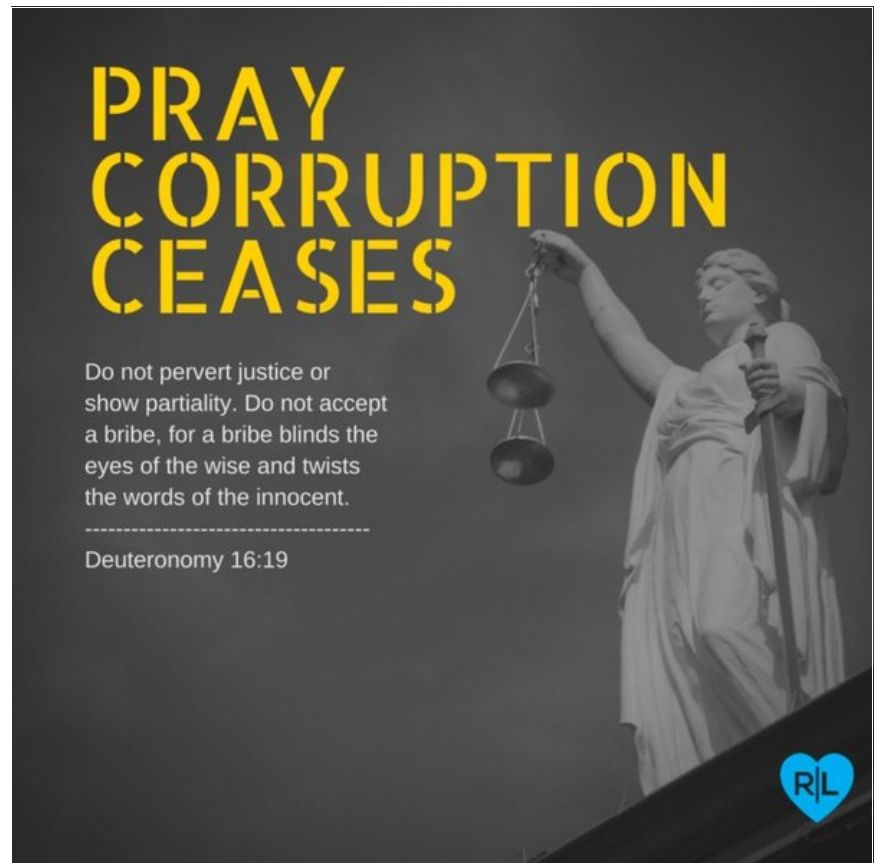


New Advent (Knox) Bible	In all the cities the Lord thy God gives thee, thou shalt appoint judges and magistrates among thy fellow-tribesmen. And these are to settle their neighbours' quarrels by just award, and listen to both parties, not moved by influence or bribery; such power a bribe has to rob even the wise of clear vision, to alter the sentence even of the just. V. 18 is included for context.
Translation for Translators	They must not judge unjustly. They must not favor one person more than another. The judges must not accept bribes, because if a judge accepts a bribe, even if he is wise and honest, it will be very difficult for him to judge fairly [IDI]; <i>he will do what the person who gave him the bribe wants him to do</i> and declare that the righteous/innocent people <i>must be punished</i> .

### Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	You shall not distort justice. You shall not regard stations. You shall not take bribes; — for bribes blind the eyes of the intelligent, and pervert the decrees of justice.
God's Truth (Tyndale)	Wrest not the law nor know any person neither take any reward: for gifts blind the wise and pervert the words of the righteous.
HCSB	Do not deny justice or show partiality to anyone. Do not accept a bribe, for it blinds the eyes of the wise and twists the words of the righteous.
Jubilee Bible 2000	Thou shalt not twist that <i>which is</i> right; thou shalt not respect persons neither take a bribe, for a bribe blinds the eyes of the wise and perverts the words of the righteous.

Lexham English Bible	You shall not subvert justice; you shall not <i>show partiality</i> ; and you shall not take a bribe, for the bribe makes blind the eyes of the wise and misrepresents <i>the</i> words of <i>the</i> righteous.
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**Deuteronomy 16:19 (NIV)** (a graphic); from [twitter.com](https://twitter.com); accessed June 20, 2016.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	You shall not bend the law or show partiality. Do not accept gifts because gifts blind the eyes of the wise and subvert the cause of the righteous.
The Heritage Bible	You shall not stretch judgment; you shall not recognize faces; you shall not take a gift, because a gift blinds the eyes of the wise, and wrenches the words of the righteous.

New American Bible (2002)	You shall not distort justice; you must be impartial. You shall not take a bribe; for a bribe blinds the eyes even of the wise and twists the words even of the just.
New American Bible (2011)	You must not distort justice: you shall not show partiality; you shall not take a bribe, for a bribe blinds the eyes even of the wise and twists the words even of the just. Dt 1:16–17; 10:17–18; Ex 23:2–3, 6–8; Lv 19:15; Prv 17:23; 18:5; 24:23; Is 1:23; Mi 7:3; Jn 7:24; Jas 2:9.
New Jerusalem Bible	You must not pervert the law; you must be impartial; you will take no bribes, for a bribe blinds the eyes of the wise and ruins the cause of the upright.
New RSV	You must not distort justice; you must not show partiality; and you must not accept bribes, for a bribe blinds the eyes of the wise and subverts the cause of those who are in the right.
Revised English Bible	You must not pervert the course of justice or show favour or accept a bribe; for bribery makes the wise person blind and the just person give a crooked answer.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	You are not to distort justice or show favoritism, and you are not to accept a bribe, for a gift blinds the eyes of the wise and twists the words of even the upright.
exeGesés companion Bible	Thou shalt not wrest deviate judgment; thou shalt not respect persons recognize faces , neither take a gift bribe : for a gift bribe doth blind the eyes of the wise, and pervert the words of the righteous just.
JPS (Tanakh—1985)	You shall not judge unfairly: you shall show no partiality; you shall not take bribes, for bribes blind the eyes of the discerning and upset the plea of the just.
Kaplan Translation	Do not bend justice [See Exodus 23:6, Leviticus 19:15.] and do not give special consideration [to anyone]. Do not take bribes, since bribery makes the wise blind and perverts the words of the righteous [See Exodus 23:8.].
Orthodox Jewish Bible	Thou shalt not pervert mishpat; thou shalt not show partiality, neither take a shochad: for a bribe doth blind the eyes of the chachamim, and twist the devarim of the tzaddikim.
<i>The Scriptures</i> 1998	“Do not distort right-ruling. Do not show partiality, nor take a bribe, for a bribe blinds the eyes of the wise and twists the words of the righteous.

### Expanded/Embellished Bibles:

The Expanded Bible	Do not ·judge unfairly [distort justice] or ·take sides [show partiality/favoritism]. Do not ·let people pay you to make wrong decisions [take bribes], because ·that kind of payment [bribes] makes wise people seem blind, and it ·changes the words of good people [undermines the cause of the innocent; Ex. 23:8; Ps. 5:5; Prov. 6:35; 17:8, 23; 21:14; Eccl. 7:7].
Kretzmann’s Commentary	Thou shalt not wrest judgment, stretch the right, turn it aside from the right path, Ex. 23:2-6; Exodus 8. Thou shalt not respect persons, either out of deference to a powerful person or out of sympathy with a needy man, neither take a gift, a bribe; for a gift doth blind the eyes of the wise and pervert the words of the righteous, corrupt the good cases of those that are in the right.
NET Bible®	You must not pervert justice or show favor. Do not take a bribe, for bribes blind the eyes of the wise and distort [ <i>Heb</i> “twist, overturn”; NRSV “subverts the cause.”] the words of the righteous [Or “innocent”; NRSV “those who are in the right”; NLT “the godly.”].
Syndein/Thieme	You shall not wrest judgment; you shall not respect persons, {means should not be inequality in court} neither take a gift/bribe. For a gift/bribe does blind the eyes of the wise, and pervert the words/'doctrinal communications' {dabar} of the righteous.

The Voice *(to these future judges)* <sup>19</sup> Don't bend the rules for anyone. Don't favor the rich and powerful, and never take a bribe! A bribe makes people who would decide cases wisely overlook injustice, and it makes people who would be honest give false testimony.

**Literal, almost word-for-word, renderings:**

Concordant Literal Version	You shall not turn aside the judgment; you shall neither recognize faces in partiality nor take a bribe, for the bribe blinds the eyes of the wise and subverts the words of the righteous.
Context Group Version	You shall not wrest judgment: you shall not acknowledge faces; neither shall you take a bribe; for a bribe blinds the eyes of the wise, and perverts the words of the vindicated.
<i>Emphasized Bible</i>	Thou shalt not wrest judgment, thou shalt not take note of faces,—nor shalt thou accept a bribe, for the bribe, blindeth the eyes of wise men, and perverteth the words of righteous men.
English Standard Version	You shall not pervert justice. You shall not show partiality, and you shall not accept a bribe, for a bribe blinds the eyes of the wise and subverts the cause of the righteous.
Green's Literal Translation	You shall not pervert judgment. You shall not regard faces, nor shall you take a bribe; for a bribe blinds the eyes of the wise, and perverts the words of the righteous.
New King James Version	You shall not pervert justice; you shall not show partiality, nor take a bribe, for a bribe blinds the eyes of the wise and twists the words of the righteous.
Webster's Bible Translation	Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift; for a gift doth blind the eyes of the wise, and pervert the words of the righteous.
Young's Updated LT	You will not turn aside judgment; you will not discern faces, nor take a bribe, for the bribe blinds the eyes of the wise, and perverts the words of the righteous.

**The gist of this passage:** Judges and officials will be careful to give righteous judgments and not to take bribes.

Deuteronomy 16:19a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
לֹא (לֹא or לוֹל) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
נָתַח (נָתַח) [pronounced <i>naw-TAWH</i> ]	<i>to extend, to stretch out, to spread out, to [cause to] reach out to; to expand; to incline downwards; to turn, to turn away [aside, to one side]; to push away, to repel, to deflect; to decline; to seduce</i>	2 <sup>nd</sup> person masculine singular, Hiphil imperfect	Strong's #5186 BDB #639
מִשְׁפָּט (מִשְׁפָּט) [pronounced <i>mish-PAWT</i> ]	<i>judgement, justice, a verdict rendered by a judge, a judicial decision, a judicial sentence, a verdict, a judgement of the court</i>	masculine singular noun	Strong's #4941 BDB #1048

**Translation:** You will not push justice to one side;... In the court system of ancient Israel, what was to be foremost was justice. Put simply, the bad guys get put away (or executed) and the good guys are acquitted. When Charley Brown has a land dispute with Lucy van Pelt, the court system is to make an honest determination of who is right and who is wrong.

Examples of perverting justice: Deut. 24:17 27:19 Ex. 23:2, 6–8 Lev. 19:15.

Ron Daniel<sup>147</sup> sees this as meaning, *to stretch out justice*, like our criminals have today, with their endless appeals, some reaching execution 20 years or more after committing some horrid crime.

**Application:** Joe Guglielmo suggests that this means *Don't twist what is right*.<sup>148</sup> This describes the liberal approach to our law and justice system today in the United States. We saw this in the Supreme Court's confirmation of Obamacare. There is no justification in the Constitution for the federal government to require any person to buy any particular product (in this case, a federally designed health insurance policy). Essentially, the Supreme Court both revised the law, and then allowed that law to stand (which was not the law that was passed) and then reasons were written in order to justify this faulty reading of the Obamacare law and of the Constitution. They twisted what was right (the Constitution). They substituted their own laws, which is not the domain of the Supreme Court. The Supreme Court should be acting essentially like an umpire, calling balls and strikes. They are to line up any given piece of legislation with the Constitution and with existing law, and say, "There is no problem" or "There is a contradiction between this and the \_\_\_ amendment." The law either stands or it falls. If the Supreme Court feels generous, they might say, "If you make the following 4 changes to the law, then it would be in line with the Constitution (such as, removing the mandate of purchasing health insurance). Then that law would go before the people's representatives and they would either pass or not pass that law with the suggested changes. Over, Congress could override the Supreme Court, and, by following the Constitution, pass any law with enough votes to make it a constitutional amendment. When that happens, there is no Supreme Court ruling yay or nay. A law passed with enough votes actually becomes a part of the Constitution.

**Application:** Liberals know that they cannot get their agenda passed in this way. Therefore, they get liberals on the various justice courts and they twist the law in order to confirm this or that liberal law.

### Deuteronomy 16:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
לֹא (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
נָאָר (נָאָר) [pronounced naw-KAHR]	<i>to contemplate, to behold, to recognize, to acknowledge, to be acquainted with, to know, to know how, to care for</i>	2 <sup>nd</sup> person masculine singular, Hiphil imperfect	Strong's #5234 BDB #647
פָּנִים (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815

When found by itself, *pânîym*, without a preposition preceding it and with a personal possessive pronoun, can be used for doing or saying something to someone, in front of someone or in their presence.

<sup>147</sup> From <http://rondaniel.com/library/05-Deuteronomy/Deuteronomy1618.php> accessed June 17, 2016.

<sup>148</sup> From <http://calvaryfullerton.org/Bstudy/05%20Deu/2001/05Deu16-18.htm> accessed June 18, 2016.



## Deuteronomy 16:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The full set of BDB definitions: 1) <i>face</i> ; 1a) <i>face, faces</i> ; 1b) <i>presence, person</i> ; 1c) <i>face (of seraphim or cherubim)</i> ; 1d) <i>face (of animals)</i> ; 1e) <i>face, surface (of ground)</i> ; 1f) <i>as adverb of loc/temp; 1f1) before and behind, toward, in front of, forward, formerly, from beforetime, before.</i>			

**Translation:** ...you will not give preference to friends or associates [lit., you will not recognize faces];... In order to render a fair verdict, the judge is not to look down at Charley Brown and Lucy van Pelt and think to himself, "You know, I really like that Charley Brown. He's a good guy. I think he is probably in the right." They are to make a judgement based upon the facts of the case and the testimony of witnesses; not based upon liking one person more than another.

The original, literal translation of this phrase is quite amazing. *You will not recognize faces.* Let me suggest where we find a parallel to that concept: Lady Justice.

**Lady Justice** (a photograph); from [Wikipedia](#); accessed May 23, 2016.

Careful study will show many parallels between the system of laws laid out by God, and later by Moses; and those of the founding fathers of the United States.

Partiality is mentioned in these passages: Deut. 1:16–17 10:17 Ex. 23:7–8 Prov. 24:23, 28 Acts 10:34.



## Deuteronomy 16:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לא or לוּא) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
lâqach (לָקַח) [pronounced <i>law-KAHKH</i> ]	<i>to take, to take away, to take in marriage; to seize</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #3947 BDB #542
shôchad (שֹׁחַד) [pronounced <i>SHOW-khahd</i> ]	<i>a present, a gift; a bribe; bribery</i>	masculine singular noun	Strong's #7810 BDB #1005

**Translation:** ...and you will not take bribes,... The final word can mean *a present, a gift; a bribe.* A judge is never to take a bribe, present or gift from any of the parties involved in a case, or from anyone related to or friends with the parties of a case.



Bribery is mentioned also here: 1Sam. 8:3 Prov. 17:23 Isa. 1:23 33:15 Jer. 5:28 Ezek. 22:12 Micah 7:3.

<b>Deuteronomy 16:19d</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB and Strong's Numbers</b>
kîy (כי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
shôchad (שחַד) [pronounced <i>SHOW-khahd</i> ]	<i>a present, a gift; a bribe; bribery</i>	masculine singular noun with the definite article	Strong's #7810 BDB #1005
'âvar (עַוַר) [pronounced <i>gaw-VAHR</i> ]	<i>to make blind, to blind, to put the eyes out</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #5786 BDB #734
'âyânôwth (עַיְנוֹת) [pronounced <i>guh-yaw-NOHTH</i> ]	<i>fountains, springs; surfaces; eyes</i>	feminine plural construct	Strong's #5869 (and #5871) BDB #744
chākâmîym (חַכְמַיִם) [pronounced <i>khuh-kaw-MEEM</i> ]	<i>wise men, those capable of knowing [judging]; intelligent men; men who are skillful [adept, proficient; subtle, crafty]</i>	masculine plural adjective acting as a substantive	Strong's #2450 BDB #314

Clarke: *חַכְמַיִם chachamim, such as had gained knowledge by great labor and study.*<sup>149</sup>

**Translation:** ...for bribes blind the eyes of those who are wise... Those who are wise are supposed to decide these cases. They are supposed to weigh the evidence and review the testimonies. Obviously, a bribe is insidious, and all that is related to justice is set aside for the personal gain of the judge.

Trapp gives the illustration that, gifts are good and well-appreciated. Justice is good and important to the foundation of a nation. However, it is a bad idea to mix the two. It is like mixing water and soil—both of which are good individually, but mud when combined.<sup>150</sup>

We see this as quite obvious. Apparently, it was not always so.

From Dr. Thomas Constable (quoting Goldberg): *For most of us today, the notion that it is always and everywhere wrong for a judge to take a gift from a litigant probably seems so obvious as to be virtually self-evident. Nevertheless, the fact remains that that idea has historically been far from apparent to a large part of humankind. In the ancient Near East, for instance, almost every society regarded the practice of judges taking gifts from litigants as being perfectly moral and absolutely legitimate...a gift-giver placed upon a recipient a binding moral obligation to respond in kind...Importantly, such reciprocity is not considered morally reprehensible. Indeed the failure of either judge or litigant to reciprocate is what is deemed immoral and unjust.*<sup>151</sup>

Gary North: *God is not a respecter of persons when He judges any man. God does not look at the person's class position, money, good looks, or any other distinguishing feature. He does not accept bribes to corrupt His judgment. He looks at His law and the person's thoughts, words, and actions, and*

<sup>149</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Deut. 1:13.

<sup>150</sup> John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, Deut. 16:19 (paraphrased).

<sup>151</sup> Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, Deut. 16:18–20. Further reference to be found there.

*He judges the degree to which the person before Him has conformed to or deviated from His law. In other words, God applies His law to historical circumstances. He interprets it and makes assessments in terms of it.*<sup>152</sup>

### Deuteronomy 16:19e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
çâlah (סָלַח) [pronounced <i>saw-LAHF</i> ]	<i>to pervert, to overturn, to turn upside down; to subvert; to ruin</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #5557 BDB #701
d <sup>e</sup> bârîym (דְּבָרִים) [pronounced <i>daw<sup>b</sup>-vawr-EEM</i> ]	<i>words, sayings, doctrines, commands; things, matters, affairs; reports</i>	masculine plural construct	Strong's #1697 BDB #182
tsaddîyqîym (צַדִּיקִים) [pronounced <i>tshd-dee-KEEM</i> ]	<i>just ones, righteous ones, justified ones; [those who have been] vindicated</i>	masculine plural adjective, often used as a substantive	Strong's #6662 BDB #843

**Translation:** ...and subverts [or, undermines] the testimonies of honest people. This literally reads, *and subverts the words of righteous ones*. People give testimony about what they have personally seen; and, in the ancient world, they are even allowed to give their opinions about what has happened in a case. These are generally taken as righteous or honest people; their testimonies are their words. A bribe subverts these testimonies; the testimonies no longer become relevant.

Joe Guglielmo: *Rules for the judges to follow:*

*Don't twist what's right.*

*Don't take sides with someone you like. (partiality)*

*Don't take gifts (bribes) from people.*

*Gifts or bribes can affect how you perceive things.*<sup>153</sup>

God was very concerned about the criminal and civil justice system over Israel being fair and impartial. We should have that in our system. And this is mentioned many times in Scripture. "You will not pervert the justice to your needy one in his dispute. Keep far from a false charge, and do not kill the innocent or the righteous, for I will not acquit the guilty. And you will not take a bribe, for a bribe blinds the clear-sighted and subverts the cause of the just." (Ex. 23:6–8). "You will do not injustice in judgment; you will not be partial to the poor nor defer to the great, but you are to judge your neighbor fairly." (Lev. 19:15). Similar sentiment can be found in the book of Proverbs (Prov. 17:8, 23 18:5 24:23 28:21).

Deut 16:18–20 "You shall appoint judges and officers in all your towns that the LORD your God is giving you, according to your tribes, and they shall judge the people with righteous judgment. You shall not pervert justice. You shall not show partiality, and you shall not accept a bribe, for a bribe blinds the eyes of the wise and subverts the cause of the righteous. Justice, and only justice, you shall follow, that you may live and inherit the land that the LORD your God is giving you." (ESV)

<sup>152</sup> From <http://www.garynorth.com/InheritanceAndDominion2.pdf> (p. 472); accessed June 16, 2016.

<sup>153</sup> From <http://calvaryfullerton.org/Bstudy/05%20Deu/2001/05Deu16-18.htm> accessed June 18, 2016.

## God's Concern with Israel's Judicial System (Various Commentators)

Whybray: *Deuteronomy is passionately concerned about justice (Hebrew tsedeq, mishpat): 'Justice, and only justice, you shall pursue' (Deut. 16:20, which makes this a condition of living and prospering in the land). This follows from the doctrine of Israel as a community of 'brothers' equal before God.*<sup>154</sup>

D. Davies: *The sacred interests of justice outweigh all personal considerations. Gifts from friends are not to be despised; but if they have the feeblest tendency to weaken our sense of right or to bring discredit on public justice, they must be declined. If a man accepts the office of a ruler, he must be prepared to forego many private advantages and pleasures. He is the steward of public interests—the servant of justice. He is no longer his own master. Personal friendships must be forgotten in the judicial court. No regard must be had to any other interest save the interest of righteousness. One thing the magistrate must do, and one only; he must be the mouthpiece of eternal righteousness. He may err, but he must be honest. Simple integrity of purpose is the chief qualification to rule. He who candidly desires to do right will be guided by an unerring hand.*<sup>155</sup>

Gary North: *What always threatens the rule of God's law in history is the judge who departs from the Bible-revealed law of God. The judge who substitutes his own wisdom for biblical law or the body of legal opinion derived from it is a threat to biblical civil justice. So is the judge who seeks bribes for rendering judgment that deviates from God's fundamental law and constitutional laws. Bribes pervert justice. It is the court's task to extend justice. Civil justice in turn makes possible capitalism's increase of a society's wealth. The positive sanction of wealth is the outcome of civil justice.*<sup>156</sup> North's primary focus is upon the law of God and relating it to true economic theory (This is not to say that he always succeeds). However, it ought to be almost self-evident that a fair, honest and predictable judicial system will result in increased economic activity and prosperity.

James Burton Coffman: *What a noble ideal for judges to follow. The restrictions here, throughout history, have proved to be precisely in those areas where the judiciary most needs them - partiality, bribe-taking, and the rendering of unjust decisions. This very day in America, our judiciary needs these instructions as sorely as any of the judges of Israel ever needed them.*<sup>157</sup>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The key here is, Israel was a nation from God, a nation created by God, a nation dedicated to God. Therefore, the judges of Israel were to reflect the character of God (as was required for any person representing a position of authority).

In the United States, there are more Blacks in prison, there are also more Blacks committing crimes. Now, given two men who commit essentially the same crime, there should be little difference in the outcome. The same should be true of rich and poor people in the courtroom. It should not matter what social position, what race or what creed a man is, if he is convicted of a crime, then his sentence should be relative standard in comparison to anyone else convicted of committing the same crime. Note the warning of Solomon: [Oppression makes a wise man mad](#) (Eccles. 7:7a).

Deut. 16:19 [You are not to push justice off to the side, nor will you give preference to friends or associations. Furthermore, you will not take bribes, as a bribe will blind the eyes of the wise and it undermines the testimonies of honest witnesses.](#)

<sup>154</sup> Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, Deut. 16:18–20.

<sup>155</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, D. Davies on Deut. 16:18–20.

<sup>156</sup> From <http://www.garynorth.com/InheritanceAndDominion2.pdf> (p. 466); accessed June 16, 2016.

<sup>157</sup> From <http://www.studydrive.org/commentaries/bcc/deuteronomy-16.html> accessed June 17, 2016.

## Equality before the law (from Homiletic Monthly)

- I. Some facts and tendencies in legal administration.
  1. The sentence pronounced against a poor man is often very heavy, and that against a rich man very light. In New Jersey a poor man was sentenced to five years of hard labour in prison for stealing a ham; in the same court a rich banker, who had ruined two banks and stolen the money of hundreds of people, received the same sentence.
  2. After conviction rich convicts receive favours. In the case just cited the poor man and the rich man went to the same prison. But the poor man was put at hard labour; the rich man was made clerk in the prison library.
  3. Rich men have an unfair advantage over poor men when brought to trial. The big fee that hires the eloquent pleader "buys out the law."
  4. Even judges are sometimes corrupt.
  5. Juries are accused of taking bribes.
- II. The perils of these forms of injustice.
  1. They threaten the property and lives of the poor.
  2. They weaken the spirit of obedience (Num. 22:23).
  3. They develop the communistic spirit of destruction.
  4. We are all unsafe when one poor wretch is unsafe only because he lacks money or friends.
- III. The remedies for existing evils.
  1. More and better teaching, in home, school, and church, on God's law of equality.
  2. Wiser conversation on such matters when citizens meet together. It is dangerous and unpatriotic to treat the miscarriage of justice as a jest.
  3. A sound public opinion should be cultivated by press, pulpit, and platform.
  4. Our social power may be used to condemn a triumph over the law.
  5. Seek to associate in all minds the idea of obedience to God with that of just judgment.

From *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; Deut. 16:19 (Slightly edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

**Rightness—rightness you will pursue to the intent that you live—and you inherit the land which Y<sup>e</sup>howah your Elohim is giving to you.** Deuteronomy 16:20 **You will pursue justice [and only] justice so that you live and [so that] you will inherit the land that Y<sup>e</sup>howah your Elohim gives to you.**

**You will pursue justice and only justice, to the end that you will live in peace and so that you will inherit the land that Jehovah your God has given you.**

Here is how others have translated this verse:

### Ancient texts:

Masoretic Text (Hebrew)	Rightness—rightness you will pursue to the intent that you live—and you inherit the land which Y <sup>e</sup> howah your Elohim is giving to you.
Targum of Onkelos	Upright and perfect judgment in truth shalt thou follow, that you may come to inherit the land which the Lord your God will give you.
Revised Douay-Rheims	You shall follow justly after that which is just: that you may live and possess the land, which the Lord your God shall give you.
Peshitta (Syriac)	But you must judge your <u>neighbor</u> righteously, that you may live and go in and inherit the land which the LORD your God gives you.
Septuagint (Greek)	You shall justly pursue justice, that you may live, and go in and inherit the land which the Lord your God gives you.

Significant differences: The first phrase, with the repetition of *justice* is difficult to understand, so, the translations above represent their attempt to translate that. The Syriac throws in the word *neighbor* in the first phrase. *To the intent that you live* is left out of the targum.

### Limited Vocabulary Translations:

Bible in Basic English	Let righteousness be your guide, so that you may have life, and take for your heritage the land which the Lord your God is giving you.
Easy English	Always be good and fair when you <i>judge</i> . If you do that, you will live. And you will really enjoy your country. This is the country that the <i>LORD</i> your God is giving to you.
Easy-to-Read Version–2001	Goodness and Fairness! You must try very hard to be good and fair all the time! Then you will live and keep the land that the Lord your God is giving you.
Good News Bible (TEV)	Always be fair and just, so that you will occupy the land that the LORD your God is giving you and so that you will continue to live there.
<i>The Message</i>	The right! The right! Pursue only what's right! It's the only way you can really live and possess the land that God, your God, is giving you.
NIRV	Do only what is right. Then you will live. You will take over the land the LORD your God is giving you.
New Simplified Bible	»Only strive for justice so you will live and take possession of the land that Jehovah your God is giving you.

### Thought-for-thought translations; paraphrases:

Contemporary English V.	People of Israel, if you want to enjoy a long and successful life, make sure that everyone is treated with justice in the land the LORD is giving you.
The Living Bible	Justice must prevail. “That is the only way you will be successful in the land that the Lord your God is giving you.
New Berkeley Version	“Strive for justice only, so you may live and possess the land which the LORD your God is giving you.
New Century Version	Always do what is right so that you will live and always have the land the LORD your God is giving you.
New Life Version	Follow what is right, and only what is right. Then you will live and receive the land the Lord your God is giving you.
New Living Translation	Let true justice prevail, so you may live and occupy the land that the Lord your God is giving you.

### Partially literal and partially paraphrased translations:

American English Bible	You must always work at being just, so you may live and inherit the land that Jehovah your God is giving to you.
Beck's American Translation	Strive for total justice so that you will live and take the land the LORD your God is giving you.”
International Standard V	You are to pursue justice—and only justice—so you may live and possess the land that the LORD your God is about to give you.”
New Advent (Knox) Bible	Right is right, and ever thou must keep it in view, if thou wouldst live long in the enjoyment of the land which the Lord thy God means to give thee.
Translation for Translators	You must be completely fair and just [DOU], in order that you will enter and occupy the land that Yahweh our God is giving to you.”



**Deuteronomy 16:20 (NIV)** (a graphic); from [keyword-suggestions.com](http://keyword-suggestions.com); accessed June 20, 2016.

**Mostly literal renderings (with some occasional paraphrasing):**

Ferrar-Fenton Bible

You shall follow perfect justice, so that you may live and possess the country that your EVER-LIVING God has given to you.

God's Truth (Tyndale)

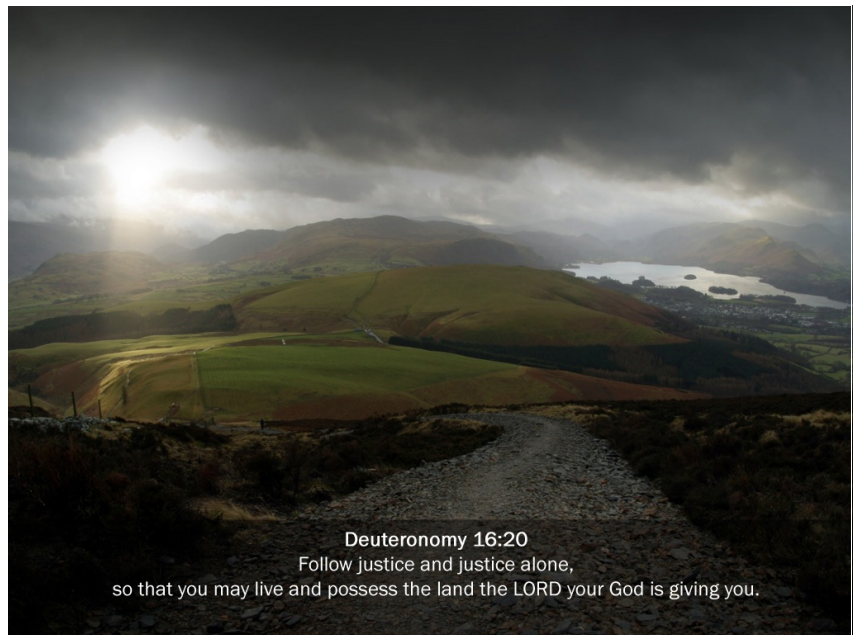
But in all things follow righteousness, that you may live and enjoy the land which the Lord your God gives you.

Jubilee Bible 2000

Thou shalt follow justice and righteousness, that thou may live and inherit the land which the LORD thy God gives thee.

Lexham English Bible

*Justice, only justice* you shall pursue, so that you may live, and you shall take possession of the land that Yahweh your God is giving to you.



**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)

Justice! Seek justice if you want to live and inherit the land which Yahweh, your God, gives you.

New Jerusalem Bible

Strict justice must be your ideal, so that you may live long in possession of the country given you by Yahweh your God.

Revised English Bible

Justice, and justice alone, must be your aim, so that you may live and occupy the land which the LORD your God is giving you.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible

Justice, only justice, you must pursue; so that you will live and inherit the land *ADONAI* your God is giving you.

exeGesés companion Bible

That which is altogether just shalt thou follow  
Justness - pursue justness ,  
that thou mayest live, and inherit possess the land  
which the LORD Yah Veh thy God Elohim giveth thee.

JPS (Tanakh—1985)

Justice, justice shall you pursue, that you may thrive and occupy the land that the Lord your God is giving you.

Kaplan Translation

Pursue perfect honesty, so that you will live and occupy the land that God your Lord is giving you.

Orthodox Jewish Bible

Tzedek tzedek (that which is altogether just) shalt thou follow, that thou mayest live, and inherit ha'aretz which Hashem Eloheicha giveth thee.

**Expanded/Embellished Bibles:**

The Amplified Bible	You shall pursue justice, and only justice [that which is uncompromisingly righteous], so that you may live and take possession of the land which the Lord your God is giving you.
The Expanded Bible	Do [pursue] what is ·right [righteous] so that you will live and ·always have [possess] the land the Lord your God is giving you.
Kretzmann's Commentary	That which is altogether just shalt thou follow, pursuing justice, and justice only, that thou mayest live, and inherit the land which the Lord, thy God, giveth thee. Some bad transgressions that might come to the attention of the authorities are now named.
NET Bible®	You must pursue justice alone [ <i>Heb</i> “justice, justice.” The repetition is emphatic; one might translate as “pure justice” or “unadulterated justice” (cf. NLT “true justice”).] so that you may live and inherit the land the Lord your God is giving you.
The Voice	Justice! Justice! That’s what you’re after. Then you’ll keep living in the land He is giving you.

### Literal, almost word-for-word, renderings:

Concordant Literal Version	Justice and justice only shall you pursue, so that you may live and tenant the land that Yahweh your Elohim is giving to you.
Context Group Version	That which is altogether vindicated you shall follow, that you may live, and inherit the land { or earth } which YHWH your God gives you.
Darby Translation	Perfect justice shalt thou follow, that thou mayest live, and possess the land that Jehovah thy God giveth thee.
English Standard Version	Justice, and only justice, you shall follow, that you may live and inherit the land that the LORD your God is giving you.
Green's Literal Translation	You shall follow perfect justice, that you may live and possess the land which Jehovah your God is giving you.
New King James Version	You must follow that which is altogether just, so that you may live and inherit the land which the Lord your God is giving you.
Young's Updated LT	Righteousness—righteousness you will pursue—so that you live, and have possessed the land which Jehovah your God is giving to you.

**The gist of this passage:** The people, through their judges and officials, are to pursue justice and only justice, which will allow them to live in the land given them by God.

### Deuteronomy 16:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tsedeq (צְדִיקָה) [pronounced TZEH-dehk]	<i>justice, rightness, straightness; what is right and just; righteousness, rightness, vindication</i>	masculine singular substantive; construct form	Strong's #6664 BDB #841
tsedeq (צְדִיקָה) [pronounced TZEH-dehk]	<i>justice, rightness, straightness; what is right and just; righteousness, rightness, vindication</i>	masculine singular substantive; construct form	Strong's #6664 BDB #841
rādaph (רָדַף) [pronounced raw-DAHf]	<i>to pursue, to follow after; to chase with hostile intent, to persecute</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #7291 BDB #922

## Deuteronomy 16:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
l <sup>e</sup> ma'an (למען) [pronounced l <sup>e</sup> -MAH- gahn]	<i>for the sake of, on account of, to the intent of, to the intent that, to the purpose that, in order that, in view of, to the end that; so that</i>	compound preposition and substantive which acts like a preposition	Strong's #4616 BDB #775
This is the substantive ma'an (מֵאן) [pronounced MAH-gahn], which means <i>purpose, intent</i> , combined with the lâmed preposition (which is the only way that it is found in Scripture).			
From the NET Bible footnote for Psalm 51:4: The Hebrew term l <sup>e</sup> ma'an (למען) [pronounced l <sup>e</sup> -MAH-gahn] normally indicates purpose ("in order that"), but here it introduces a logical consequence of the preceding statement. (Taking the clause as indicating purpose here would yield a theologically preposterous idea - the psalmist purposely sinned so that God's justice might be vindicated!) For other examples of l <sup>e</sup> ma'an (למען) [pronounced l <sup>e</sup> -MAH-gahn] indicating result, see 2 Kings 22:17 Jer 27:15 Amos 2:7.			
châyâh( חַיָּה) [pronounced khaw-YAW]	<i>to live, to have life, to revive, to recover health, to be healed, to be refreshed</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #2421 & #2425 BDB #310
It means, ❶ <i>to live, to have life</i> ; ❷ <i>to continue safe and sound</i> (Joshua 6:17 Num. 14:38); ❸ <i>to live again, to revive</i> (I King 17:22 Ezek. 37:5); ❹ <i>to recover health, to be healed</i> (Gen. 20:7 Joshua 5:8); ❺ <i>to be refreshed</i> when one is weary or sad (Gen. 45:27 Judges 15:19).			

**Translation:** *You will pursue justice [and only] justice so that you live...* This is the ideal pursuit of a society when it comes to law. Living here is *to live in a society of law and order, a society guided by just norms and standards*. One of the things true of Hebrew law and of American law (ideally speaking) is, all men are subject to the law. This is quite revolutionary at the time (and it still is). The king (according to the next chapter) is subject to the regulations set up by Moses. He is subject to the laws as well. However, in most governments, the person at the top is the law—he decides the law and if he wants to murder and/or plunder Charley Brown, well, he is the king, and so he can do it.

I am not aware of another passages where *justice* is repeated like this.

The Geneva Bible: *The magistrate must constantly follow the tenor of the Law, and in noting decline from justice.*<sup>158</sup>

Our government in the United States is designed originally where all men are subject to the law, but that has been weakened over the years. Congress passes laws that it exempts itself from. Various governmental agencies act as if they have complete authority and are answerable to no one. The IRS targeted conservative groups to harm or slow their formation. So, the way it should be, it unfortunately isn't.

It is of utmost importance for the justice system to reflect God's perfect righteousness insofar as is humanly possible. Every judge each and every hour should remind himself that he is executing justice on behalf of Jesus Christ and his every decision should reflect that.

There are two reasons that the pursuit of righteousness result in blessing. An unbeliever, if he follows God's Laws and the righteousness presented in the Bible to the best of his ability, apart from salvation, he will prosper due to the simple fact that he is operating within the laws of divine establishment. When you operate in accordance with the laws of nature, things are easier. When a satellite is sent into space, it is sent at an angle and at a speed such

<sup>158</sup> From [the Geneva Bible](#); accessed May 26, 2016.

that its momentum to leave the earth's orbit and the gravity of the earth are equal. In this way, it remains in a state of free-fall, simultaneously falling away from and toward the earth, as it were. This can only be done by carefully examining and obeying the laws of gravity. Anything less and the satellite will go out of its orbit.

God's laws of life are no different than His laws of nature and science; it is much easier to obey them than it is to go against them. However, it is even greater when a believer, responding to God's Word, acts in accordance with His Word. Not only does this place him within the divine laws of establishment, which sets the believer up for natural blessing as the natural course of events, but God vindicates His Word wherever it is found and further blesses the believer in his endeavors. The criminal system is a simple illustration of this. It is righteous to take a person guilty of first or second degree murder and to execute them in a timely manner. It is righteous for the prosecution to be concerned with the accuracy of their case and to reveal all evidence which is to the contrary. There should never be a personal agenda of a DA or an assistant DA to convict for his own personal record. That is never an issue in justice. If we saw swift and accurate justice administered to murderers, regardless of their social standing or their race, apart from a reduction or removal of judgment due to some technicality of the law, including improper search and seizure, then we would see a lot less criminal activity in our land. At the very least, those convicted would never commit a crime again. Furthermore, this is the merciful thing to do. Such a criminal is hardened against God and against God's laws—with the speedy execution of justice, he has time to solemnly reflect on his life and on the sacrifice of Jesus Christ for his sins. The more death is certain for those on death row, the more likely they will give the claims of Jesus Christ sober consideration and the less likely they are to claim conversion to Jesus Christ as a ploy. My point in this digression is this: if we properly follow God's laws in this one area, it is better for society and better for the criminal. And these are only natural consequences. The good that results is multiplied when the same laws are followed by a believer.

There is a great deal of confusion about Jesus saying, "**Judge not, lest you be judged.**" People have mistakenly understood this to mean, do not exercise any judgment or bring into play your norms and standards under any circumstance. But that is not what Jesus is talking about. What He is speaking of is assigning a sin to a person who may or may not have committed that sin. Sometimes, included in this assignment of guilt is a call for others to judge and shun this person in the same way. Generally speaking, all of that is wrong.

Now, on the other hand, when someone flagrantly rejects the laws and morality of God, that is something altogether different. The homosexual who engages in sinful behavior, claims to see nothing wrong with it, and does not believe that you ought to call it sin. The person overtly taking drugs; and if you object, he tells you, "You are judging me!"

A church, for instance, is not to try to get into the private lives of parishioners and determine if some of them are engaging in homosexual behavior or prostitution. However, if two males are exhibiting public displays of affection in or around the church or the parking lot; or if a prostitute is plying her trade in the parking lot after Bible class, that is a whole different thing. That cannot be tolerated.

We are called upon to make decisions based upon our norms and standards all of the time. When we are aware of our friends engaging in some dodgy activity (say, criminal activity, dealing in drugs), then we have to avoid those friends. That is not judging; that is just good common sense. Similarly, you carefully check out the friends of your children (and their parents) and you make a judgment call there. When it comes to the school your children goes to or employees that you might hire; you exercise your best judgment.

What you do not get to do is assume that Charley Brown is committing this or that sin; and then spread that around. In fact, in general, whether you have personal knowledge of such sins or not, generally speaking, you do not spread rumors about. All of this requires some common sense and Bible doctrine. When a child's friend sends off a drug vibe (he draws marijuana leaves on things which he owns), then, even if you have not personally observed him taking drugs, you ought to limit (they can only hang out together at your home) or even cut off that relationship.

Judges, when overseeing a court case, have to make their best judgment concerning all those involved. This is not the sin of judging; this is their application of wisdom to the facts as they are given in court.

## Deuteronomy 16:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yârash (רָשָׁה) [pronounced <i>yaw-RASH</i> ]	<i>to possess, to take possession of, to occupy a geographical area [by driving out the previous occupants], to take possession of anyone [or their goods]; to inherit, to possess; to expel, to drive out</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #3423 BDB #439
'êth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'erets (אֶרֶץ) [pronounced <i>EH-rets</i> ]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
'âsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #430 BDB #43
nâthan (נָתַן) [pronounced <i>naw-THAHN</i> ]	<i>is giving, granting, is placing, putting, setting; is making</i>	Qal active participle	Strong's #5414 BDB #678
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 <sup>nd</sup> person masculine singular suffix	No Strong's # BDB #510

Most of this portion of v. 20 comes directly from v. 18.

**Translation:** ...and [so that] you will inherit the land that Y<sup>e</sup>howah your Elohim gives to you. The land is offered to the Israelites, but they must take it; and they must respect the laws given to them from God. Too much divergence from His laws, and they are promised that He will remove them from the land.

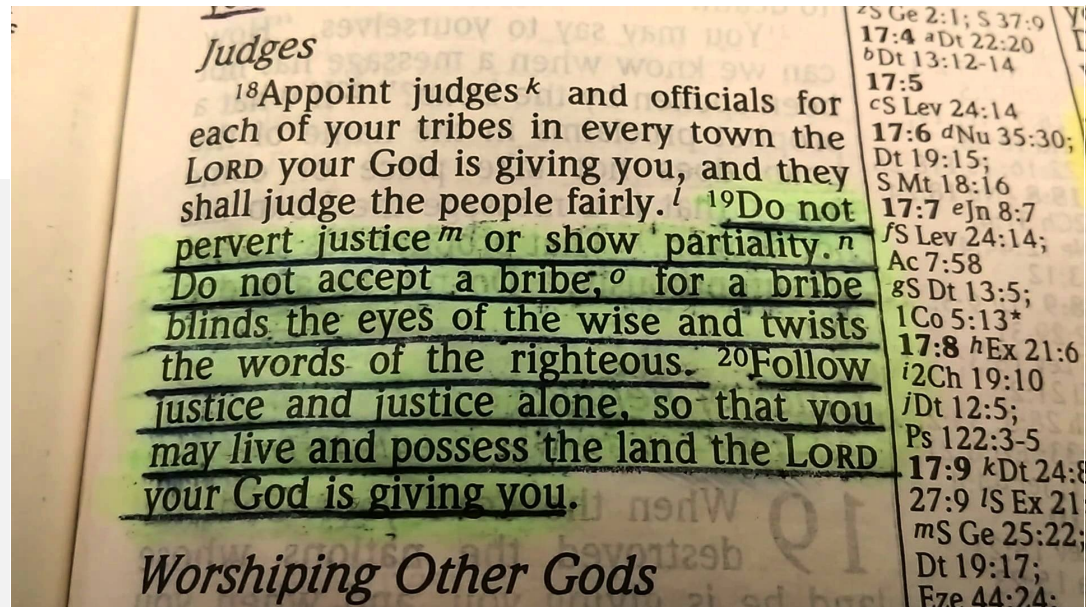


James Burton Coffman: *When the judiciary of Northern Israel was completely perverted, and precisely for that reason, God removed the whole kingdom from their inheritance, never to return. Thus, this was no empty threat. The minor prophets, especially Amos, have much material that bears on the condition of the judiciary. Zephaniah's evaluation of Israel's judiciary was brief but clear: "Her judges are evening wolves; they leave nothing till the morrow!" (Zephaniah 3:3).*<sup>159</sup>

**Deuteronomy 16:18–20** (a graphic); from [YouTube.com](https://www.youtube.com); accessed June 20, 2016.

Deut. 16:18–20 You will select judges and other authorities to rule within your cities that Jehovah your God will give to you, according to the distribution to your various tribes. These men will make righteous judgments among the people. You are not to push justice off to the side, nor will you give preference to friends or associations.

Furthermore, you will not take bribes, as a bribe will blind the eyes of the wise and it undermines the testimonies of honest witnesses. You will pursue justice and only justice, to the end that you will live in peace and so that you will inherit the land that Jehovah your God has given you.



### Preacher's Complete Homiletical Commentary on The Administration of Justice

These words with the four next chapters give certain directions for the administration of justice. While Moses lived, he himself specially taught of God, was sufficient. But the people were soon to be scattered in the land and would no longer be encamped together, hence regular and permanent provision must be made for future order in civil and social government.

- I. Right men must be chosen. The nation must select its own judges and officers, secretaries and advisers of judges, and every place was now to have its own administration. Imperfect sinful men were to be entrusted with solemn duty, to represent God and train up a nation in righteousness and truth.
- II. These men must judge with impartial spirit. God seeks to implant right principles and cultivate right dispositions in men. Good laws must be rightly administered. Corruption and tyranny must disgrace no community, ruler, or subject.
  1. No injustice. "They shall judge the people with just judgment."
  2. No perversion of judgment. "Thou shalt not wrest judgment" (Deut. 16:19) in social, civil, or religious matters.
  3. No partiality. "Thou shalt not respect persons," rich or poor. "Hear the small as well as the great, be not afraid of the face of man for the judgment is God's" (Deut. 1:16–17).
  4. No bribery. "Neither take a gift." Pure justice was not often administered. Corruption was prevalent in Hebrew, as well as Oriental judges, was one of the crying evils which provoked God's anger against his people and led first to the Babylonian captivity, and afterwards to the Roman conquest.
  5. Nothing but right. "That which is altogether just shalt thou follow," literally justice, justice; "the repetition for the sake of emphasis and solemnity. God is just, and at the great day will give to

<sup>159</sup> From <http://www.studydrive.org/commentaries/bcc/deuteronomy-16.html> accessed June 17, 2016.

## Preacher's Complete Homiletical Commentary on The Administration of Justice

everyone his due. He should therefore rule and stay in fear of Him." "Wherefore now let the fear of the Lord be upon you; take heed and do it: for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts" (2Chron. 19:5–7).

- III. The blessings which follow justice rightly administered. Right performance of duty always brings pleasure and reward.
1. Life is relieved. Evils are prevalent enough, without increasing them by official injustice. The purpose of government is to remove unjust burdens, to encourage progress, and reconcile all classes. "Government is a contrivance of human wisdom to provide for human wants" says Burke. "That thou mayest live."
  2. Inheritance is secured. Strife and enmity, robbery and injustice, create disorder and endanger life and property. Righteous laws duly administered bring peace to the city, give security to the throne, and stability to the state. "Inherit the land which the Lord thy God giveth thee."
  3. Society is improved. When vice is unchecked and virtue neglected, when judgment is perverted and authority set at naught, there can be no improvement and progress in society. Wealth does not christianise, change does not ameliorate society. Laws must command good and forbid evil, punish transgression and reward obedience. "The function of a government," says Gladstone, "is to make it easy for people to do good, and difficult for them to do evil." "For rulers are not a terror to good works, but to the evil" (Rom. 13:3).

Then 3 more points are made:

1. The supremacy of justice and right outweighed all personal considerations, all private pleasures and friendships. Right must be upheld and honoured.
2. The method of upholding justice. By imperfect men, chosen by the people, acting with impartial spirit and representing God. "Ye shall be as gods."
3. The places in which justice was upheld. "In all thy gates." The places of public resort where courts were held and business transacted. The Ottoman Porte derives its name (Porta) from this custom of administration. The word here means in every city and town. Amid the homes and daily affairs of men right and authority must be obeyed. Earthly courts must be a type of heavenly; human tribunals remind us of the power and jurisdiction of Him against whom "the gates of hell shall not prevail."

*The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Deut. 16:18–20 (edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Gary North: *The greater the predictability of the courts, the greater the incentive for men to cooperate with each other. Why? Because the greater predictability of the judge's application of the law's sanctions reduces the cost of predicting the results of human action...This reduces the cost of obtaining that most precious of all scarce economic resources, accurate knowledge of the future. We can predict more accurately what other people will do when we and they abide by the rules.*<sup>160</sup>

## J. Orr on Model Judges

- I. JUDGES OCCUPY A HIGH AND RESPONSIBLE POSITION.
  1. They are necessary. They require to be set up "in all thy gates ... throughout thy tribes."
  2. They represent God (Deut. 1:17). They are called "gods" (Psalm 82:1). They are clothed with a portion of God's authority (Rom. 13:1).
  3. They are set to uphold the sacred interests of justice.

<sup>160</sup> From <http://www.garynorth.com/InheritanceAndDominion2.pdf> (pp. 470–471); accessed June 16, 2016.

## J. Orr on Model Judges

4. They may, by wresting judgment, or by hasty and wrong decisions, inflict irremediable injury on the
  5. The right discharge of their functions conduces in the highest degree to the stability, happiness, and material prosperity of society.
- II. JUDGES ARE REQUIRED TO EXECUTE JUST JUDGMENT.
1. They are not to be swayed by private partialities—political, social, ecclesiastical.
  2. They are not to make distinctions between rich and poor, i.e. "respect persons."
  3. They are not to accept bribes.
  4. They are, as administrators of a justice which is impersonal, to judge in every case according to absolute right.

*The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, J. Orr on Deut. 16:18–20.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Deut. 16:18–20 You will select judges and other authorities to rule within your cities that Jehovah your God will give to you, according to the distribution to your various tribes. These men will make righteous judgments among the people. You are not to push justice off to the side, nor will you give preference to friends or associations. Furthermore, you will not take bribes, as a bribe will blind the eyes of the wise and it undermines the testimonies of honest witnesses. You will pursue justice and only justice, to the end that you will live in peace and so that you will inherit the land that Jehovah your God has given you.

## The Justice of God is Reflected in the Civil Justice System of Israel

1. All that Israel did was to reflect the character and essence of God.
2. God has revealed Himself specifically to the patriarchs of Israel (particularly Abraham and Jacob); as well as to the nascent nation Israel under Moses.
3. Therefore, if God is God, then these laws ought to reflect God's justice.
4. No preference was to be give to friends and associates.
5. Justice was to be blind to all personal idiosyncracies and to focus only upon the facts of a case.
6. Bribes in particular were eschewed as a perversion of justice.
7. Peace within a country (that is, law and order) was only achievable when just laws were instituted and just verdicts were rendered.
8. Many of the laws—particularly the punishments—were a reflection of the cultural norms of that times.
  - 1) For instance, Moses recognized and encourage levirate marriages (if a woman married a man and the man died before raising up children, the man's brother—or another close relative—was to step in and marry this woman). In that era, a woman who was not a virgin would find it very difficult to ever remarry, thus making her a burden on society. A levirate marriage removed this burden.
  - 2) Execution was required for adultery and homosexual acts. Our over-sexualized society would simply not tolerate execution for these sins.
- 9.

God's character is reflected today in the **Laws of Divine Establishment** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Gary North: *Men are to render honest judgments in history because God does...In rendering covenantal judgment, men are required to think God's thoughts after Him as creatures. They can do this because they are made in God's image. The essence of man's status as God's image-bearer is his ability to render judgment.*<sup>161</sup>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

<sup>161</sup> From <http://www.garynorth.com/InheritanceAndDominion2.pdf> (p. 466); accessed June 16, 2016.

**Application:** There is little more important than the establishment of law and order in a new country. One must begin with a system of laws and a form of government in order to enforce these laws. In the United States, we have two opposing groups, conservatives and liberals, each of which wants to pull the country into a completely different direction. Conservatives would prefer to return to a time when the Constitution was followed and the government was not so intrusive; and liberals would like to guide the country into a politically correct, liberal socialist democracy, and will use any and all means to achieve that goal (gun control to control the population, liberal judges who do not act like umpires, but who make up rights and laws out of whole cloth, and to massively increase an already massive bureaucracy, an uncontrolled behemoth subject to very few laws and regulations). The conservative movement wants to adhere to the Constitution and laws as written; with most limitations being upon the leaders of our country. Liberals believe that, any method used to change a law is valid, as long as that change is for the good (in their eyes). Their governmentally imposed limitations tend to be upon groups which do not support them.

Deut 16:18–20 "You shall appoint judges and officers in all your towns that the LORD your God is giving you, according to your tribes, and they shall judge the people with righteous judgment. You shall not pervert justice. You shall not show partiality, and you shall not accept a bribe, for a bribe blinds the eyes of the wise and subverts the cause of the righteous. Justice, and only justice, you shall follow, that you may live and inherit the land that the LORD your God is giving you." (ESV)

### Gary North Connects Christianity with the Rise of Free Enterprise in the U.S.

F. A. Hayek made a point, which must be taken seriously by those who seek to explain the relationship between Christianity and the advent of free enterprise capitalism in the West. "There is probably no single factor which has contributed more to the prosperity of the West than the relative certainty of the law which has prevailed here."<sup>17</sup> Economist Thomas Sowell's comments are especially graphic: "Someone who is going to work for many years to have his own home wants some fairly rigid assurance that the house will in fact belong to him—that he cannot be dispossessed by someone who is physically stronger, better armed, or more ruthless, or who is deemed more 'worthy' by political authorities. Rigid assurances are needed that changing fashions, mores, and power relationships will not suddenly deprive him of his property, his children, or his life."

As I have stated earlier, it ought to be almost self-evident that a fair, honest and predictable judicial system will result in increased economic activity and prosperity. If I know that I can work hard to achieve this or that, then I will work hard to achieve. If, on the other hand, I am subject to the whims of government when it comes to my economic well-being, then I may not be as energetic in my pursuits.

From <http://www.garynorth.com/InheritanceAndDominion2.pdf> (p. 471); accessed June 16, 2016. North cites Hayek, *Constitution of Liberty*, p. 208; and Thomas Sowell, *Knowledge and Decisions* (New York: Basic Books, 1980), p. 32..

#### Chapter Outline

#### Charts, Graphics and Short Doctrines

Gary North sets up an interesting set of conditionals: *Deuteronomy 16:18–20 informs us that there is a positive economic correlation between honest judgment and life. First, civil judges who refuse to take bribes or pervert justice thereby secure men's inheritances. Secure inheritances represent a defense of private property, including contracts. Second, judicial respect for private property is the legal basis of free market capitalism. Third, free market capitalism consistently increases per capita wealth. Fourth, increased per capita wealth increases average life expectancy. Long life is a visible blessing which is positively correlated with increased per capita wealth. As a nation's per capita wealth increases, so does the average life expectancy of its residents.*<sup>162</sup> A reasonable argument can be made for this logical progression, but a shorter and more accurate version is, spiritual regeneration and spiritual growth results in a greater life expectancy (in general). This is not the argument that North is making. He is starting with one particular aspect of the laws of divine establishment—justice in the land—and extrapolating that to long life in the land. The thing is, countries generally do not

<sup>162</sup> From <http://www.garynorth.com/InheritanceAndDominion2.pdf> (p. 478); accessed June 16, 2016.



follow the laws of divine establishment inherently; and often, it is believers and their influence on society that results in a fair and honest judicial system.

Later, North writes: *The Mosaic law informs us, and the history of the West confirms, that the civil government's enforcement of God's Bible-revealed civil law increases national wealth in the long term. The continuing trustworthiness of verse 20's covenantally linked promises—private property, honest judgment, and life—has been verified by the history of the West, especially since the late eighteenth century, when the rule of civil law produced the Industrial Revolution in England, which spread within one generation to the European Continent and the United States. The rule of law was emphasized by Protestantism's concept of individual conscience, self-government, limited civil government, and eschatological future-orientation. Wealth increased steadily as never before in history in response to Protestantism's worldview in the field of economics.*<sup>163</sup> The employment of the laws of divine establishment immeasurably improve a country and its people. We view this, in history books, as the industrial revolution because no history book is going to say, *when you adhere to God's laws, things become better.*

**Application:** Right now, in the United States, we are doing everything possible to negate the laws of divine establishment. We are giving government more control over people and their private property; we are denigrating the most fundamental institutions—work, marriage and family—where some on the left will argue that homosexual couples have better marriages and better families (they don't). While we, as a culture, embrace all that is wicked on one hand, on the other hand, we see our country as being on the wrong track (60–70%). You cannot embrace Islam, the welfare state, alternate forms of relationships, and government control, and be on the right track. The problem is, people seem to think it is all government's fault (liberals blame conservatives for not going along with far, far left policies—even though they have been; and the right blames liberals for going far, far left, even though they have done very little to oppose them (I write this in the summer of 2016). Although the conservatives seem to understand some of the fundamentals of the laws of divine establishment, not many of them adhere or clearly support these laws (gay marriage support is around 50-50). If the people as a culture are on the wrong track, then the nation will be on the wrong track as well.

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[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

## The Prohibition of Idolatry in Israel

In the previous section, judges and officials were chosen, and basic judicial rules were instituted. In the final two verses of this chapter, all idolatry is outlawed. Relating these two topics is the basis of some discussion in the commentaries.

Possibly the logic of moving from judges and a proper judicial system to this next section, is, we have a few laws as examples to examine and to apply correct judicial procedures to them. Even more likely is, Israel is a nation whose God is their king. Therefore, the greatest lawlessness possible would be idolatry.

Let me give you an illustration. Let's say that you are a married unbeliever. The most important part of your life is your wife and family. Therefore, your greatest sin would be adultery. Similarly, the greatest sin/violation of law that nation Israel could engage in is idolatry.

The Pulpit Commentary suggests the same bond between vv. 18–20 and the passage which follows: *In all states, the highest crime of which the judge has to take note is that of treason against the supreme Power; and, under the theocracy, the act most distinctly treasonable was idolatry. In proceeding, therefore, to give some practical admonitions as to the things to be observed in the*

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<sup>163</sup> From <http://www.garynorth.com/InheritanceAndDominion2.pdf> (p. 479); accessed June 16, 2016.



*administration of justice, Moses begins by denouncing and forbidding this most flagrant form of iniquity.*<sup>164</sup>

Dr. Peter Pett provides a different tie—in: *It is quite possible that certain matters of justice among the Canaanites (both in Canaan, and in Egypt where Canaanites settled) were decided at Canaanite sanctuaries, with pillars and Asherah involved in the procedures. If so such a procedure was not to be followed by Israel. It would reveal the judges as unfit to judge. So would the offering of blemished sacrifices. All would demonstrate an attitude of mind that was contrary to Yahweh. For where God was to be involved Israel must rather come to the priests and the supreme judge (Deut. 17:9), in the courtyard of the tabernacle, in the place where Yahweh would choose to dwell (Deut. 17:8; Deut. 17:10), where any difficult case could be settled before Yahweh (Deut. 17:12).*<sup>165</sup>

Idolatry is spiritual adultery. The only problem is, the prohibitions of Deut. 16:21–22 should be coupled with the prohibitions of Deut. 17:1, which verse will be covered in this section, but not fully exegeted until Deut. 16 ([HTML](#)) ([PDF](#)) ([WPD](#)).

The Preacher's Complete Homiletical Commentary: *In giving practical directions for the administration of justice, Moses begins by denouncing idolatry, which is rebellion against supreme power. They are neither to plant groves, nor set up pillars in the worship of God.*<sup>166</sup>

**You will not plant for yourself an Asherah—any tree beside an altar of Y<sup>e</sup>howah your Elohim, which you will make for yourself. And you will not set up a pillar, which has hated Y<sup>e</sup>howah your God.**

Deuteronomy  
16:21–22

**You will not plant for yourself an Asherah—any tree [or carved image] beside the altar of Y<sup>e</sup>howah your Elohim—which you make for yourself. Furthermore, you will not set up a religious pillar—[these are things] which Y<sup>e</sup>howah your God hates.**

**You will not plant an idolatrous Asherah that you have made with your own hands or any tree near the altar of Jehovah your God. Furthermore, you will not set up a religious pillar—these are things which Jehovah your God hates.**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	You will not plant for yourself an Asherah—any tree beside an altar of Y <sup>e</sup> howah your Elohim, which you will make for yourself. And you will not set up a pillar, which has hated Y <sup>e</sup> howah your God.
Targum of Onkelos	As it is not allowed you to plant a grove by the side of the Lord's altar, <u>so is it not allowed you to associate in judgment a fool with a wise judge to teach that which you are to do.</u> As it is not for you to erect a statue, <u>so are you not to appoint to be a governor a proud man,</u> whom the Lord your God doth abhor.
Revised Douay-Rheims	You shall plant no grove, nor any tree near the altar of the Lord your God: Neither shall you make nor set up to yourself a statue: which things the Lord your God hates.
Peshitta (Syriac)	You shall not plant for yourselves a grove of any trees near the altar of the LORD your God, which you shall make for yourselves. Neither shall you set up for yourselves any statue, which the LORD your God hates.

<sup>164</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Deut. 16:21–22.

<sup>165</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Deut. 16:21–17:1.

<sup>166</sup> *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Deut. 16:21–22 (Idolatry Forbidden).

Septuagint (Greek) You shall not plant for yourself a grove; you shall not plant for yourself any tree near the altar of your God. You shall not set up for yourself a pillar, which the Lord your God hates.

Significant differences: The targum leaves out *any tree*; it also leaves out *your God*. The Syriac connects the *grove* and *trees* into a construct relationship.

The targum adds a great deal of text. The phrase *neither will you make for yourself* is left out wholly or partially in the targum, the Latin, and the Greek. The Syriac leaves out the negative in that phrase.

### Limited Vocabulary Translations:

Bible in Basic English Let no holy tree of any sort be planted by the altar of the Lord your God which you will make. You are not to put up stone pillars, for they are hated by the Lord your God.

Easy English **Do not obey other gods.**  
Do not put any special tall sticks that you make from wood next to the LORD your God's altar. And do not put up a false god, because the LORD your God hates these things.

Easy-to-Read Version–2001 "When you set up an altar for the Lord your God, you must not place beside the altar any of the wooden poles that honor the goddess Asherah. And you must not set up special stones for worshipping false gods. The Lord your God hates those things.

*The Message* Don't plant fertility Asherah trees alongside the Altar of God, your God, that you build. Don't set up phallic sex pillars—God, your God, hates them.

NIRV **Don't Worship Other Gods**  
Don't set up a wooden pole used to worship the female god named Asherah. Don't set it up beside the altar you build to worship the Lord your God. Don't set up a sacred stone to honor another god. The Lord your God hates Asherah poles and sacred stones.

New Simplified Bible »When you build the altar for Jehovah your God, never plant beside it any tree dedicated to the goddess Asherah.  
»Never set up a sacred stone. These are things Jehovah your God hates.

### Thought-for-thought translations; paraphrases:

Common English Bible **Rules for worship**  
Don't plant any tree to serve as a sacred pole next to the altar you make for the Lord your God. Don't set up any sacred stone either, because the Lord your God hates such things.

Contemporary English V. When you build the altar for offering sacrifices to the LORD your God, don't set up a sacred pole for the worship of the goddess Asherah. And don't set up a sacred stone! The LORD hates these things.

The Living Bible "Never, under any circumstances, are you to erect shameful images beside the altar of the Lord your God. And never set up stone pillars to worship them, for the Lord hates them!

New Berkeley Version "Do not plant an Asherah, any tree, beside the altar of the LORD your God that you make; nor erect there a dedicated pillar, an abomination to the LORD your God.

New Century Version **God Hates Idols**  
Do not set up a wooden Asherah idol next to the altar you build for the Lord your God, and do not set up holy stone pillars. The Lord your God hates them.

New Life Version	"When you make an altar for the Lord your God, do not put beside it a wooden god like the false goddess Asherah. Do not set up for yourself a pillar for worship that the Lord your God hates.
New Living Translation	"You must never set up a wooden Asherah pole beside the altar you build for the LORD your God. And never set up sacred pillars for worship, for the LORD your God hates them.

### Partially literal and partially paraphrased translations:

American English Bible	'You must never erect poles or plant any trees for yourselves near the Altar of your God, nor may you erect sacred columns for yourselves, because Jehovah your God hates such things!'
Beck's American Translation	<i>Wipe Out Idolatry</i> "Don't set up any wooden post as a sacred pole for Asherah beside the altar of the LORD your God that you make, and don't set up any holy stone pillar; these are things the LORD your God hates.
International Standard V	<b>Prohibited Practices</b> "You are not to set up a sacred pole [Lit. <i>Asherah</i> ; i.e. a cultic pillar] beside the altar of the LORD your God that you will build. Furthermore, you are not to erect for yourselves a sacred stone pillar, because the LORD your God detests these things.
New Advent (Knox) Bible	There must be no sacred wood around the Lord's altar, no tree of any kind, nor must thou make thyself an image and set it up there; all such worship is hateful to the Lord thy God.

Translation for Translators

### Warning against worshipping other gods

"When you make an altar to worship Yahweh our God, do not put next to it any wooden statue that represents the goddess Asherah. And do not set up any stone pillar to worship any idol, because Yahweh hates them."

### Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	You shall not plant shrines, or any trees, at the side of the altar you make to your EVER-LIVING God ; nor shall you erect for yourselves columns, as standards, to your EVER-LIVING God.
God's Truth (Tyndale)	You shall plant no grove of whatsoever trees it be, near unto the altar of the Lord your God which you shall make you. You shall set you up no pillar, which the Lord your God hates.
HCSB	<b>Forbidden Worship</b> "Do not set up an Asherah of any kind of wood next to the altar you will build for the LORD your God, and do not set up a sacred pillar; the LORD your God hates them.
Jubilee Bible 2000	Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee. Neither shalt thou set thee up any image, which the LORD thy God hates.
Lexham English Bible	You shall not plant for yourselves <i>an Asherah pole</i> beside the altar of Yahweh your God that you make for yourselves. And you shall not set up for yourselves a stone pillar, <i>a thing that</i> Yahweh your God hates.
NIV – UK	<b>Worshipping other gods</b> Do not set up any wooden Asherah pole beside the altar you build to the LORD your God, and do not erect a sacred stone, for these the LORD your God hates.
Tree of Life Version	You are not to plant for yourself an Asherah pole of any kind of wood beside the altar of Adonai your God that you make for yourself. Nor are you to set up a pillar for yourself—Adonai your God hates this.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Do not plant any tree or sacred pillar near the altar of your God. Do not put up there the sacred stones that Yahweh hates.
The Heritage Bible	You shall not plant for yourself pole images of any trees near the altar of Jehovah, your God, which you shall make for yourself. And you shall not raise up to yourself an idolatrous column, which Jehovah, your God, hates.
New American Bible (2002)	"You shall not plant a sacred pole of any kind of wood beside the altar of the LORD, your God, which you will build; nor shall you erect a sacred pillar, such as the LORD, your God, detests. [16:21-⇒ 17:7] This section seems to be out of its proper place, since it interrupts the natural sequence of the laws for the judges (⇒ Deut. 16:18-20; ⇒ 17:8-13). It probably belongs to the similar section, ⇒ Deut 12:29-⇒ 14:2.
New American Bible (2011)	<i>Illicit Worship.</i> You shall not plant an asherah [Sacred pillars...asherahs: cut or uncut stones and wooden poles or trees (cf. 16:21) that had some cultic function. Fairly common religious artifacts, their association with the non-Israelite cults of Canaan and perhaps with Canaanite gods and goddesses, specifically the goddess Asherah, led to their condemnation in the Deuteronomic reform and possibly earlier.] of any kind of wood next to the altar of the LORD, your God, which you will build; nor shall you erect a sacred pillar, such as the LORD, your God, hates. [16:21-22] Dt 7:5; Ex 34:13; 1 Kgs 14:15; 2 Kgs 23:6, 15; 2 Chr 33:3. [16:21-17:7] Dt 5:7-10; 6:4-5; 12:29-14:2.
New Jerusalem Bible	'You must not plant a sacred pole of any wood whatsoever beside the altar which you erect for Yahweh your God; nor will you set up a standing-stone, a thing Yahweh your God would abhor.'
New RSV	You shall not plant any tree as a sacred pole [Heb <i>Asherah</i> ] beside the altar that you make for the Lord your God; nor shall you set up a stone pillar—things that the Lord your God hates.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"You are not to plant any sort of tree as a sacred pole beside the altar of <i>ADONAI</i> your God that you will make for yourselves. Likewise, do not set up a standing-stone; Adonai your God hates such things.
exeGesés companion Bible	THE TORAH ON IDOLATRY Thou shalt not plant thee a grove an asherah of any trees near unto beside the sacrifice altar of the LORD Yah Veh thy God Elohim , which thou shalt make thee work . Neither shalt thou set thee up any image raise a monolith ; which the LORD Yah Veh thy God Elohim hateth.
Hebraic Roots Bible	You shall not set up for yourself pillars of any trees, which you make for yourself near the altar of YAHWEH your Elohim. And you shall not raise up for yourself any standing image, which YAHWEH your Elohim detests.
JPS (Tanakh—1985)	You shall not set up a sacred post—any kind of pole beside the altar of the Lord your God that you may make—or erect a stone pillar; for such the Lord your God detests.
Judaica Press Complete T.	You shall not plant for yourself an asherah, [or] any tree, near the altar of the Lord, your God, which you shall make for yourself. And you shall not set up for yourself a monument, which the Lord, your God hates.
Kaplan Translation	<i>Sacred Trees and Pillars</i> Do not plant for yourself an Asherah [or any other] tree near the altar that you will make yourselves for God your Lord. Do not erect a sacred pillar [Some say that it is a monolith used for sacrifices (Rashi; Radak, Sherashim; Ibn Janach; Sefer

Mitzvoth Gadol, Negative 44). Others say that it is a structure built as a focus for worship (Yad, Avodath Kokhavim 6:6; Ralbag; Chinukh 493). See Leviticus 26:19.], [since this is something that God your Lord hates](#). Although it was common in the time of the patriarchs (Genesis 28:18, 31:34, 35:14, Exodus 24:4), by this time, such sacred pillars had become identified with idolatrous practices (Sifri; Rashi). However, some say that the patriarchs did not use the pillars for sacrifices, but merely as a sign (Abarbanel). It is for this reason that it is permitted to erect a monument for the dead (Midrash HaGadol).

Orthodox Jewish Bible

[Thou shalt not set up any tree as an Asherah near unto the Mizbe'ach of Hashem Eloheicha, which thou shalt make thee. Neither shalt thou set thee up any matzeivah \(pillar\); which Hashem Eloheicha hateth.](#)

### Expanded/Embellished Bibles:

The Expanded Bible

#### God Hates Idols

[Do not set up a wooden ·Asherah idol \[<sup>1</sup>Asherah; 7:5; Judg. 3:7\] next to the altar you build for the Lord your God, and do not set up holy stone pillars. The Lord your God hates them.](#)

Kretzmann's Commentary

[Thou shalt not plant thee a grove, erect a wooden pillar which was used in the worship of Asherah, a heathen goddess, of any trees near unto the altar of the Lord, thy God, which thou shalt make thee. Neither shalt thou set thee up any image, statue or pillar, such as were erected in honor of Baal, Ex. 23:33; which the Lord, thy God, hateth.](#) The constant repetition of the same precept serves the same purpose as our daily examination for the purpose of cleansing our lives and of growing in sanctification.

NET Bible®

[You must not plant any kind of tree as a sacred Asherah pole \[\*Heb\* “an Asherah, any tree.”\] \[Sacred Asherah pole. This refers to a tree \(or wooden pole\) dedicated to the worship of Asherah, wife/sister of El and goddess of fertility. See also Deut. 7:5\] near the altar of the Lord your God which you build for yourself. You must not erect a sacred pillar,<sup>2</sup> a thing the Lord your God detests.](#)

The Voice

[When you build an altar to the Eternal your God, don't ever put any kind of sacred wooden pole next to it, and don't ever set up a monolith or stone pillar. He hates these things!](#)

### Literal, almost word-for-word, renderings:

Context Group Version

[You shall not plant for yourself any kind of Asherah pole beside the altar of YHWH your God, which you shall make for yourself. Neither shall you set up for yourself a pillar; which YHWH your God spurns.](#)

English Standard V. – UK

#### Forbidden Forms of Worship

[“You shall not plant any tree as an Asherah beside the altar of the Lord your God that you shall make. And you shall not set up a pillar, which the Lord your God hates.](#)

Modern English Version

#### Idolatry Forbidden

[You must not plant for yourself an Asherah of any trees near the altar of the LORD your God, which you make for yourself. You shall not set up for yourself any image, which the LORD your God hates.](#)

NASB

[“You shall not plant for yourself an Asherah of any kind of tree beside the altar of the LORD your God, which you shall make for yourself. You shall not set up for yourself a sacred pillar which the LORD your God hates.](#)

New European Version

#### Warning against Idolatry

[You must not plant for yourselves an Asherah of any kind of tree beside the altar of Yahweh your God, which you shall make for yourselves. Neither shall you set yourself up a pillar, which Yahweh your God hates.](#)



New King James Version	“You shall not plant for yourself any tree, as a wooden image, near the altar which you build for yourself to the LORD your God. You shall not set up a sacred pillar, which the LORD your God hates.
Young’s Updated LT	“You will not plant for you a shrine of any trees near the altar of Jehovah your God, which you make for yourself, and you will not raise up to you any standing image which Jehovah your God is hating.

**The gist of this passage:** The Hebrews were forbidden to put up shrines, standing images, or anything which signified heathen worship. These things are hated by God.

Deuteronomy 16:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
lô’ (לֹא or לוֹא) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong’s #3808 BDB #518
nâṭa’ (נָטַע) [pronounced <i>naw-TAHG</i> ]	<i>to set upright; to plant; to place; to fix, to fasten [with a nail]; to pitch [a tent], to set up; figuratively to establish</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong’s #5193 BDB #642
lâmed (ל) [pronounced <i>l</i> ’]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 <sup>nd</sup> person masculine singular suffix	No Strong’s # BDB #510
’Āshêrâh (אֲשֵׁרָה) [pronounced <i>uh-shay-RAW</i> ]	<i>happy; transliterated Asherah; refers to the goddess, a figurine which represent the goddess; or a grove or shrine where she is worshiped</i>	feminine singular, proper noun	Strong’s #842 BDB #81

**Translation:** You will not plant for yourself an Asherah... An Asherah is a figurine which represents a goddess, and the Israelites were not to have anything to do with such idolatry. There was to be no freedom of religion in Israel.

The verb here is nâṭa’ (נָטַע) [pronounced *naw-TAHG*] and it generally means *to plant*. However, it also means, figuratively, *to establish*. (See Ex. 15:17 Deut. 11:15 Ezra 36:36 Psalm 44:3) We use it in a similar fashion today. “Young man, let’s just plant yourself right there in that chair until I determine what to do with you.” Strong’s #5193 BDB #642.

The Authorized Version translates Asherah as *grove* or *groves*. However, throughout the Old Testament, where this word is found, it is associated with verbs which are not reasonably acts of *groves*. In 2Kings 17:10, it is *set up*; in 1Kings 14:23 the Asherah *is built*; and it is *made* in 1Kings 14:15 16:33. Therefore, this can either stand for a wooden idol or for that which the wooden idol represents, which is rendered by a proper noun as we will do throughout.

It is possible that the goddess Asherah is indistinguishable from the groves where the perverted religious practices occurred.

Barnes: *Render, You will not plant for you any tree as an idol: literally as an Asherah, “i. e.” an image of Astarte or Ashtaroth, the Phœnician goddess (compare Deut. 7:5 note, Deut. 7:13 note). The word*

is rendered "grove" by the King James Version also in Deut. 7:5; Deut. 12:3; Ex. 34:13; Judges 6:25, but cannot be maintained, for the word is connected with various verbs which are quite inapplicable to a grove. The wooden idol in question was the stem of a tree, stripped of its boughs, set upright in the ground, and rudely carved with emblems.<sup>167</sup>

C. I. Scofield: *The groves (Hebrew, "Asherim") so often mentioned in the Old Testament were devoted to the worship of Ashteroth, the Babylonian goddess, "Ishtar", the "Aphrodite" of the Greeks, the Roman, "Venus".*<sup>168</sup>

This could stand to be further edited.

### ISBE on Asherah

Asherah was the name of a goddess whose worship was widely spread throughout Syria and Canaan; plural Asherim.

Hebrew: ʾĂshêrâh (אֲשֵׁרָה) [pronounced *uh-shay-RAW*]; ἄλσος, álsoç, mistranslated "grove" in the King James Version, after the Septuagint and Vulgate):

#### 1. References to the Goddess

Her "image" is mentioned in the Old Testament (1Kings 15:13; 2Kings 21:7; 2Chron. 15:16), as well as her "prophets" (1Kings 18:19) and the vessels used in her service (2Kings 23:4). In Assyria the name appears under the two forms of Asratu and Asirtu; it was to Asratu that a monument found near Diarbekir was dedicated on behalf of Khammu-rabi (Amraphel) "king of the Amorites," and the Amorite king of whom we hear so much in Tell el-Amarna Letters bears the name indifferently of EbedAsrati and Ebed-Asirti.

#### 2. Assyrian Origin of the Goddess

Like so much else in Canaanite religion, the name and worship of Asherah were borrowed from Assyria. She was the wife of the war-god Asir whose name was identified with that of the city of Assur with the result that he became the national god of Assyria. Since Asirtu was merely the feminine form of Asir, "the superintendent" or "leader," it is probable that it was originally an epithet of Ishtar (Ashtoreth) of Nineveh. In the West, however, Asherah and Ashtoreth came to be distinguished from one another, Asherah being exclusively the goddess of fertility, whereas Ashtoreth passed into a moon-goddess.

#### 3. Her Symbol

In Assyrian asirtu, which appears also under the forms asra-tu, esre-ti (plural) and asru, had the further signification of "sanctuary." Originally Asirtu, the wife of Asir, and asirtu, "sanctuary," seem to have had no connection with one another, but the identity in the pronunciation of the two words caused them to be identified in signification, and as the tree-trunk or cone of stone which symbolized Asherah was regarded as a Beth-el or "house of the deity," wherein the goddess was immanent, the word Asirtu, Asherah, came to denote the symbol of the goddess. The trunk of the tree was often provided with branches, and assumed the form of the tree of life. It was as a trunk, however, that it was forbidden to be erected by the side of "the altar of Yahweh" (Deut. 16:21; see Judges 6:25, Judges 6:28, Judges 6:30; 2Kings 23:6). Accordingly the symbol made for Asherah by his mother was "cut down" by Asa (1Kings 15:13). So, too, we hear of Asherim or symbols of the goddess being set up on the high places under the shade of a green tree (Jer. 17:2; see 2Kings 17:10). Manasseh introduced one into the temple at Jerusalem (2Kings 21:3, 2Kings 21:7).

#### 4. The Attributes of the Goddess

Asherah was the goddess of fertility, and thus represented the Babylonian Ishtar in her character as goddess of love and not of war. In one of the cuneiform tablets found at Taanach by Dr. Sellin, and written by one Canaanite sheikh to another shortly before the Israelite invasion of Palestine, reference is made to "the finger of Asherah" from which oracles were derived. The "finger" seems to signify the symbol of the goddess; at any rate it revealed the future by means of a "sign and oracle." The practice

<sup>167</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Deut. 16:21.

<sup>168</sup> C. I. Scofield, *Scofield Notes from the Scofield King James' Bible*; from e-Sword, Deut. 16:21.

## ISBE on Asherah

is probably alluded to in Hos. 4:12. The existence of numerous symbols in each of which the goddess was believed to be immanent led to the creation of numerous forms of the goddess herself, which, after the analogy of the Ashtaroth, were described collectively as the Asherim.

*The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Asherah (edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

There are several very similar names related to this goddess, so let me summarize them below:

### A Summary of the Doctrine of Ashtoreth

1. Both Ashtoreth and Ashtaroth refer to a goddess in the ancient world. Ashtaroth is the plural of Ashtoreth; however, this does not mean that Ashtaroth necessarily refers to figurines or idols (it doesn't); but it may refer to a goddess pantheon.
2. Some suggest that the plural usage is a plural of excellence (like Baalim or Elohim). This would be a reference to one goddess, but in the plural.
3. Ashtoreth is variously thought of as a goddess of fertility, love, and/or war. She might be thought of as the moon goddess or possibly as the goddess of Venus. These different attributes were predominant in different cultures; that is, Ashtoreth could be very sexual in one culture; and very warlike in another.
4. A reasonable assumption is, these various goddesses of the different cultures actually had different names and different characteristics; however, the Bible gives them all the name Ashtoreth (Ashtaroth).
5. The designation *the virgin mother* or the *holy virgin* was originally applied to this goddess (or, to some of the goddesses referred to in Scripture as Ashtoreth).
6. This goddess is also presented as being bi-sexual or dual-sexual (an hermaphrodite).
7. Similarly, Baalim is the plural of Baal. Baal is a well-known god of the ancient world.
8. The heathen worship, which the Israelites adopted from time to time in their history, involved horribly degenerate practices:
  - 1) Sexual union with temple prostitutes (Deut. 23:17 1Kings 14:24 15:12 2Kings 23:7 Isa. 57:3–5a).
  - 2) The murder of children in sacrificial rites to the various gods (Lev. 18:21 Psalm 106:37–38 Isa. 57:5b).
  - 3) Apart from their worship, the heathen practiced homosexuality and bestiality (Lev. 18:22–30).
9. Asherah is possibly a related word, although it is debatable whether Asherah is equivalent to Ashtoreth. However, when we find Asherah and Asherim, often these words refer to figurines or idols. Sometimes, this is translated *groves*, which is where idolatry was practiced. However, this is only a reasonable translation 3 or 4 times.

The more complete Doctrine of **Ashtoreth** ([HTML](#)) ([PDF](#)) ([WPD](#)).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### Deuteronomy 16:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481

## Deuteronomy 16:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘êts (עץ) [pronounced <i>gayts</i> ]	<i>tree, wood; wooden post, [wooden] stake, a staff; gallows; [collectively for] a forest of trees</i>	masculine singular noun	Strong's #6086 BDB #781
êtsel (אצל) [pronounced <i>AY-tsel</i> ]	<i>a side; near, by, beside</i>	preposition/substantive	Strong's #681 BDB #69
miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i> ]	<i>altar; possibly monument</i>	masculine singular construct	Strong's #4196 BDB #258
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
‘Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #430 BDB #43

**Translation:** ...—any tree [or carved image] beside the altar of Y<sup>e</sup>howah your Elohim—... Although the word here usually means *tree*, it can refer to any sort of religious altar which is devised by the hand of man. Such a thing is not to be set next to the altar of God.

There was no liberalism in early Israel; their laws forbade worship of the True God to occur side-by-side the worship of false deities. There was no such thing as tolerance for other religions.

## Deuteronomy 16:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
’ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
‘āsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #6213 BDB #793
The full set of Qal meanings from BDB: <i>to do, work, make, produce; to do; to work; to deal (with); to act, act with effect, effect; to produce; to prepare; to make (an offering); to attend to, put in order; to observe, celebrate; to acquire (property); to appoint, ordain, institute; to bring about; to use; to spend, pass</i> . It is possible that this ought to be <i>to provide for</i> .			
lâmed (ל) [pronounced <i>l</i> ’]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 <sup>nd</sup> person masculine singular suffix	No Strong's # BDB #510

**Translation:** ...which you make for yourself. This refers back to the Asherah or to the tree; either of which would have to be fashioned by man.

This is related to pagan worship. An Asherah is a wooden image of a female deity. The directions to Israel by God are: “You will tear down their altars and smash their pillars and hew down their Asherim [the plural of Asherah] and burn their graven images with fire.” (Deut. 7:5b). Asherah was the equivalent of the Babylonia goddess Ishtar (the similarity to the word *Easter* is not coincidental), of Aphrodite of the Greeks and of Venus of the Romans. The ascetic version of this is the worship of Mary, the mother of the humanity of our Lord, in the Catholic church; and the push for calling God a *she* in recent note is a sign of degeneracy of our times. We saw this creeping into our way of thinking as nature was personalized and referred to as a *she* (mother nature) and then revered as an entity. This is not much different from the pagan worship of millenniums ago.

We know that the book of the Judges will contain an historical record of degeneracy, as one of the early verses reads: **And they forsook Y<sup>e</sup>howah and served Baal and Ashtaroth** (Judges 2:13). We will go into more detail concerning this pagan worship at that time. See **Judges 2** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Deut. 16:21 You will not plant for yourself an Asherah—any tree [or carved image] beside the altar of Y<sup>e</sup>howah your Elohim—which you make for yourself.

### The Asherah (Various Commentators)

The Cambridge Bible: *That the 'Asherah represented a female deity (in distinction from the male character of the matstseboth) is perhaps the reason of the less tolerance which it received in Israel.*<sup>169</sup>

Clarke: *[The] groves were planted about idol temples for the purpose of the obscene worship performed in them...On this account God would have no groves or thickets about his altar, that there might be no room for suspicion that any thing contrary to the strictest purity was transacted there. Every part of the Divine worship was publicly performed, for the purpose of general edification.*<sup>170</sup>

Dr. Thomas Constable: *An asherah (Deut. 16:21) was perhaps a sacred tree or group of trees or wooden pole that the Canaanites used in the worship of their female fertility goddess, Asherah. Asherah was evidently both the name of a Canaanite goddess as well as a cult object used in her worship. The pagans usually made their sacred pillars (Deut. 16:22) of stone or wood and used them in the worship of Baal, the male Canaanite god of fertility, and Asherah.*<sup>171</sup>

Dr. Peter Pett: *Having established the altar of Yahweh their God at the place which Yahweh would choose as His dwellingplace, they must brook no rivals. No handmade Asherah image or pole, of any kind of wood whatsoever, was permitted beside His altar. Asherah, a Canaanite goddess, was represented at Canaanite sanctuaries either by a wooden image or a pole representing a tree (it is not certain which), probably as the wife of the Baal who was the main god there, the latter often represented by a stone pillar. Such provision of female company for Yahweh was absolutely banned. It was an abomination (Deut. 17:1). Yahweh was above sexual differentiation as to male or female and was not involved in procreation, both of which He brought into being, but did not indulge in Himself. He is Yahweh and above all.*<sup>172</sup>

The Pulpit Commentary: *The asherah was an idol of wood in the form of a pillar, usually placed by the side of the altars of Baal. It was the symbol of Astarte, the great Canaanitish goddess, the companion and revealer of Baal. The two are usually associated in the Old Testament (cf. Judges 2:13; Judges 6:28; 1Kings 18:19; 2Kings 23:4).*<sup>173</sup>

<sup>169</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Deut. 16:21–22.

<sup>170</sup> Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Deut. 16:21.

<sup>171</sup> Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, Deut. 16:21–22.

<sup>172</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Deut. 16:21.

<sup>173</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Deut. 16:21.



## The Asherah (Various Commentators)

Andrew K. Helmbold: *She was a false deity whose name was often mistranslated in the KJV, following the Septuagint (LXX) "groves." She was the goddess of Tyre, the bride of Anu (heaven), the consort of El, and the mother of 70 gods, including Baal. She was worshipped with animal sacrifices.*<sup>174</sup>

James Burton Coffman: *In this light, therefore, "plant thee" does not refer to the planting of a tree in an ordinary sense, but means to install, set up, arrange.*<sup>175</sup>

Asherah is also translated grove.

Adam Clarke: *We have already seen that groves were planted about idol temples for the purpose of the obscene worship performed in them...On this account God would have no groves or thickets about his altar, that there might be no room for suspicion that any thing contrary to the strictest purity was transacted there.*<sup>176</sup>

Jamieson, Fausset and Brown: *A grove has in Scripture a variety of significations – a group of overshadowing trees, or a grove adorned with altars dedicated to a particular deity, or a wooden image in a grove (Judges 6:25; 2Kings 23:4–6). They might be placed near the earthen and temporary altars erected in the wilderness, but they could not exist either at the tabernacle or temples. They were places, which, with their usual accompaniments, presented strong allurements to idolatry; and therefore the Israelites were prohibited from planting them.*<sup>177</sup>

The Preacher's Complete Homiletical Commentary: *Grove, a group of trees, adorned with altars, and dedicated to a particular deity, or a wooden image in a grove (Judges 6:25; 2Kings 23:4–6). These places were strong allurements to idolatry.*<sup>178</sup>

However, Keil and Delitzsch point out: *Asherah, the symbol of Astarte (see at Ex. 34:13), cannot mean either a green tree or a grove (as Movers, Relig. der Phönizier, p. 572, supposes), for the simple reason that in other passages we find the words הַשֵּׁט, make (1Kings 14:15; 1Kings 16:33; 2Kings 17:16; 2Kings 21:3; 2Chron. 33:3), or בִּיצָה, set up (2Kings 17:10), דִּמְעָה, stand up (2Chron. 33:19), and הִנָּב, build (1Kings 14:23), used to denote the erection of an asherah, not one of which is at all suitable to a tree or grove. But what is quite decisive is the fact that in 1Kings 14:23; 2Kings 17:10; Jer. 17:2, the asherah is spoken of as being set up under, or by the side of, the green tree. This idol generally consisted of a wooden column; and a favourite place for setting it up was by the side of the altars of Baal.*<sup>179</sup>

The Pulpit Commentary makes a similar argument against the translation grove: *The rendering "grove" has been taken from the LXX. and the Vulgate; but that it is an error is evident from 1Kings 14:23; 2Kings 17:10; and Jer. 17:2; where the asherah is said to be under a green tree; and from the use of such words as make, set up, cause to stand, build, to denote the action of producing an asherah (cf. 1Kings 14:15; 1Kings 16:33; 2Kings 17:16; 2Kings 17:10; 2Chron. 33:19; 1Kings 14:23), none of which are appropriate to the planting of a grove. Here, indeed, the word "plant" is used, but this is only because, as the asherah was sunk in the earth that it might stand firm, it might be figuratively said to be planted, just as nails driven in are said to be planted (Eccles. 12:11, where the same verb is used; comp. also Isa. 51:16; Amos 9:15; Dan. 11:25).*<sup>180</sup>

I believe that we can draw the conclusion that, despite the disagreements above, there was not to be any intermixture of the idolatrous practices of the heathen with the worship of Y<sup>e</sup>howah.

<sup>174</sup> From <http://www.studylight.org/commentaries/bcc/deuteronomy-16.html> accessed June 17, 2016. Additional reference cited there.

<sup>175</sup> From <http://www.studylight.org/commentaries/bcc/deuteronomy-16.html> accessed June 17, 2016.

<sup>176</sup> Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Deut. 16:21.

<sup>177</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Deut. 16:21.

<sup>178</sup> *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Deut. 16:18–20.

<sup>179</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Deut. 16:21.

<sup>180</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Deut. 16:21.

Gill: *Hecataeus, an Heathen historian, relates of the city of Jerusalem, that there were there no image, nor plantation, nor grove, nor any such thing.*<sup>181</sup>

Whether understood to refer to the goddess Asherah or to the heathen groves, neither was acceptable to adjoin to the Jewish worship of the **True God**.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Treasury of Scriptural Knowledge ties this verse to these Scriptures: Ex. 34:13 Judges 3:7 1Kings 14:15 16:33 2Kings 17:16 21:3 2Chron. 33:3.<sup>182</sup>

### Deuteronomy 16:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לא or לוּל) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
qûwm (קוּם) [pronounced <i>koom</i> ]	<i>to cause to raise up, to cause to stand, to establish, to fulfill; to uphold, to perform [a testimony, a vow, a commandment, a promise]</i>	2 <sup>nd</sup> person masculine singular, Hiphil imperfect	Strong's #6965 BDB #877
lâmed (ל) [pronounced <i>le</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 <sup>nd</sup> person masculine singular suffix	No Strong's # BDB #510
M <sup>e</sup> tsôbâyâh (מַצֵּבָה) [pronounced <i>mets-o-baw-YAW</i> ]	<i>the one set up of Jehovah, found of Yah; transliterated Metsobaite, Mesobaite, Mezobaite</i>	masculine singular proper noun	Strong's #4677 (and #4673–4676 & #4678) BDB #594

This also means. Under those circumstances, this is not a proper noun.

The NET Bible: *This refers to the stelae (stone pillars; the Hebrew term is מַצֵּבָה, matsevot) associated with Baal worship, perhaps to mark a spot hallowed by an alleged visitation of the gods. See also Deut 7:5.*<sup>183</sup>

matstsêbâh (מַצֵּבָה) [pronounced <i>mahtz-tzay<sup>b</sup>-VAWH</i> ]	<i>pillar, mastaba, stump; a pillar as a monument, personal memorial with an altar; a sculpted image (s)</i>	feminine singular noun	Strong's #4676 & #4678 BDB #663
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There is an alternate spelling.

<sup>181</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 16:21. He cites Apud Euseb. Praepar. Evangel. l. 9. c. 4. p. 408.

<sup>182</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Deut. 16:21.

<sup>183</sup> From <https://bible.org/netbible/index.htm?deu16.htm> (footnotes); accessed May 28, 2016.

**Translation:** Furthermore, you will not set up a religious pillar... There is no religious pillar to be set up either. The thing which is prohibited is matstsêbâh (מַצֵּבָה) [pronounced *mahtz-tzay<sup>p</sup>-VAWH*], which means, *pillar, mastaba, stump; a pillar as a monument, personal memorial with an altar; a sculpted image (s)*. Strong's #4676 & #4678 BDB #663.

So far, v. 22a reads: Furthermore, you will not set up a religious pillar...

### Defining matstsêbâh (מַצֵּבָה) (Various Commentators)

Gill: *[This] word signifies a "statue or pillar" which was set up for idolatry; for, as Aben Ezra observes, what was not set up for idolatry was not forbidden, as when erected in memory of any action or remarkable event.*<sup>184</sup>

The Preacher's Complete Homiletical Commentary: *[This is a] Statue, pillar, or memorial stone dedicated to Baal. See Ex. 23:24; Lev. 26:1; 2Kings 10:26; Hos. 10:1; Mic. 5:12.*<sup>185</sup>

Whedon: *The Hebrew word means a pillar or obelisk set up in honour of some deity. In some passages it is applied to a statue of Baal. 2Kings 3:2. In Gen. 28:18, the term is used for the stone which Jacob set up as a pillar.*<sup>186</sup>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is also idolatry. And again, "You will not worship their gods nor serve them nor do according to their deeds, but you will in overthrowing overthrow them and break their pillars into pieces. But you will serve Y<sup>e</sup>howah your God and He will bless your bread and your water; and I will removed sickness from your midst." (Ex. 23:24–25). "You will not make for yourselves idols, nor will you set up for yourselves an image or a pillar, nor will you place a figured stone in your land to bow down to it; for I am Y<sup>e</sup>howah your God." (Lev. 26:1). The God of the Old Testament and the God of the New Testament are both very exclusive in the Deity department. There is no one else.

This really needs some editing.

### The Cambridge Bible on the Matstsêbâh (מַצֵּבָה)

The Matstsebah (thing set upright) standing–stone (plural matstseboth, Deut. 12:3), such as that raised by Jacob as the witness of his bargain with Laban (Gen. 31:49; Gen. 31:51) and at Rachel's grave (id. Gen. 35:20), or by Absalom in his own memory (2Sam. 18:18); but usually of the large monoliths (R.V. marg. obelisks) beside the altars of Semitic shrines. They were regarded as the habitation of a deity (see Gen. 28:22 below), but in the sense of being his embodiment; and so in ritual 'spoken of and treated as the God himself' (W. R. Smith, *Rel. Sem.* 85); 'in them one saw the deity present at the altar, and to them the worshippers directed their hands and their prayers' (Nowack, *Hebr. Arch.* ii. 18). That they stood in Canaanite sanctuaries is frequently stated in the O.T. (here, Deut. 7:5, Ex. 23:24; and for the house of the Ba'al in Samaria, 2Kings 10:26 f.).

Specimens were recently discovered at Gezer by Mr R. A. S. Macalister—in one high place a row of 10, divided into 7 and 3, of which only the stumps of two remain, and the rest vary in height from 5 ft 5 ins. to 10 ft 6 ins., the largest being 4 ft 7 ins. broad by 2 ft 6 ins. thick, and in another high place a row of 4 with the stump of a fifth; at Ta'anak by Prof. Sellin two rows of 5 each, with a pair at a little distance; and at Megiddo (Tell-el-Mutesellim) by Dr Schumacher one pair. In the high-place at Petra there are 2 great Matstseboth 6 metres high, hewn out of the living rock. Those at Gezer are roughly hewn from (with one exception) the local rock, the upper

<sup>184</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Deut. 16:22.

<sup>185</sup> *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Deut. 16:18–20.

<sup>186</sup> *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Deut. 16:22.

## The Cambridge Bible on the Matstsêbâh (מִצְבֵּה)

end of one worked to a sharp point, and the slopes 'polished by having been kissed, anointed, rubbed or otherwise handled,' and another 'carefully shaped to a rounded form': both probably phallic (PEF. Quart. Statement, 1903, 25 ff.; Bible Side-lights from Gezer, 57 ff.).

In the earliest times matstseboth were erected by the Hebrews: by Jacob (Gen. 28:18; Gen. 28:22 E, Gen. 35:14 f. J) in memory of God's appearance to him, and to be God's-house = Beth-el (cp. Gk βαιτύλιον and βαιτύλος, 'animated stone,' through the Phoenician). Because of the verb we should also read matstsebah, for the mizbeah?, altar, which Jacob set up at Shechem and called God, the God of Israel (Gen. 33:20, E). According to E (to whom most of the O.T. notices of matstseboth are due) Moses put up 12 with the altar which he built on ?oreb1[138]. Hosea (Hos. 3:4, Hos. 10:1) implies that matstseboth were as regular parts of Jehovah's sanctuaries in N. Israel as altars and sacrifices2[139]. With such a recognition of the matstseboth in the worship of Jehovah the command in Hos. 12:3 to destroy the matstseboth of the Canaanite sanctuaries is of course compatible. But the same cannot be said of the injunction in Deut. 16:22 not to set up a matstsebah beside the altar of Jehovah, which Jehovah thy God hateth (cp. Mic. 5:13). This is another of the many marks that the deuteron. legislation is later than Hosea. It is possible, however, that there had never been a matstsebah in the Temple of Jerusalem. In 2Kings 10:26 f. Jehu is said to have burned the matstseboth in the house of the Ba'al in Samaria, but because of the verb some read instead the 'Asherah. On the whole subject see especially W. R. Smith, Rel. Sem., 1st ed., 186 ff., 437 f.; G. F. Moore, 'Massebah' in EB.

*The Cambridge Bible for Schools and Colleges; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Deut. 16:21-22.*

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

In speaking to a Jewish friend of mine, he told me that it was ridiculous for religion to be so exclusive, for someone to claim they have the truth and no one else does. A letter I read in a newspaper said that each holy book is a roadmap and we all have are different road maps, but we are all going to the same heaven. This is not the God of the Old Testament. One of the primary reasons for the discouraging of marriages between Israelites and Gentiles was the influence of other religions. **"But you are to tear down their altars and smash their pillars and cut down their Asherim, for you will not worship any other god, for Y<sup>e</sup>howah, whose name is Jealous, is a jealous God. So you will not make a covenant with the inhabitants of the land and they play the harlot with their gods and sacrifice to their gods and someone invite you to eat of his sacrifice; so that you will not [lit., and] you take some of his daughters for your sons, and his daughters prostitute themselves with their gods, and cause your sons to prostitute themselves with their gods."** (Ex. 34:13-17). There is none of this road map crap found in the Old Testament; the exclusive guide to truth is found continually. And Jesus Christ is just as exclusive, because He is the same God, Y<sup>e</sup>howah God of the Old Testament. **"I am the way and the truth and the life; no one comes to the Father, but through Me."** (John 14:6b). **"And there is salvation in no one else; for there is no other name under heaven that has been given among men, by which we must be saved."** (Acts 4:12).

*J. Parker: Thus imagery is forbidden—even religious imitation and attempted reproduction of things Divine and inexpressible. We are prone to do something to show our handiwork in God's sanctuary; it pleases us to try to add something to the circle; it delights us to run one rim of gilt around the refined gold which burns with the image and superscription of God. We are told not to interfere; we must keep our hands off everything. We must learn to stand still; sometimes to do everything by doing nothing; and we must learn to rebuke our inventive faculty and become learned in the utterance of simple prayer. God will have His altar untouched: He will have human attention undistracted by any human devices. The altar is to stand alone in its simple dignity—most adorned when unadorned. There must be no attempt to link true religion and false religion, inspired worship and idolatrous worship, groves humanly planted and altars Divinely built. The Lord will have a time for Himself, and place for Himself, a gift for Himself, an altar for Himself. Why for Himself? Because He is the Lord, and because He means to train the human mind and heart without distraction towards the highest sublimity of*



law...[We] as well hold up a candle to the sun, because all fire is of the same quality; because there is but one fire in the universe, and that is God.<sup>187</sup>

### Deuteronomy 16:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	that, which, when, who, whom; where	relative pronoun	Strong's #834 BDB #81
sânê' (שָׂנֵא) [pronounced saw-NAY]	to hate, loath; to be hateful, to be filled with animosity	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #8130 BDB #971
ISBE gives the meanings as: <i>A feeling of strong antagonism and dislike, generally malevolent and prompting to injury (the opposite of love); sometimes born of moral resentment.</i> <sup>188</sup>			
The NET Bible: <i>The verb translated "hate" has the basic idea of rejecting something spontaneously. For example, "Jacob have I loved, but Esau have I hated" (Mal 1:2b, 3a). It frequently has the idea of disliking or loathing (as English does), but almost always with an additional aspect of rejection. To "hate evil" is not only to dislike it, but to reject it and have nothing to do with it.</i> <sup>189</sup>			
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as Jehovah, Yahweh, Y <sup>e</sup> howah	proper noun	Strong's #3068 BDB #217
ʾĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim	masculine plural noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #430 BDB #43

**Translation:** ...which Y<sup>e</sup>howah your God hates. Here, you may struggle with whether Y<sup>e</sup>howah is the subject or the object, but the verb is a masculine singular verb, so what goes with it would be the masculine singular Y<sup>e</sup>howah your Elohim (which, when referring to God, always takes a singular verb). A pillar cannot hate God because it is simply a design of man's.

### Pillars and the Worship of Elohim (Various Commentators)

Matthew Henry: *They must not set up any image, statue, or pillar, to the honour of God, for it is a thing which the Lord hates; nothing belies or reproaches him more, or tends more to corrupt and debauch the minds of men, than representing and worshipping by an image that God who is an infinite and eternal Spirit.*<sup>190</sup>

Keil and Delitzsch: *They were also to abstain from setting up any mazzebah, i.e., any memorial stone, or stone pillar dedicated to Baal (see at Ex. 23:24).*<sup>191</sup>

<sup>187</sup> *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; Deut. 16:21–22.

<sup>188</sup> *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Hate; Hatred.

<sup>189</sup> From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 1, 2015.

<sup>190</sup> Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Deut. 16:18–22.

<sup>191</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Deut. 16:22.



## Pillars and the Worship of Elohim (Various Commentators)

Dr. Peter Pett: *Nor were they to set up a pillar by the altar of Yahweh before which men could worship and consult and dispense justice. The thought may have been that the pillar was to represent Yahweh, but as such it would be equally evil. It would be something that Yahweh hated. The stress is on not aping the Canaanites, and on not trying to represent Yahweh in any way. Here we have the second commandment being enforced, no graven images or images of any kind. This did not contradict in any way memorial pillars erected away from the sanctuary which were not for worship and consultation, and were permitted.*

Pett continues: *Jacob set up memorial pillars to Yahweh (Gen. 28:18; Gen. 31:13; Gen. 31:45; although gratitude could be expressed at them by pouring a libation over them – Gen. 35:14) and Isaiah spoke of a similar memorial pillar being set up on the borders of Egypt when Egypt had begun to seek Yahweh (Isa. 19:19, compare with this the memorial altar in Joshua 22:26–27 on the border of Transjordan), both of which were acceptable. Memorial pillars were common (Gen. 31:45–54; Gen. 35:20; Ex. 24:4; Joshua 4:1–9; Joshua 24:26–27; 2Sam. 18:18). None of these had the purpose that men should worship before them.*<sup>192</sup>

The Pulpit Commentary: *The Hebrew word (מַצֵּבָה, mazzebah) denotes generally any pillar or stone that is set up, whether as a memorial (Gen. 28:18), or as a sign (Ex. 24:4; Isa. 19:19), or for purposes of utility or ornament (Jer. 43:13). Here, as in other passages, it is a pillar or statue set up as an object of worship (cf. 2Kings 3:2; 2Kings 10:26; Hos. 10:1; Mic. 5:12).*<sup>193</sup>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Preacher's Complete Homiletical Commentary: *Set up no image by hands or in imagination. We must not enquire for idols, transfer our affections to them, nor address our prayers to them. God's people are forbidden to examine or look at them. "Turn ye not (face not) unto idols, nor make to yourselves molten gods. I am the Lord your God."* (Lev. 19:4).<sup>194</sup>

## Idolatry forbidden (J. Wolfendale)

- I. Idolatry is enticing. This on many accounts.
  1. By its prevalence. In some form or other it is the most popular religion in the world. Men bow down to the idols of luxury, ambition, pleasure, and avarice. "For all people will walk everyone in the name of his god" (Micah 4:5).
  2. By its use. We naturally forsake God and cling to sin. Evil inclination leads to wrong choice, and men choose darkness rather than light.
- II. Idolatry is treason against God. God is the sum of all moral qualities, the proprietor of all resources, and the giver of all existences. What more rational than to worship Him? Nothing belies God nor degrades man like the worship of images and statues.
- III. Idolatry must be utterly forsaken. We must neither join the worshippers nor sanction the worship. Plant no grove of trees, for truth loves light and reproves darkness.

From *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from e-sword; Deut. 16:21–22.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

<sup>192</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Deut. 16:22.

<sup>193</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Deut. 16:22.

<sup>194</sup> *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Deut. 16:21–22 (Idolatry Forbidden).

Chuck Smith: *An image is always a sign of a deteriorating spiritual life, for the image is intended to be a reminder. Whenever you need a reminder it indicates that you have lost something vital of that awareness and consciousness of God, rather than having that awareness and consciousness.*<sup>195</sup>

We have many historical examples of Israel violating their covenant with God. Judges 3:7 1Kings 14:23 15:3 16:33 18:19.

This last portion of Deut. 16 should either be with Deut. 17; or the first verse of Deut. 17 belongs with chapter 16; or, best solution, Deut. 16–17 should have been one chapter. Deut. 17:1 is translated below (a full examination of this verse is found in **Deut. 17** ([HTML](#)) ([PDF](#)) ([WPD](#)):

Kukis slavishly literal:

**“You will not sacrifice to Y<sup>e</sup>howah your Elohim an ox and a lamb which is in him a blemish—any word evil—for an abomination of Y<sup>e</sup>howah your Elohim that.**

Deuteronomy  
17:1

Kukis moderately literal:

**“You will not sacrifice to Y<sup>e</sup>howah your Elohim an ox or a lamb on which [there] is a blemish—[or] any injury [imperfection or defect]—for that [is] an abomination [to] Y<sup>e</sup>howah your Elohim.**

Kukis not so literal:

**“You will not offer up to Jehovah your God any ox or lamb on which there is a blemish or defect of any kind, for that would be an abomination to Jehovah your God.**

Here is how Moses is thinking. He covers three feasts, where sacrifices would be offered up. Then he covers the judges and officials who will be set up to rule. Then he speaks of things which ought not to be set up in Israel—pillars, trees, Asherah or any religious symbol; and while Moses is speaking of things not to be done, he then speaks of the animals which ought not to be offered in a sacrifice, taking back full circle to the feasts where sacrifices are offered.

The entire exegesis of Deut. 17:1 will be found in **Deuteronomy 17** ([HTML](#)) ([PDF](#)) ([WPD](#)).

<a href="#">Chapter Outline</a>		<a href="#">Charts, Graphics and Short Doctrines</a>
<a href="#">Beginning of Document</a>	<a href="#">Doctrines Alluded to</a>	<a href="#">Chapters of the Bible Alluded to</a>
<a href="#">Definition of Terms</a>	<a href="#">Introduction</a>	<a href="#">Addendum</a>
<a href="http://www.kukis.org">www.kukis.org</a>		<a href="#">Exegetical Studies in Deuteronomy</a>

## Addendum

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

<sup>195</sup> Chuck Smith, *Through the Bible Commentary C2000 Series*; from e-Sword, Deut. 16:1–22.

## Why Deuteronomy 16 is in the Word of God

1. We get a final look at the primary feasts.
2. It became obvious just how different the worship of the Revealed God is as compared to other religions.
3. In a scant 3 verses, we have the fundamental principles of justice laid out by Moses.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

There are a great many things to be studied in the book of Deuteronomy; here are a few of the studies that we embarked on and learned from.

## What We Learn from Deuteronomy 16

1. We had the opportunity to study the appropriateness of God's communication to His audience.
2. We had the opportunity to study the Passover and determine exactly what it was all about.
3. We studied the relationship between the Old and New Testaments.
4. We saw the relationship between the Passover and the cross.
5. We studied what it meant for God to make His name dwell in this or that place.
6. We examined the meaning of unleavened bread, and how it ought to be understood.
7. We studied the dual nature of Moses and how this is a type of the dual nature of Jesus Christ.
8. We had the opportunity to see just how weird some interpretations are of the various passages (interpretations made by people who believe the JEPD theory).
9. We saw just how different were the relations between a Jew and his slave by the requirements of Moses for these feasts.
10. We studied just how illogical it is for some council at sometime to have written, composed and/or edited the Bible, and then pretended that it is God's Word.
11. There are several interpretations of stretching out or twisting justice, and we examined those.
12. We discover the importance of justice being predictable (meaning, the innocent go free and the bad guys get punished).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Early on, I suggested that these chapters were not divided up as well as they could have been (there is nothing divinely inspired about the division of the Bible into chapters or verses). Now that we have studied the entire book, let's look back and see how one other person organized this and the next chapter.

## The Bridgeway Bible Commentary Organizes Deuteronomy 16–17

### Verses 1-17

#### Three annual festivals (16:1-17)

Each year all the male adults in Israel were to gather at the central place of worship for the three great annual festivals: Passover-Unleavened Bread at the beginning of the year (16:1-8; see notes on Exodus 12:1-51; Leviticus 23:4-14); Firstfruits-Weeks, or Harvest Festival, seven weeks after Passover (9-12; see notes on Leviticus 23:15-22); and Tabernacles-Gathering, or Festival of Shelters, six months after Passover (13-17; see notes on Leviticus 23:33-44).

### Verses 18-20

#### Justice and government (16:18-17:20)

## The Bridgeway Bible Commentary Organizes Deuteronomy 16–17

A collection of miscellaneous laws deals with a variety of civil and religious matters. The courts had to administer justice impartially (18-20); the worship of Yahweh was not to involve any symbols or sacred objects taken from other religions (21-22); people were not to offer sick or lame animals in sacrifice (17:1); the testimony of at least two witnesses had to be in agreement before an accused person could be punished (2-7); and when local judges found a case too difficult to decide, they had to take it to the central place of worship where a higher court of judges and priests could decide it (8-13).

God foresaw that the people would later want a king like other nations, so he gave them in advance some of the qualifications and duties of an Israelite king (14-17). The man who became king was to make his own copy of God's law and study it constantly, so that he might govern the people according to God's standards (18-20).

From <http://www.studylight.org/commentaries/bbc/deuteronomy-16.html> accessed June 17, 2016.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

### Josephus' History of this Time Period

#### Antiquities of the Jews - Book IV

**CONTAINING THE INTERVAL OF THIRTY-EIGHT YEARS.  
FROM THE REJECTION OF THAT GENERATION TO THE DEATH OF MOSES.  
CHAPTER 1.**

**FIGHT OF THE HEBREWS WITH THE CANAANITES WITHOUT THE CONSENT OF MOSES; AND  
THEIR DEFEAT.**

**CHAPTER 8.  
THE POLITY SETTLED BY MOSES; AND HOW HE DISAPPEARED FROM AMONG MANKIND.**

7. Let those that live as remote as the bounds of the land which the Hebrews shall possess, come to that city where the temple shall be, and this three times in a year, that they may give thanks to God for his former benefits, and may entreat him for those they shall want hereafter; and let them, by this means, maintain a friendly correspondence with one another by such meetings and feastings together, for it is a good thing for those that are of the same stock, and under the same institution of laws, not to be unacquainted with each other; which acquaintance will be maintained by thus conversing together, and by seeing and talking with one another, and so renewing the memorials of this union; for if they do not thus converse together continually, they will appear like mere strangers to one another.

14. Let there be seven men to judge in every city, (20) and these such as have been before most zealous in the exercise of virtue and righteousness. Let every judge have two officers allotted him out of the tribe of Levi. Let those that are chosen to judge in the several cities be had in great honor; and let none be permitted to revile any others when these are present, nor to carry themselves in an insolent manner to them; it being natural that reverence towards those in high offices among men should procure men's fear and reverence towards God. Let those that judge be permitted to determine according as they think to be right, unless any one can show that they have taken bribes, to the perversion of justice, or can allege any other accusation against them, whereby it may appear that they have passed an unjust sentence; for it is not fit that causes should be openly determined out of regard to gain, or to the dignity of the suitors, but that the judges should esteem what is right before all other things, otherwise God will by that means be despised, and esteemed inferior to those, the dread of whose power has occasioned the unjust sentence; for justice is the power of God. He therefore that gratifies those in

## Josephus' History of this Time Period

great dignity, supposes them more potent than God himself. But if these judges be unable to give a just sentence about the causes that come before them, (which case is not unfrequent in human affairs,) let them send the cause undetermined to the holy city, and there let the high priest, the prophet, and the sanhedrim, determine as it shall seem good to them.

From: <http://www.sacred-texts.com/jud/josephus/ant-4.htm> accessed . Josephus *Antiquities of the Jews*; Book IV, Chapter 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This comes from Chapter 3, entitled *The Second Census Of Israel - The "Daughters Of Zelophehad" - Appointment Of Moses' Successor - Sacrificial Ordinances - The War Against Midian - Allocation Of Territory East Of The Jordan - Levitical And Cities Of Refuge The Flood*.

## Edersheim Summarizes Deuteronomy 16

3. Now that the people were about to take possession of the land, the sacrificial ordinances were once more enjoined, and with full details. The daily morning and evening sacrifice had already been previously instituted in connection with the altar of burnt-offering (Exodus 29:38-42). To this daily consecration of Israel were now added the special sacrifices of the Sabbath -symbolical of a deeper and more special dedication on God's own day. The Sabbatic and the other festive sacrifices were always brought in addition to the daily offering. Again, the commencement of every month was marked by a special sacrifice, with the addition of a sin-offering, while the blast of the priests' trumpets was intended, as it were, to bring Israel's prayers and services in remembrance before the Lord. If the beginning of each month was thus significantly consecrated, the feast of unleavened bread (from the 15th to the 21st of Abib), which made that month the beginning of the year, was marked by the repetition on each of its seven days of the sacrifices which were prescribed for every "new moon." The Paschal feast (on the 14th of Abib) had no general congregational sacrifice, but only that of the lamb for the Paschal supper in each household. Lastly, the sacrifices for the feast of weeks were the same as those for the feast of unleavened bread, with the addition of the two "wave loaves" and their accompanying sacrifices prescribed in Leviticus 23:7-21.<sup>47</sup> This concluded the first festive cycle in the year.

The second cycle of feasts took place in the seventh or sacred month - seven being the sacred number, and that of the covenant. It began with new moon's day when, besides the daily, and the ordinary new moon's offerings, special festive sacrifices were brought (Numbers 29:1-6). Then on the 10th of that month was the "Day of Atonement," while on the 15th commenced the feast of tabernacles, which lasted seven days, and was followed by an octave. All these feasts had their appropriate sacrifices.<sup>48</sup>

The laws as to sacrifices appropriately close with directions about "vows" (Numbers 30). In all the ordinances connected with the sacred seasons, the attentive reader will mark the symbolical significance attaching to the number seven - alike in the feasts themselves, in their number, their sacrifices, and in that of the days appointed for holy convocation. Indeed, the whole arrangement of time was ordered on the same principle, ascending from the Sabbath of days, to the Sabbath of weeks, of months, of years, and finally to the Sabbath of Sabbatic years, which was the year of Jubilee. And thus all time pointed forward and upward to the "Sabbatism," or sacred rest, that remaineth for "the people of God" (Hebrews 4:9).

From <http://www.lewendwater.org/books/v3bhot.pdf> accessed .

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)



It may be helpful to see this chapter as a contiguous whole:

## A Complete Translation of Deuteronomy 16

### A Reasonably Literal Translation

### A Reasonably Literal Paraphrase

#### Regulations for the Passover

"Keep the month of Abib—you will observe the Passover to Y<sup>e</sup>howah your Elohim, for [it was] during the month of Abib, [that] Y<sup>e</sup>howah your Elohim brought you out of Egypt at night.

"Observe the Passover to Jehovah your God during the month of Abib, for it was during that month that He brought you out of Egypt at night.

There, you will offer up a passover [sacrifice] to Y<sup>e</sup>howah your Elohim—[from] the flock or [from] the herd—at the place chosen by Y<sup>e</sup>howah to establish His name.

There, you will offer up a passover sacrifice to Jehovah your God, from your flock or from your herd, at a place designated by Jehovah, where God will make Himself known.

#### The Feast of Unleavened Bread

You will not eat leavened bread with it; [for] seven days you will eat [only] unleavened bread with it—the bread of affliction—for you came out of the land of Egypt in haste—[the purpose of the unleavened bread is] to remember for the rest of your life [lit., *all the days of your life*] the day you came out from the land of Egypt.

You will not eat raised bread with the passover meal; in fact, for seven days, you will eat only bread made without yeast with your meals, which is the bread of affliction, the bread you ate when you left the land of Egypt in haste. You will only eat this yeastless bread so that you remember, for the rest of your life, the day that you came out of Egypt.

Leaven is not to be seen within your entire border [for] seven days, and [scraps] from the flesh which you sacrificed in the evening on the first day will not remain [lit., *will not stay the night*] until the [next] morning.

Leaven is not to be seen within your entire territory for seven days; and no scraps from your sacrifices made on the first day are to remain until the next morning.

You will not be permitted to offer up the Passover within each of your cities [lit., *gates*] which Y<sup>e</sup>howah your Elohim is giving you; only in the place where Y<sup>e</sup>howah your Elohim chooses to establish His name.

You are not permitted to offer up the Passover sacrifice in just any city that Jehovah your God will give you; only where Jehovah your God chooses to glorify His name.

You will offer up the Passover [sacrifice] in the evening, just as the going down of the sun [as at] the time of your going out from Egypt. You will cook and eat it in the place Y<sup>e</sup>howah your Elohim chooses; and then you will turn away in the morning and go to your tents.

You will offer up the Passover sacrifice in the evening, as the sun is going down, just like the time that you went out from Egypt. You will prepare and eat the Passover sacrifice at the place chosen by God; then you will turn away from it in the morning and return to your tents.

You will eat unleavened bread [for] six days and on the seventh day, [there will be] a solemn assembly to Y<sup>e</sup>howah your Elohim; you will do no work [on that day].

You will continue to eat the bread made without yeast for six days, and then you will celebrate a solemn assembly to Jehovah your God on the seventh day; you will not do any work on that seventh day.

#### The Feast of Weeks (Thanksgiving for Hebrews)

You will count for yourself seven weeks, from the beginning of the sickle in the tall grain; you will begin to count seven weeks, so that you will celebrate the Feast of Weeks to Y<sup>e</sup>howah your Elohim.

You will determine the passing of seven weeks from the start of harvesting the tall grain; you will count up seven weeks so that you can then celebrate the Feast of Weeks to Jehovah your God.

## A Complete Translation of Deuteronomy 16

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
[You will offer up] a proportional offering from your hand as Y <sup>e</sup> howah your Elohim has blessed you.	You will offer up a proportional offering as Jehovah your God has blessed you.
And you will rejoice before Y <sup>e</sup> howah your Elohim—you and your son and your daughter and your manservant and your maidservant and the Levite who [is] within your gates; and the stranger and the fatherless and the widow, who [are] among you—at the place chosen by Y <sup>e</sup> howah to establish His name.	For this festival, you will rejoice before Jehovah your God—you, your son and your daughter; your manservant and your maidservant; the Levite who lives in your city; as well as the stranger, the orphan and the widow—where God will make Himself known.
Remember that you were a slave in Egypt, so that you will keep and you will do these statutes.	Do not forget that you were once a slave in Egypt; therefore keep and observe these statutes.
<b>The Feast of Tents (Tabernacles)</b>	
You will [also] celebrate the Feast of Tents; [this is] seven days when you gather [your produce] from your threshing floor and from your winepress.	You will also celebrate the Feast of Tents, which is seven days that take place when you gather the grain from your threshing floor and the wine from your winepress.
You will rejoice throughout this feast [lit., <i>during your feast</i> ]—you and your son and daughter; your manservant and maidservant; and the Levite and the foreigner, along with the orphan and the widow—[all] who [are] within your gates.	You will rejoice and celebrate your feast, along with your children, your servants, the Levites, the foreigners, and the widows and orphans who live with you in your cities.
You will feast to Y <sup>e</sup> howah your Elohim [for] seven days in the place which Y <sup>e</sup> howah chooses.	You will celebrate this feast before Jehovah your God for seven days wherever Jehovah chooses for it to take place.
Because Y <sup>e</sup> howah your Elohim blesses you in all your produce and in all the work of your hands, you are therefore truly happy.	You will celebrate because Jehovah your God blesses you in all that you produce and according to the work you do, so that you are truly happy in life.
<b>The 3 feasts which require males to attend</b>	
Three times a year, every one of your males will appear before Y <sup>e</sup> howah your Elohim in the place that He will choose, for [lit., <i>in</i> ; and so throughout] the Feast of Unleavened Bread, for the Feast of Weeks, and for the Feast of Tents.	On three occasions every year, one of your males will appear before Jehovah your God in whatever place that He chooses to celebrate the Feast of the Unleavened Bread, the Feast of Weeks and the Feast of Tents.
Furthermore, he will not appear before Y <sup>e</sup> howah empty-handed. Every man [will bring] a gift in his hand as [he has been] blessed by Y <sup>e</sup> howah your Elohim, [according to] what He has given to you.	Furthermore, he is not to show up empty-handed, but he is to bring a gift to reflect the blessings given him by God.
<b>Selecting judges and fundamental principles of justice to follow</b>	
You will choose [lit., <i>you will give to yourself</i> ] judges and officers within your cities that Y <sup>e</sup> howah your Elohim will give to you according to your tribes. They will judge the people with righteous judicial decisions.	You will select judges and other authorities to rule within your cities that Jehovah your God will give to you, according to the distribution to your various tribes. These men will make righteous judgments among the people.

## A Complete Translation of Deuteronomy 16

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
You will not push justice to one side; you will not give preference to friends or associates [lit., <i>you will not recognize faces</i> ]; and you will not take bribes, for bribes blind the eyes of those who are wise and subverts [or, <i>undermines</i> ] the testimonies of honest people.	You are not to push justice off to the side, nor will you give preference to friends or associations. Furthermore, you will not take bribes, as a bribe will blind the eyes of the wise and it undermines the testimonies of honest witnesses.
You will pursue justice [and only] justice so that you live and [so that] you will inherit the land that Y <sup>e</sup> howah your Elohim gives to you.	You will pursue justice and only justice, to the end that you will live in peace and so that you will inherit the land that Jehovah your God has given you.
The Israelites are not to practice heathen worship—particularly near Y <sup>e</sup> howah worship	
You will not plant for yourself an Asherah—any tree [or carved image] beside the altar of Y <sup>e</sup> howah your Elohim—which you make for yourself.	You will not plant an idolatrous Asherah that you have made with your own hands or any tree near the altar of Jehovah your God.
Furthermore, you will not set up a religious pillar—[these are things] which Y <sup>e</sup> howah your God hates.	Furthermore, you will not set up a religious pillar—these are things which Jehovah your God hates.
Animals with defects cannot be sacrificed to God	
“You will not sacrifice to Y <sup>e</sup> howah your Elohim an ox or a lamb on which [there] is a blemish—[or] any injury [imperfection or defect]—for that [is] an abomination [to] Y <sup>e</sup> howah your Elohim.	“You will not offer up to Jehovah your God any ox or lamb on which there is a blemish or defect of any kind, for that would be an abomination to Jehovah your God.
<b>Chapter Outline</b>	<b>Charts, Graphics and Short Doctrines</b>

The following Psalms would be appropriately studied at this time:

I found no available lessons from R. B. Thieme, Jr. where this chapter or a portion of it were covered.

