



## The Book of Leviticus: Be Holy for God is Holy

<b>Book</b>	<b>Genesis</b>	<b>Exodus</b>	<b>Leviticus</b>	<b>Numbers</b>	<b>Deuteronomy</b>
<b>Key Idea</b>	Beginnings	Redemption	Worship	Wandering	Renewed Covenant
<b>The Nation</b>	Chosen	Delivered	Set Apart	Directed	Made Ready
<b>The People</b>	Prepared	Redeemed	Taught	Tested	Re-taught
<b>God's Character</b>	Powerful, Sovereign	Merciful	Holy	Just	Loving Lord
<b>God's Role</b>	Creator	Deliverer	Sanctifier	Sustainer	Rewarder
<b>God's Command</b>	"Let there be!"	"Let My people go!"	"Be holy"	"Go in!"	"Obey!"

# Leviticus in the Pentateuch

Genesis	Exodus	Leviticus	Numbers	Deuteronomy
ORIGINS of the nation	DELIVERANCE of the nation	LIFE of the nation	TEST of the nation	REMINDERS to the nation
THEOCRACY BORN	THEOCRACY ESTABLISHED		THEOCRACY TESTED AND PREPARED FOR THE NEW HOME	

**COVENANT**  
**IS AMPLIFIED**  
 “Keep my  
 covenant to be a  
 peculiar  
 treasure:  
 “Kingdom of  
 priests”  
 “holy nation”  
 (Exodus 19:5-6)

**LAWS**  
**ARE**  
**PRESCRIBED**  
 “which if a  
 man do, he  
 shall live in  
 them: I am the  
**LORD”**  
 (Lev. 18:5)

Irvin L. Jensen, p 102  
 (Jensen’s Survey of the OT)

<b>Genesis</b>	<b>Exodus</b>
Human Effort and Failure	Divine Power and Triumph
Word of Promise	Work of Fulfillment
A People Chosen	A People Called
God's Electing Mercy	God's Electing Manner
Revelation of Nationality	Realization of Nationality

<b>Exodus</b>	<b>Leviticus</b>
Redemption and Deliverance	Sanctification and Cleansing
Building the Tabernacle	Serving in the Tabernacle
A People Called	A People Consecrated
God's Power Displayed	God's Holiness Displayed
Historical	Legislative
Beginning of Israel as a Nation	Beginning of Worship in Israel
Pardon / Salvation	Purity / Sanctification
God's Approach to Man	Man's Approach to God
Man's Guilt	Man's Defilement
A Great Act	A Long Process

# LEVITICUS

Key Verses: 17:11; 11:45

Sacrifice		Sanctification														
Three Voluntary Offerings	1-5	Sanctification by Personal Purity	11-15	Sanctification by the Day of Atonement	16	Sanctification through Blood	17	Sanctification in Relationships	18-20	Sanctification by the Priests and Feasts		21-23	Sanctification in the Promised Land	24-27		
Laws of Offering	1:1-6:7	Laws of Consecration of Priests	6:8-10:20	Laws of Purity	11-15	Atonement	16-17	Holy People	18-20	Holy Priests	21-22	Holy Times	Holy Justice	26	Holy Vows	27
The Way to God		The Walk with God														
How to Approach a Holy God		How to Walk with a Holy God														
Worship		Walk														
Access to God by Sacrifice		Fellowship with God by Obedience														
“I the LORD your God am holy”		“You shall be holy”														
Location: at Mount Sinai / Duration: ONE MONTH																

**Author:** Moses – Leviticus states 56 times in 27 chapters that Yahweh imparted these laws to Moses (see 1:1; 4:1; 6:1,24; 8:1; ...; also see Matt 8:2-4 & Lev 14:1-4; Matt 12:4 & Lev 24:9; see also Luke 2:22)  
**Date:** orally given c.1444 BC – beginning with the first Passover (Ex 12:2), the tabernacle was completed 1 year later (Ex 40:17). Leviticus begins in the first month of the second year (cf. Num 1:1 which begins with the second month). Moses could have put it in its final form before his death in Moab, about 1405 BC

**Theme:** Holiness (11:45; 19:2). It teaches that one must approach a holy God on the basis of sacrifice and priestly mediation, and that one can only walk with a holy God on the basis of sanctification and obedience. God’s chosen people must approach Him in a holy manner.

**Purpose:**

- 1) to show Israel how to live as a priestly kingdom and a holy nation in fellowship with God
- 2) to provide a guide for worship, a law code and a handbook on holiness for the priests
- 3) to reveal God’s grace as He accepts the death of a substitute as payment for the penalty of sin

## I. Laws Pertaining to Sacrifice (Leviticus 1:1–7:38)

- A. Legislation for the Laity (1:1–6:7)
  - 1. Burnt offerings (chap. 1)
  - 2. Grain offerings (chap. 2)
  - 3. Peace offerings (chap. 3)
  - 4. Sin offerings (4:1–5:13)
  - 5. Trespass offerings (5:14–6:7)
- B. Legislation for the Priesthood (6:8–7:38)
  - 1. Burnt offerings (6:8–13)
  - 2. Grain offerings (6:14–23)
  - 3. Sin offerings (6:24–30)
  - 4. Trespass offerings (7:1–10)
  - 5. Peace offerings (7:11–36)
  - 6. Concluding remarks (7:37–38)

## II. Beginnings of the Priesthood (Leviticus 8:1–10:20)

- A. Ordination of Aaron and His Sons (chap. 8)
- B. First Sacrifices (chap. 9)
- C. Execution of Nadab and Abihu (chap. 10)

## III. Prescriptions for Uncleaness (Leviticus 11:1–16:34)

- A. Unclean Animals (chap. 11)
- B. Uncleaness of Childbirth (chap. 12)
- C. Unclean Diseases (chap. 13)
- D. Cleansing of Diseases (chap. 14)
- E. Unclean Discharges (chap. 15)
- F. Purification of the Tabernacle from Uncleaness (chap. 16)

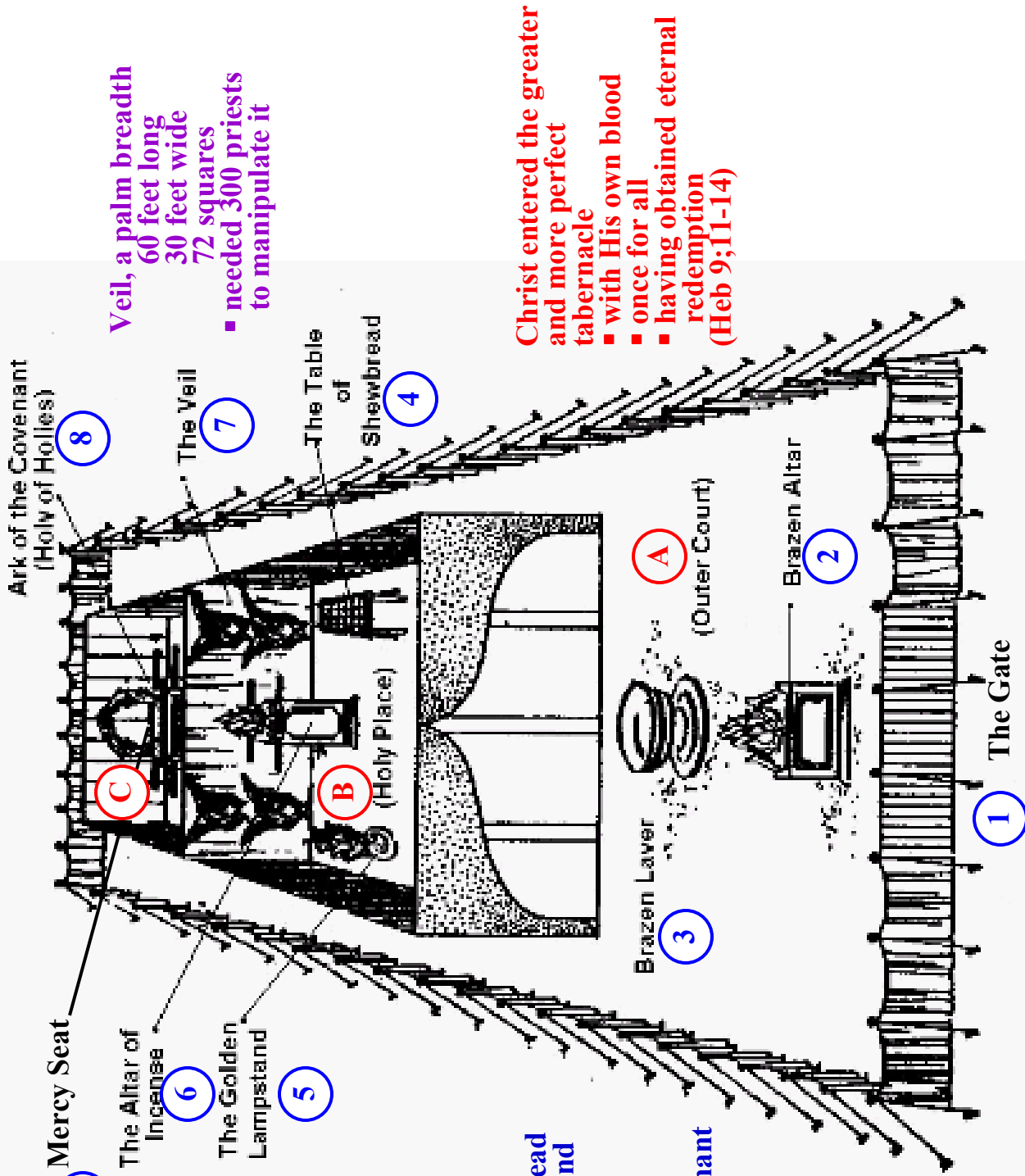
## IV. Guidelines for Practical Holiness (Leviticus 17:1–27:34)

- A. Sacrifice and Food (chap. 17)
- B. Proper Sexual Behavior (chap. 18)
- C. Neighborliness (chap. 19)
- D. Capital/Grave Crimes (chap. 20)
- E. Instructions for Priests (chaps. 21, 22)
- F. Religious Festivals (chap. 23)
- G. The Tabernacle (24:1–9)
- H. An Account of Blasphemy (24:10–23)
- I. Sabbatical and Jubilee Years (chap. 25)
- J. Exhortation to Obey the Law: Blessings and Curses (chap. 26)
- K. Redemption of Votive Gifts (chap. 27)



# The Tabernacle

**Seriousness of Spurning God's Offer of Salvation (Heb 10:26-31)**



**Veil, a palm breadth  
60 feet long  
30 feet wide  
72 squares  
▪ needed 300 priests  
to manipulate it**

**Christ entered the greater  
and more perfect  
tabernacle  
▪ with His own blood  
▪ once for all  
▪ having obtained eternal  
redemption  
(Heb 9;11-14)**

## A The Outer Court

- 1 The Gate
- 2 The brazen Altar
- 3 The Brazen Laver

## B The Holy Place

- 4 The Table of Shewbread
- 5 The Golden Lampstand
- 6 The Altar of Incense
- 7 The Veil

## C The Holy of Holies

- 8 The Ark of the Covenant
- 9 The Mercy Seat

*The graphics of the sanctuary are adapted, with very minor revision, from an illustration by Tom Dunbebin*

# How a Sinner Approach the Thrice Holy God



- **Holy Priests (Lev 21-22)**
- **Holy Times (Lev 23)**
- **Holy Oil, Holy Bread, Holy Name (Lev 24)**
- **Holy Years (Lev 25)**
- **Holy Justice (Lev 26)**
- **Holy Vows (Lev 27)**

## **Sanctification (Leviticus 11-27)**

- **By the time of Julius Caesar, the calendar was so out of step with nature that Caesar ordered a Greek astronomer named Sosigenes to straighten things out.**
- **Unable to alter the movements of the heavens, Sosigenes solved the problem by temporarily adding nearly 3 extra months to the calendar, giving the year 46 BC 445 days!**

## **Brief History of our Calendar**



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- **The Gregorian Calendar is a revision of the Julian Calendar which was instituted in a papal bull by Pope Gregory XIII (1502-85) in 1582. The reason for the calendar change was to correct for drift in the dates of significant religious observations (primarily Easter) and to prevent further drift in the dates.**
- **The important effects of the change were:**
  - **Drop 10 days from October 1582, to realign the Vernal Equinox with 21 March**
  - **Change leap year selection so that not all years ending in "00" are leap years.**
  - **Change the beginning of the year to 1 January from 25 March**

## **Brief History of our Calendar**

- Adoption of the new calendar was essentially immediate within Catholic countries. In the Protestant countries, where papal authority was neither recognized nor appreciated, adoption came more slowly.
- England finally adopted the new calendar in 1752, and September 3 became September 14, & 11 days disappeared from British history. The additional day came because the old and new calendars disagreed on whether 1700 was a leap year, so the Julian calendar had to be adjusted by one more day.
- The Gregorian year length gives an error of one day in approximately 3,225 years.

## Brief History of our Calendar

Of the author of the Reform of the Calendar, under Julius Caesar in 46 B.C., nothing whatsoever is known except that he was an astronomer of Egypt. He was doubtless an Alexandrian Greek. When Julius resolved on amending the Roman Calendar, which was now 67 days in advance of the true year, he called in the assistance of the astronomer SOSIGENES. Caesar was himself a student of astronomy, and had written a treatise which long remained in use. Using his authority as Supreme Pontiff, and as dictator of the Roman world, he accomplished the reform which is still the calendar of the Christian nations. It was substantially the same as that which had been introduced in Egypt by the Ptolemies nearly two centuries before.

The year 46 B.C., Julius made to consist of 445 days: it was called the year of confusion; but it was more properly the last year of confusion. The reformed year began, not on the 25th of March, but 1st January, 45 B.C. **The new year was one of 365 days, with an additional day for every fourth year, in February. The alternate months of the year (January, March, May, July, September, November), were to consist of 31 days: the intervening months were each to be of 30 days (February being 29, except in leap years).** This symmetrical arrangement was upset by the vanity of Augustus

[http://www.usefultivia.com/biographies/sosigenes\\_001.html](http://www.usefultivia.com/biographies/sosigenes_001.html)



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in 27 B.C., when he gave his own name to the 8th month, then added the day he took from the 9th, and otherwise varied the lengths of the months into their present irregularity.

**The Julian year of  $365\frac{1}{4}$  days was too long by 11 minutes 12 seconds.** This must have been known to Caesar and to Sosigenes; as more than 100 years before, it had been proved by Hipparchus, whose calculation was within 4 minutes of the truth. Hipparchus had calculated that the error would amount to a day in 300 years; but it seems that the error is more than double and would amount to a day in 128 years. Caesar and his astronomer doubtless considered that the secular error might be left to the future to correct. They could hardly anticipate that it would be binding on Western Europe for 16 centuries, and on Eastern Europe for nearly 20 centuries. Yet so it has proved.

The Julian Calendar, as deformed by Augustus, governed Christendom until 1582, when Pope Gregory XIII, by the advice of Lilio and other astronomers, struck out the ten days then in excess, and reformed the Calendar of Julius by an order, that the last year of each century should be a leap year only when it is exactly divisible by 400. That is to say, 3 leap-years are suppressed in every 4 centuries.

[http://www.usefultivia.com/biographies/sosigenes\\_001.html](http://www.usefultivia.com/biographies/sosigenes_001.html)



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- **God had promised Israel “While the earth remains, Seedtime and harvest, And cold and heat, And summer and winter, And day and night Shall not cease“ (Gen 8:22)**
- **God gave Israel a calendar that was tied to the rhythm of the seasons and the history of the nation.**
- **It was an unusual calendar because it not only summarized what God had done for them in the past, but it also anticipated what God would do for them in the future.**
- **The salvation work of our Lord Jesus Christ, the founding of the Church and the future of Israel are all illustrated in these seven feasts of the Lord.**

## God's Perfect Calendar

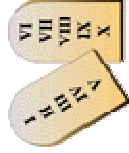


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## Israel's Agricultural Calendar

Nisan	Ziv /Iyyar	Sivan	Tammuz	Ab	Elul	Tishri /Ethanim	Bul /Marchesh -van	Kislev	Tebeth	Shebat	Adar	Adar Sheni
Mar-Apr	Apr-May	May-June	June-July	July-Aug	Aug-Sep	Sep-Oct	Oct-Nov	Nov-Dec	Dec-Jan	Jan-Feb	Feb-Mar	
30 days	29 days	30 days	29 days	30 days	29 days	30 days	29 days	30 days	29 days	30 days	29 days	29 days
<b>SPRING</b>			<b>SUMMER</b>			<b>AUTUMN</b>			<b>WINTER</b>			
barley & flax harvest begins	barley harvest dry season begins	wheat harvest	tending vines	ripening of grapes, figs & olives	process -ing of grapes, figs & olives	plowing	sowing of wheat & barley	winter rains begin	rainy winter months	new year for trees	almond tree blossoms citrus fruits harvest	

- Passover
- Unleavened Bread
- First-fruits



- 9 Av
- Destruction of Jerusalem + Temple BC 586 AD 70

- Trumpets
- Atonement
- Tabernacles



- Dedication (Hanukkah) John 10:22 8 days 25 Kislev - Tebeth
- Purim 14,15 Adar

- Israel's calendar was an agricultural one, based on the moon. A lunar cycle requires 29 days, 12 hours 44 minutes 2.8 seconds between two successive new moons. ∴ Marcheshvan, as often as necessary, is lengthened to 30 days.
- Yom Kippur (Atonement) can't be on a Friday or a Sunday because of the great inconvenience of preparing food. Rosh Hashanah (Trumpets) can't occur on Sunday, Wednesday or Friday. Therefore adjustments were made to Marcheshvan & Kislev in the preceding year.
- The calendar on the Internet is the calendar for Israel in the EXILE, now that Israel is back in the land, the Lord has raised up a group of rabbis who formed the Society of the New Moon who are proclaiming the holy convocations of the Lord by looking for the new moon *and* by making sure the barley is "aviv" (in the ear, Ex 9:31).

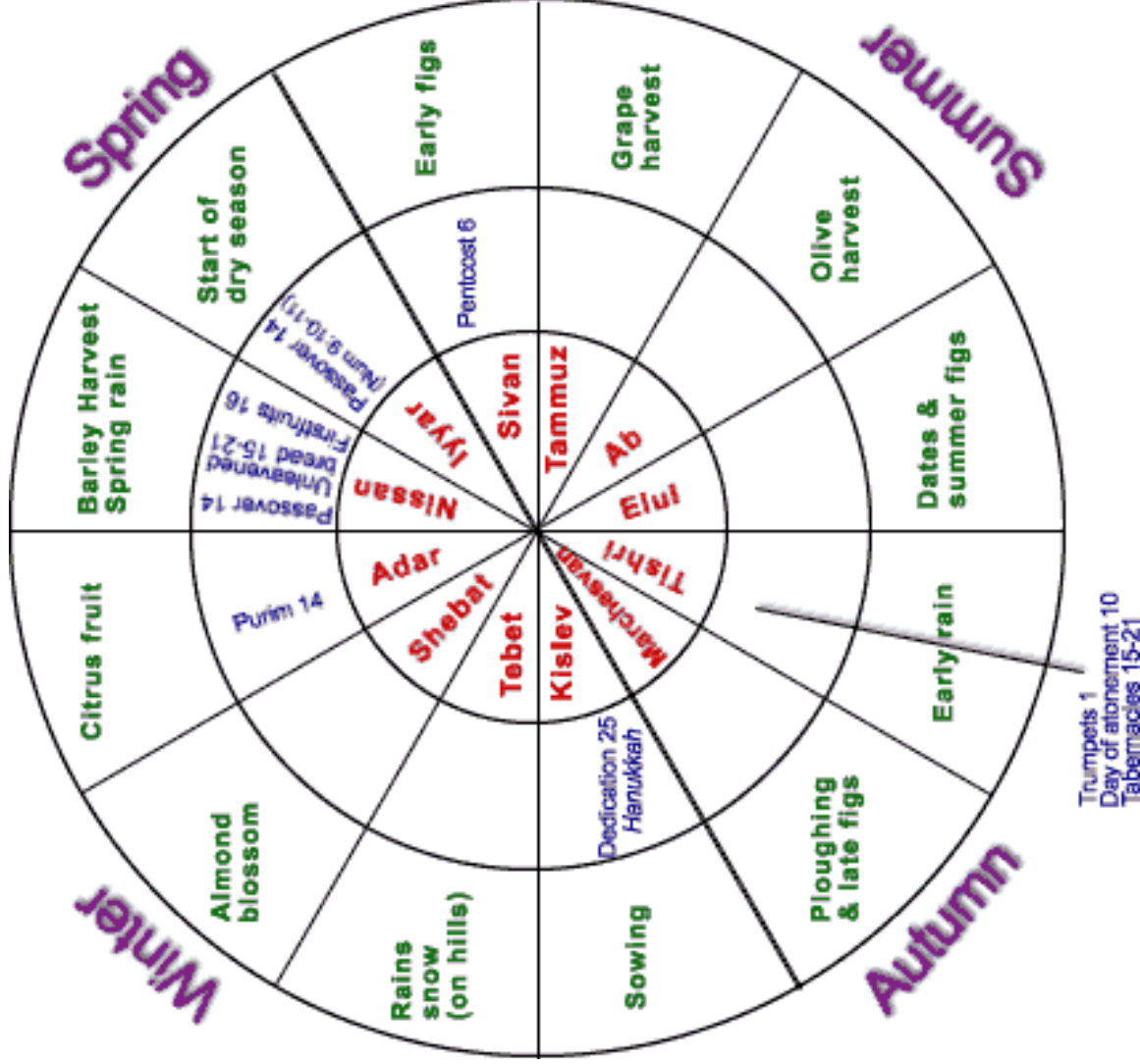
## Crops

Grain (wheat & barley), grapes, figs and olives as well as legumes (lentils & chick-peas), onions, cucumbers, melons, dates, pomegranates, almonds and spices were grown for food. Flax provided fibre for rope and linen (the seeds were fed to animals). Both **wheat and barley were grown for bread, the staple food**. Wheat makes better dough, but needs good soil and water. Barley tolerated poor soil and drought better.

The cycle of rain and dry seasons defined the time when various crops were planted and harvested. **Between November and January, seed was scattered** (Mark 4:3-8) and then **plowed or hoed to bury it**. Since birds eat seeds and young plants, both human and inanimate scarecrows were used.

**Barley matured first, April to early May, wheat a month later**. Stalks were cut with sickles then tied in bundles (sheaves). The sheaves were spread on a flat rock or prepared earth threshing-floor. Animals were walked over the floor, often dragging threshing sledges (Amos 1:3), so separating grain and stalk - the more tender grains of herbs were threshed with sticks (Isaiah 28:27). The chaff (outer covering of the grain) and grain were also detached at this time, but were more difficult to separate by hand. After this, the mixture is tossed in the air to allow the wind to blow the chaff from the grain.

This agricultural cycle also corresponds to Israel's worship seasons. **Passover falls in the lambing season**, before the flocks are moved to their summer pastures. **At Pentecost bread made with the new season's flour is offered**. **Firstfruits** (see Deuteronomy 26:1-16) occurs predictably early in the year. **The feast of Tabernacles**, probably the great "feast of Adonai" in the pre-exilic period **comes after the harvests are in**. When the first rains are expected and the cycle of the year starts again.





Hitherto the levitical law had been chiefly conversant about holy persons, holy things, and holy places; in this chapter we have the institution of holy times, many of which had been mentioned occasionally before, but here they are all put together, only the new moons are not mentioned. All the rest of the feasts of the Lord are,

I. The weekly feast of the sabbath (Lev\_23:3).

II. The yearly feasts,

1. The passover, and the feast of unleavened bread (Lev\_23:4-8), to which was annexed the offering of the sheaf of firstfruits (Lev\_23:9-14).
2. Pentecost (Lev\_23:15-22).
3. The solemnities of the seventh month. The feast of trumpets on the first day (Lev\_23:23-25), the day of atonement on the tenth day (Lev\_23:26-32), and the feast of tabernacles on the fifteenth (Lev\_23:33, etc.).

## Matthew Henry on Leviticus 23

## The Weekly Sabbath (Leviticus 23:1-3)

1 The LORD spoke again to Moses, saying, 2 "Speak to the sons of Israel, and say to them, 'The LORD's appointed times which you shall proclaim as holy convocations - My appointed times are these:

3 'For six days work may be done; but on the seventh day there is a sabbath of complete rest, a holy convocation. You shall not do any work; it is a sabbath to the LORD in all your dwellings.

## The Feasts of the Lord (Lev 23)



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## Leviticus 23 - The Feasts of the LORD

### A. Listing of the Feasts.

#### 1. (1-3) The Sabbath.

- a. **The feasts of the LORD:** This chapter introduces us to the seven annual feasts Israel celebrated. These feasts are rich with symbolic and prophetic significance.
- b. **The seventh day is a Sabbath of solemn rest:** The Sabbath was not properly a feast, but like the feast days, it was a day set apart unto the LORD, and so a reminder regarding the Sabbath is here.

<http://www.enduringword.com/commentaries/0323.htm>



## Passover (Leviticus 23:4-5)

4 'These are the appointed times of the LORD, holy convocations which you shall proclaim at the times appointed for them.

5 'In the first month, on the fourteenth day of the month at twilight is the LORD's Passover.

## The Feasts of the Lord (Lev 23)



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## Leviticus 23 - The Feasts of the LORD

### A. Listing of the Feasts.

#### 2. (4-5) The feast of Passover.

- a. **On the fourteenth day of the first month:** On the Jewish ceremonial calendar, the first month was known as Nisan; Passover was held on the fourteenth of Nisan each year.
- b. **The Lord's Passover:** Passover was meant to commemorate Israel's deliverance from Egypt, and with the sacrifice of the lamb for each family, show how the blood of the lamb averted the judgment of God for each Israelite family.

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## The Feast of Unleavened Bread (Leviticus 23:6-8)

6 “**Then on the fifteenth day of the same month there is the Feast of Unleavened Bread to the LORD; for seven days you shall eat unleavened bread.** **7 On the first day you shall have a holy convocation; you shall not do any laborious work.** **8 But for seven days you shall present an offering by fire to the LORD. On the seventh day is a holy convocation; you shall not do any laborious work.**”

## The Feasts of the Lord (Lev 23)



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## Leviticus 23 - The Feasts of the LORD

### A. Listing of the Feasts.

#### 3. (6-8) The feast of Unleavened Bread.

- a. **The Feast of Unleavened Bread to the LORD:** The feast of unleavened bread was a week-long celebration the week immediately following Passover (from Nisan 15 to Nisan 21). This feast showed the purity Israel was to walk in (illustrated by eating only bread without leaven, a type of sin) after the blood-deliverance of Passover.

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## The Feast of Firstfruits (Leviticus 23:9-14)

9 **Then** the LORD spoke to Moses, saying, 10 “**Speak to the sons of Israel, and say to them, ‘When you enter the land which I am going to give to you and reap its harvest, then you shall bring in the sheaf of the first fruits of your harvest to the priest. 11 And he shall wave the sheaf before the LORD for you to be accepted; on the day after the sabbath the priest shall wave it.**”

## The Feasts of the Lord (Lev 23)

## The Feast of Firstfruits (Leviticus 23:9-14)

12 **“Now on the day when you wave the sheaf, you shall offer a male lamb one year old without defect for a burnt offering to the LORD.** 13 Its grain offering shall then be two-tenths of an ephah of fine flour mixed with oil, an offering by fire to the LORD for a soothing aroma, with its libation, a fourth of a hin of wine. 14 **Until this same day, until you have brought in the offering of your God, you shall eat neither bread nor roasted grain nor new growth. It is to be a perpetual statute throughout your generations in all your dwelling places.**

## The Feasts of the Lord (Lev 23)

## Leviticus 23 - The Feasts of the LORD

### A. Listing of the Feasts.

#### 4. (9-14) The feast of firstfruits.

- a. **Then you shall bring a sheaf of the firstfruits of your harvest to the priest: The day following Passover's Sabbath was a time to give the firstfruits of the harvest to God. The idea was to dedicate the first ripened stalks of grain to God, in anticipation of a greater harvest to come.**
- i. "The firstfruits at Passover would be barley, which ripens in the warmer areas as early as March." (Harris)

<http://www.enduringword.com/commentaries/0323.htm>



## The Feast of Pentecost (Leviticus 23:15-21)

15 “You shall also count for yourselves from the day after the sabbath, from the day when you brought in the sheaf of the wave offering; there shall be seven complete sabbaths. 16 You shall count fifty days to the day after the seventh sabbath; then you shall present a new grain offering to the LORD. 17 You shall bring in from your dwelling places two loaves of bread for a wave offering, made of two-tenths of an ephah; they shall be of a fine flour, baked with leaven as first fruits to the LORD.

## The Feasts of the Lord (Lev 23)



## The Feast of Pentecost (Leviticus 23:15-21)

18 “Along with the bread, you shall present seven one year old male lambs without defect, and a bull of the herd, and two rams; they are to be a burnt offering to the LORD, with their grain offering and their libations, an offering by fire of a soothing aroma to the Lord.

19 You shall also offer one male goat for a sin offering and two male lambs one year old for a sacrifice of peace offerings. 20 The priest shall then wave them with the bread of the first fruits for a wave offering with two lambs before the LORD; they are to be holy to the Lord for the priest.

## The Feasts of the Lord (Lev 23)



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## The Feast of Pentecost (Leviticus 23:15-21)

21 “On this same day you shall make a proclamation as well; you are to have a holy convocation. You shall do no laborious work. It is to be a perpetual statute in all your dwelling places throughout your generations.”

## The Feasts of the Lord (Lev 23)

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## Leviticus 23 - The Feasts of the LORD

### A. Listing of the Feasts.

#### 5. (15-21) The Feast of Pentecost (also called the Feast of Weeks).

- a. **Count fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering to the LORD: Fifty days after the feast of firstfruits, at the completion of the wheat harvest, Israel was to celebrate the feast of Pentecost by bringing a new grain offering to the LORD; and by waving two loaves of leavened bread unto the LORD.**

<http://www.enduringword.com/commentaries/0323.htm>



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## Remembering the Needy and the Alien (Leviticus 23:22)

22 **When** you reap the harvest of your land, **moreover,** you shall not reap to the very corners of your field, nor gather the gleanings of your harvest; you are to leave them for the needy and the alien. I am the LORD your God.”

## The Feasts of the Lord (Lev 23)

 Etrusting the Word to the Faithful

## Leviticus 23 - The Feasts of the LORD

### A. Listing of the Feasts.

#### 6. (22) Generosity to the poor and stranger.

a. **You shall not wholly reap the corners of your field when you reap:** This repeats the command of Leviticus 19:9-10; this was a law to provide a means for the poor and the stranger to eat by working for themselves and gleaning what was left behind. This was an appropriate reminder right after the law concerning the harvest feast of Pentecost.

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## Leviticus 23 - The Feasts of the LORD

### B. The prophetic significance of the feasts of Leviticus 23.

1. Structurally, the first four feasts are linked together, and the last three feasts are also linked - and there is a separation of time between these two groups of feasts.
2. The group of the first four feasts relate to the work of Jesus in His first coming, of His earthly ministry.
  - a. The feast of Passover clearly presents Jesus as our Passover (1 Corinthians 5:7), the Lamb of God who was sacrificed, and whose blood was received and applied, so the wrath of God would pass us over.
  - b. The feast of Unleavened Bread relates time of Jesus' burial, after His perfect, sinless sacrifice on the cross, during which He was received by God the Father as holy and complete (the Holy One who would not see corruption, Acts 2:27), perfectly accomplishing our salvation.

<http://www.enduringword.com/commentaries/0323.htm>



Entrusting the Word to the Faithful

## Leviticus 23 - The Feasts of the LORD

### B. The prophetic significance of the feasts of Leviticus 23.

- i. We may regard the burial (or actually, entombment) of Jesus as a small thing in God's redemptive plan; but it was an essential part of Paul's gospel: *For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures.* (1 Corinthians 15:3-4)
- c. The feast of Firstfruits relates to the resurrection of Jesus, who was the first human to receive resurrection; He is the firstborn from the dead (Colossians 1:18) and has become the firstfruits of those who have fallen asleep . . . Christ the firstfruits, afterwards those who are Christ's at His coming. (1 Corinthians 15:20, 23)
- d. The feast of Pentecost obviously is connected with the birth of the Church and the "harvest" resulting (Acts 2); significantly, in the ceremony at the feast of Pentecost, two unleavened loaves of bread are waved as a holy offering to God, speaking of the bringing of "unleavened" Gentiles into the church.

<http://www.enduringword.com/commentaries/0323.htm>



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## The Feasts of Trumpets (Leviticus 23:23-25)

23 Again the LORD spoke to Moses, saying, 24 “Speak  
to the sons of Israel, saying, ‘In the seventh month on  
the first of the month, you shall have a rest, a reminder  
by blowing of trumpets, a holy convocation. 25 You  
shall not do any laborious work, but you shall present  
an offering by fire to the LORD.’”

## The Feasts of the Lord (Lev 23)



## Leviticus 23 - The Feasts of the LORD

### A. Listing of the Feasts.

#### 7. (23-25) The Feast of Trumpets (Rosh Hashanah).

a. **A memorial of blowing of trumpets, a holy convocation:** On the first day of the month Tishri on the Jewish ceremonial calendar, the feast of trumpets was held; trumpets were blown to gather together God's people for a holy convocation.

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## The Day of Atonement (Leviticus 23:26-32)

26 And the LORD spoke to Moses, saying, 27 **“On exactly the tenth day of this seventh month is the day of atonement; it shall be a holy convocation for you, and you shall humble your souls and present an offering by fire to the LORD. 28 Neither shall you do any work on this same day, for it is a day of atonement, to make atonement on your behalf before the LORD your God.**”

## The Feasts of the Lord (Lev 23)



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## The Day of Atonement (Leviticus 23:26-32)

29 **"If** there is any person who will not humble himself **on this same day, he shall be cut off from his people.**

30 **As** for any person who does any work on this same **day, that person I will destroy from among his people.**

31 **You shall do no work at all. It is to be a perpetual statute throughout your generations in all your dwelling places. 32 It is to be a sabbath of complete rest to you, and you shall humble your souls; on the ninth of the month at evening, from evening until evening you shall keep your sabbath."**

## The Feasts of the Lord (Lev 23)



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## Leviticus 23 - The Feasts of the LORD

### A. Listing of the Feasts.

#### 8. (26-32) The Day of Atonement (Yom Kippur).

- a. **Also the tenth day of this seventh month shall be the Day of Atonement:** On the tenth of Tishri, the people gathered again for a holy convocation; but this was not a celebration feast, but a day to afflict your souls in humble recognition of one's sin and need for atonement.
- b. **And you shall afflict your souls:** The specific priestly procedures for the Day of Atonement were described in Leviticus 16. This passage records the command for the people of Israel to set that day aside as a solemn day of reflection.

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## The Feast of Booths (Leviticus 23:33-44)

**33 Again the LORD spoke to Moses, saying, 34 “Speak to the sons of Israel, saying, 'On the fifteenth of this seventh month is the Feast of Booths for seven days to the LORD. 35 On the first day is a holy convocation; you shall do no laborious work of any kind. 36 For seven days you shall present an offering by fire to the LORD. On the eighth day you shall have a holy convocation and present an offering by fire to the LORD; it is an assembly. You shall do no laborious work.”**

## The Feasts of the Lord (Lev 23)



## The Feast of Booths (Leviticus 23:33-44)

37 “These are **the appointed times of the LORD** which you shall proclaim as holy convocations, to present offerings by fire to the LORD - burnt offerings and grain offerings, sacrifices and libations, **each day's** matter on its own day - 38 besides *those of the sabbaths of the LORD*, and besides your gifts, and besides all your votive and freewill offerings, which you give to the LORD.

## The Feasts of the Lord (Lev 23)



## The Feast of Booths (Leviticus 23:33-44)

**39 'On exactly the fifteenth day of the seventh month, when you have gathered in the crops of the land, you shall celebrate the feast of the LORD for seven days, with a rest on the first day and a rest on the eighth day.**

**40 Now on the first day you shall take for yourselves the foliage of beautiful trees, palm branches and boughs of leafy trees and willows of the brook; and you shall rejoice before the LORD your God for seven days.**

## The Feasts of the Lord (Lev 23)

## The Feast of Booths (Leviticus 23:33-44)

41 “You shall thus celebrate it as a feast to the LORD for seven days in the year. It shall be a perpetual statute throughout your generations; you shall celebrate it in the seventh month. 42 You shall live in booths for seven days; all the native-born in Israel shall live in booths, 43 so that your generations may know that I had the sons of Israel live in booths when I brought them out from the land of Egypt. I am the LORD your God.” 44 So Moses declared to the sons of Israel the appointed times of the LORD.

## The Feasts of the Lord (Lev 23)

## Leviticus 23 - The Feasts of the LORD

### A. Listing of the Feasts.

#### 9. (33-44) The Feast of Tabernacles (Succoth).

- a. **The fifteenth day of this seventh month shall be the Feast of Tabernacles:** On the fifteenth day of the Jewish month Tishri (on the Jewish ceremonial calendar); 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.
- b. **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.
  - i. 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!

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## Leviticus 23 - The Feasts of the LORD

### B. The prophetic significance of the feasts of Leviticus 23.

3. Between the first set of four feasts and the second set of three feasts, there is a significant time gap - almost four months, which, significantly, was a time of harvest in Israel; even as our current age is a time of harvest for the church, *until the fullness of the Gentiles has come in.* (Romans 11:25)
4. The second group of the last three feasts relate to events connected with the second coming of Jesus.
  - a. The feast of *Trumpets* speaks of the ultimate assembly of God's people at the sound of a trumpet - ... (1 Thessalonians 4:16-17), and of the gathering of Israel for the special purpose God has for them in the last days.
  - b. The *Day of Atonement* not only speaks of the ultimate, perfect atonement Jesus offered on our behalf, but also of the affliction - and salvation - Israel will see during the Great Tribulation.

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## Leviticus 23 - The Feasts of the LORD

### B. The prophetic significance of the feasts of Leviticus 23.

- i. It will truly be a time when the soul of Israel is afflicted, but for their ultimate salvation; as **Jeremiah 30:7** says regarding that period: ***Alas! For that day is great, so that none is like it, and it is the time of Jacob's trouble, but he shall be saved out of it.***
- c. 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.
  - i. Tabernacles is specifically said to be celebrated during the millennium (Zechariah 14:16-19).

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## Leviticus 23 - The Feasts of the LORD

### B. The prophetic significance of the feasts of Leviticus 23.






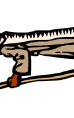







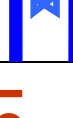


5. Significantly, there is good evidence that each of the four feasts relevant to the first coming of Jesus saw their prophetic fulfillment on the exact day of the feast.
  - a. Jesus was actually crucified on the Passover (**John 19:14**). His body would have been buried, and His holy and pure sacrifice acknowledged by God the Father during the Feast of Unleavened Bread following, and He would have risen... (to heaven) on Firstfruits, the day after Passover's Sabbath. Additionally, the church was founded on the actual day of Pentecost.
  - b. For this reason, many speculate it would be consistent for God to gather His people to Himself ...on the day of the feast of trumpets - on the Jewish holiday of Rosh Hashanah. This can certainly be regarded as a possibility.

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# The Hebrew Calendar

Feast	OT	NT	Significance
Sabbath	 <b>Exo 20:8</b>	 <b>Heb 4:9</b>	<b>Millennium</b>
Passover	 <b>Lev 23:5</b>	 <b>1 Cor 5:7</b>	<b>Jesus the Passover slain for our sins</b>
Unleavened Bread	 <b>Lev 23:6</b>	 <b>1 Cor 5:7-8</b>	<b>Holy Walk of Believers</b>
First-fruits	 <b>Lev 23:10</b>	 <b>1 Cor 15:27</b>	<b>Christ the First-fruits raised from the Dead</b>
Weeks or Pentecost	 <b>Lev 23:16</b>	 <b>Acts 2:1</b>	<b>Outpouring of the Holy Spirit</b>
<b>Summer – Age of the Predominantly Gentile Church</b>			
Trumpets	 <b>Lev 23:24</b>	 <b>Dan 7:9-14</b>	<b>Coronation of Christ in Heaven</b>
Atonement	 <b>Lev 23:27; 25:9</b>	 <b>Matt 24:30-31</b> <b>Heb 9:1-14</b>	<b>Nation of Israel Mourns</b>
Booths or Tabernacles	 <b>Lev 23:42</b> <b>Zech 14:16-18</b>	 <b>Rev 20:4</b>	<b>Millennium</b>

The Torah teaches ten feasts that we are all called to observe. They are,

1. The Shabbat
2. Rosh Chodesh (new moon)
3. Passover (day of preparation)
4. Chag HaMatzah/Feast of Unleavened Bread (Matzah)
5. Yom HaBirkurim/Day of First Fruits (Birkurim)
6. Shavout/ Pentecost/Feast of Weeks (Shavout)
7. Yom Teruah/Day of Blowing (Yom Teruah)
8. Yom HaKippurim/Day of Atonement (Yom Kippur)
9. Sukkot/Feast of Tabernacles (Sukkot)
10. Shemini Atzerets (The Eighth Day)

The Shabbat is a weekly reoccurring feast while Rosh Chodesh is a monthly reoccurring feast that is tied to the lunar cycle of the moon and the rest of the feasts are annual reoccurring feasts that are celebrated once every year.

**THE MOEDIM (FEASTS) OF YAHWEH BY Richard Meredith**



**Entrusting the Word to the Faithful**

The yearly feasts occur in clusters and are commonly divided into three categories because they are tied to the agricultural cycles of Israel i.e. spring, summer, fall and winter and because they occur within close proximity of each other. They are referred to as the:

**PASSOVER (PESACH) Pesach, unleavened bread and first fruits**

**PENTECOST (SHAVUOT)**

**TABERNACLES (SUKKOT) Yom Teruah, Yom HaKippurim and Sukkot**

**The Passover, Shavout and Sukkot are called “ascension feasts” as the Scripture required that these three feasts be celebrated in Jerusalem. Therefore, they are distinctly referred to as *Chag*, whereas the rest of the feasts are called *Moedim*. A person is not exempted from observing the feasts if they could not travel to Jerusalem.**

The first three feasts occur in the spring during an eight-day period.

The second feast Shavout comes by itself fifty days after the waving of the First Fruits in the early summer. Many know this feast by its Greek name Pentecost meaning fifty. It is also sometimes called the Feast of Weeks. (**Exodus 34:22**)

**THE MOEDIM (FEASTS) OF YAHWEH BY RICHARD MEREDITH**



**Entrusting the Word to the Faithful**

# THE FEAST OF THE LORD (The seven month cycles)

TYPE		3. TABERNACLES						
ANTI-TYPE	1. PASSOVER	1ST MONTH - NISAN	2ND MONTH - IYYAR	3RD MONTH - SIVAN	TAMMUZ AB ELUL 4TH, 5TH, 6TH MONTH	7TH MONTH - TISHRI	8 DAYS incl	15th - 22nd Day Tishri
	REDEMPTION 1 Cor 5:7	1 FEAST OF PASSOVER Lev 23:4&5	FEAST OF WEEKS	4 FEAST OF PENTECOST Lev 23:15-22	4 FEAST OF PENTECOST Lev 23:15-22	5 FEAST OF TRUMPETS Lev 23:23-25	NEW YEARS DAY NEW MOON	10th Day Tishri
	Redemption of blood. The lamb of God Passover	2 FEAST UNLEAVENED BREAD Lev 23:68	50 DAYS	HOLY SPIRIT Acts 2: 1-4	THE INTERVAL Typifies the present dispensation of 2 thousand years in which the Holy Spirit is gathering the Church.	6 FEAST DAY OF ATONEMENT Lev 23:26-32	ATONEMENT FOR ISRAEL Zech 13:1	MILLENNIAL REIGN Amos 9: 13-15
		3 FEAST OF FIRST FRUITS Lev 23:9-14		Pouring out of Holy Spirit Day of Pentecost in upper room.	The feast of Trumpets summons Israel back to their own land where God will resume His relations with Israel.	7 FEAST OF TABERNACLES Lev 23:33-43	REGATHERING OF ISRAEL Matt 24: 29-31	Typifies the period of rest. The Sabbath rest in reaction to the other 2 thousand years' of work day history
		17th Day Nisan					15th Day Tishri	
		RESURRECTION 1 Cor 15:22-23					15th - 22nd Day Tishri	
		15th Day Nisan					15th - 22nd Day Tishri	
	SIGN OF JONAH 1 Cor 5:8					15th - 22nd Day Tishri		
	Leaven type of sin. Purged by crucifixion					15th - 22nd Day Tishri		
	14th Day Nisan					15th - 22nd Day Tishri		
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The long dry summer culminated in a collection of the three final feasts that occurred in the fall. These later feasts cover a period of 21 days, which are collectively referred to as the fall feast or Tabernacles. Shemini Atzerets is celebrated on the eighth day after the seven days of Tabernacles and is not considered to be part of Sukkot.

These three cluster or groups of feasts generally correspond to the three divisions of the Temple area.

- Outer Court
- The Holy Place
- The Holy of Holies



These three divisions also help us to see the three roles played by the Messiah:

- Priest
- Prophet
- King

The number three is very significant in the Scripture. It stands for completeness or perfect testimony. **These feasts are therefore a perfect testimony of YAHWEH and are designed to complete His people....**

**THE MOEDIM (FEASTS) OF YAHWEH By Richard Meredith**

 Entrusting the Word to the Faithful

**1. The Torah calls these feasts - the feasts of YAHWEH. This is very important! These are not Jewish feasts or Israelite feasts but they are YAHWEH's feasts. Many have made the graven mistake of calling these feast Jewish or Israeli feasts.**

*“Speak to the children of Israel, and say to them: ‘The feasts of YAHWEH which you shall proclaim to be holy convocations, these are My feasts.’” Leviticus 23:2*

**2. The Torah commands ALL people who identify themselves with the God (El) of Israel to observe these feasts. They are appointed by YAHWEH!**

*“These are the feasts of YAHWEH, holy convocations which you shall proclaim at their appointed times.” Leviticus 23:4*

**The Messiah clearly observed these feasts. See *Matthew 26:17, Luke 2:41-2, John 5:1. The Apostles and early believers observed these feasts.* Paul instructed in *1 Corinthians 5:7-8* to celebrate the festivals “*with sincerity and truth.*” Paul himself clearly observed these feasts.**

**See *1 Corinthians 16:8* and *Acts 20:16.* Therefore since we are to imitate our Messiah, we too are required to celebrate these feasts.**

**THE MOEDIM (FEASTS) OF YAHWEH By Richard Meredith**



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**3. The Torah commands that these feasts are to be observed FOREVER.** YAHWEH places the observance of the feast in *Leviticus 23* alongside the weekly Sabbath. In fact these feasts are also a Sabbath as the word Sabbath is plural in the Scripture.

*"Every Sabbath he shall set it in order before YAHWEH continually, being taken from the children of Israel by an everlasting covenant." Leviticus 24:8*

The prophet Ezekiel shows us that **during the millennial reign these feasts will be kept as a memorial or a reminder of what our Master Yeshua has done for us.**

**4. The Torah commands that these feasts are to be kept HOLY (qodesh in Hebrew meaning set apart).** The feasts are called Holy (set apart) convocations. The Prophet Isaiah spoke against Israel because they had profaned YAHWEH's feasts by not keeping them set apart.

*"Bring no more futile sacrifices; Incense is an abomination to Me. The New Moons, the Sabbaths, and the calling of assemblies; I cannot endure iniquity and the sacred meeting. Your New Moons and your appointed feasts My soul hates; They are a trouble to Me, I am weary of bearing them." Isaiah 1:13-14*

**That is why Paul said that we are to keep the feasts with sincerity & truth.**

**THE MOEDIM (FEASTS) OF YAHWEH By Richard Meredith**

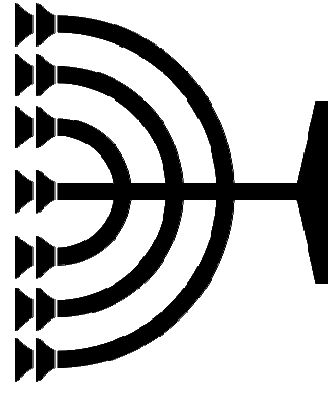
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5. **The Torah calls that these feasts CELEBRATIONS. The word “moedim” also can mean a celebration or a festival because they are associated with the agricultural harvest of Israel. In other words these feasts are tied to the land. They unfold YAHWEH’s plan for His creation. They all involve sacrifices and offerings, which come from the land. They are meant to be holidays for His people. Leviticus 23:32, 41**
6. **The Torah calls these feasts REHEARSALS. The word convocation comes from the Hebrew word “migra” which also means rehearsals. Exodus 12:16. When we celebrate them, we rehearse or depict our entire walk with YAHWEH. The Passover (Pesach) speaks about personal redemption, Pentecost (Shavout) infilling of the Spirit and Tabernacles (Sukkot) the restoration of the Kingdom.**

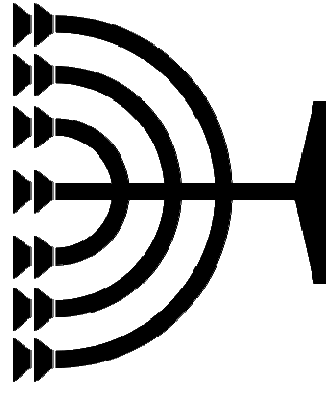
## THE MOEDIM (FEASTS) OF YAHWEH BY Richard Meredith



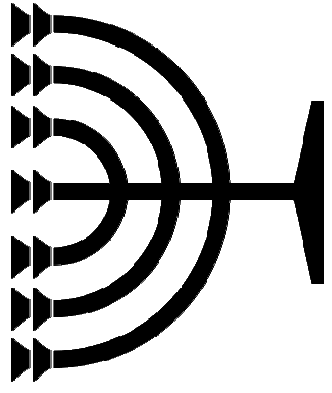
Entrusting the Word to the Faithful



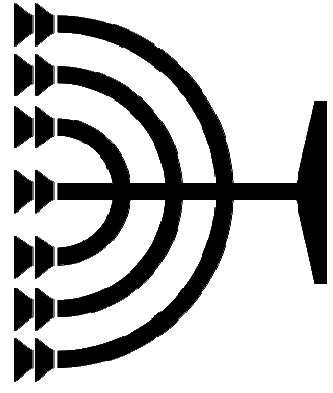
1. מועד *mow`ed* or מועד *mo`ed* א AV 223x א 1)  
 appointed place, appointed time, meeting 1a)  
 appointed time 1a1) appointed time (general)  
 1a2) sacred season, set feast, appointed  
 season 1b) appointed meeting 1c) appointed  
 place 1d) appointed sign or signal 1e) tent of  
 meeting / “holy rehearsals” set apart to reflect  
 events in the Messianic era



2. מיקרא *miqra`* א AV 23x א 1) convocation,  
 convoking, reading, a calling together 1a)  
 convocation, sacred assembly 1b) convoking  
 1c) reading



3. חג *chag* א AV 62x א 1) festival, feast, festival-  
 gathering, pilgrim-feast 1a) feast 1b) festival  
 sacrifice



## Meanings

What these feasts were designed or created to do:

- 1. They convey spiritual truths.** The Scripture teaches first the natural then the spiritual. **1 Corinthians 15:46-50.** These feasts are rich with spiritual truths that are conveyed to us in natural settings. They convey principles of mercy, love and forgiveness and illustrate laws of sowing and harvest, curses and blessings etc.
- 2. They create the identity of YAHWEH's people.** These feasts become the culture and traditions of His people; they were designed to make Israel a special people. In **Numbers 23:9** Moses said this of Israel, **“For from the top of the rocks I see him, and from the hills I behold him; There! A people dwelling alone, Not reckoning itself among the nations.”**
- 3. They are sacred signs marking out YAHWEH's set apart people.** The words “appointed season” in **Leviticus 23** also conveys the picture of an assembly of people who are set apart. **When we observe these feasts we become signs to the world that we belong to YAHWEH because He has marked us out.** In **Exodus 31:13** He calls these feasts (notice the plural Sabbaths) His sign.

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4. **They are designed to be road marks.** The Scripture speaks of ancient road marks that the remnant will come to see as their pathway back into Israel. See **Ezekiel 37:16, Jeremiah 6:16; 31:20-21. These feasts were created to be road marks to point the remnant back to our identity as YAHWEH's people.** Countless non-Jews are returning to keep the feasts because they see the ancient road marks.
5. **They are designed to heal and restore.** The Passover was designed to heal us spiritually and physically, Pentecost was designed to empower us and Tabernacles was designed to restore to us the authority of the Kingdom. This also applies to healing the divide between the house of Yahudah (the Jews) and Ephraim (the Church).
6. **They are designed to point us to the Messiah. All of the feasts speak about Yeshua and His life. They foreshowed our Messiah and what He would do for us.** These feasts were all fulfilled in His life, death and resurrection but they were not abolished...
7. **They are designed to foreshadow the eight Millenniums of Scripture (?).** All of the feasts speak about the eight thousand year time period in which YAHWEH Has appointed to set apart, teach, refine and prepare His people to reign with Him forever.

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## Were YAHWEH's Feasts Abolished?

Many Christian Scholars argue that the feasts were fulfilled in the life, death and resurrection of the Messiah Yeshua; therefore, we are no longer required to observe them. Furthermore they argue that the feasts are symbols that represent and point to the Messiah's life and work, which have all been fulfilled. Yeshua is the sacrificial lamb that satisfies all of the feasts requirements. But what does the Scripture teach?

The answer to this question is both Yes and No. Yes, in that Messiah Yeshua is our sacrificial lamb and therefore we have no need of another sacrifice (**1 Corinthians 5:7, Hebrews 9:26- 28; 10:1-26**). Yeshua has fulfilled all the sacrificial laws to their fullness. But No, YAHWEH's feasts are not abolished because of six irrefutable reasons:

**First, they foreshadow Israel's Messiah (Colossians 2:17, Hebrews 10:1).** He is the very substance to which they point. While such yearly sacrifices could never make men perfect (as can His shed blood), we nevertheless cannot separate these shadows from their substance, for they will then cease to be shadows!

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**Second, the feasts are clearly foretold as being continued in the millennial reign. Both Zechariah and Zephaniah and many of Israel's prophets, foretold the full restoration of the feasts in the Millennial Kingdom. (Zechariah 14:16-21, Zephaniah 3:18, Lamentations 1:4-7, Ezekiel 45:17; 46:3).**

**Third, the feasts we saw earlier in Leviticus 23 are an eternal decree because they are placed alongside the Sabbath as everlasting. Anything eternal in Scripture cannot be abolished but certainly it can be fulfilled!**

**Fourth, the word fulfilled does not mean that it is abolished...for example...all Americans celebrate the 4th of July as their independence day which was fulfilled in 1776, but it does not mean that it is abolished, therefore should it no longer be observed?**

**Fifth, the feasts are pivotal to our identity as YAHWEH's people and our apartness as the people of YAHWEH.... The feasts become our culture and traditions that make us uniquely Israelites who are the heirs of all the promises and covenants!**

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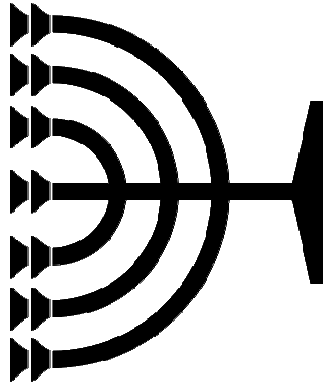
Speaking Hebrew does not make you an Israelite but observing Hebrew culture (the feasts) clearly does.

**Sixth the Messiah clearly observed these feasts** as I have shown and the Apostle Kepha (Peter) tells us, **“For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps.”** 1 Peter 2:21 Paul also said, **“Imitate me, just as I also imitate Yeshua.”** 1 Corinthian 11:1. If it were not a requirement that we observe these feasts, the Messiah would have clearly told us and He would have been the first to set the example by not observing them.

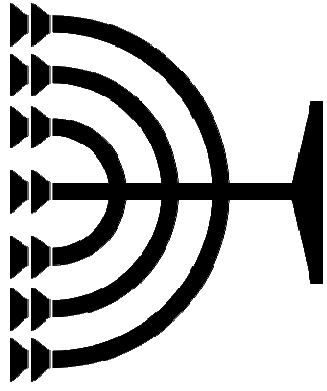
To arrive at a Scriptural understanding of these feasts we need to start with why we need to observe the Sabbath with an emphasis on the Hebrew perspective.

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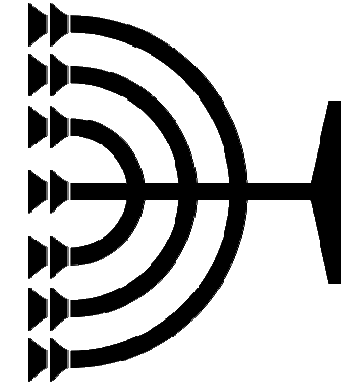
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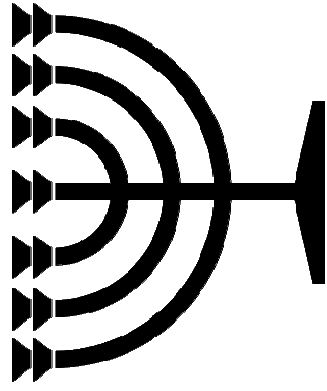
**These holy days have a spiritual significance for the Church because they unveil to us God's wondrous and marvelous plan of redemption.**



**1. It was a seasonal holiday of religious significance.**

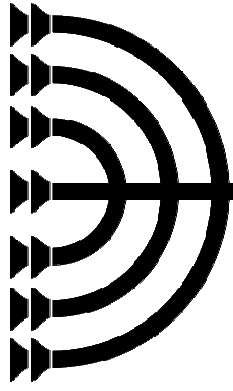


**2. It was a memorial of God's dealings with His nation Israel.**

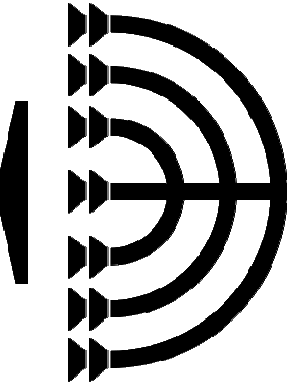


**3. It was a prophetic symbol of God's future dealings with His people (believers in Yeshua HaMashiach).**

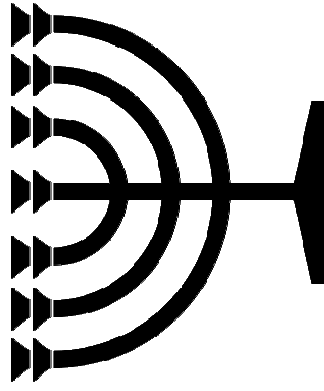
## **The Significance of the Feasts**



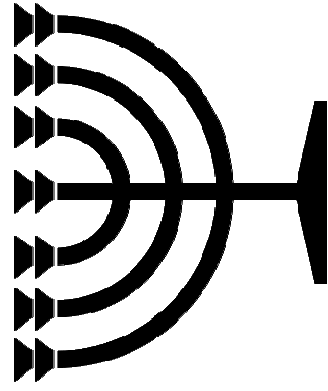
**1. To promote national unity as the people congregate in one place, with one soul taking part in the same religious service.**



**2. To promote religious unity as the people present themselves to God as one body, binding themselves in fellowship to Yahweh.**

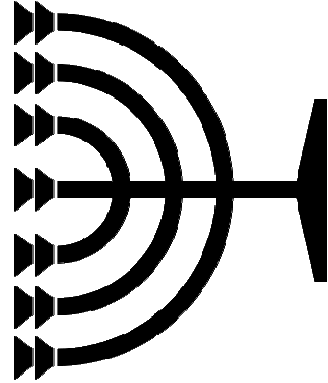
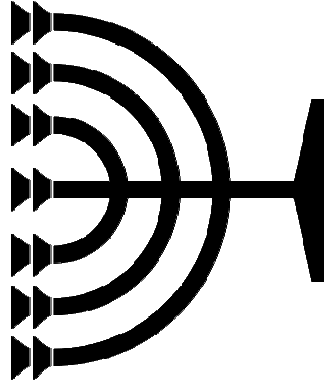
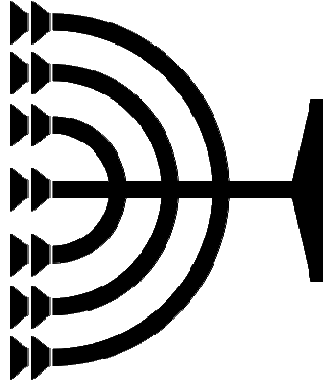


**3. To keep the people's consciousness alive to God's covenant, to revive, strengthen and perpetuate it as they attend the feasts.**



## **The Purpose of the Feasts**

- 
- **Weekly feasts – Sabbath**
  - **Monthly feasts – New Moon**
  - **Yearly feasts**
    - non-compulsory
    - compulsory
      - **Passover**
      - **Pentecost**
      - **Tabernacles**
  - **Other feasts / festivals**
    - **Sabbatical year (Ex 23:10,11; Lev 25:2-7)**
    - **Jubilee year (Lev 25:8-16; 27:16-25)**
    - **Dedication (John 10:22)**
    - **Purim (Esther 9:24-32)**



## The Types of Feasts



# LEVITICUS

Key Verses: 17:11; 11:45

Sacrifice		Sanctification															
Three Voluntary Offerings	1-5	Sanctification by Personal Purity	11-15	Sanctification by the Day of Atonement	16	Sanctification through Blood	17	Sanctification in Relationships	18-20	Sanctification by the Priests and Feasts		21-23	Sanctification in the Promised Land		24-27		
Laws of Offering	1:1-6:7	Laws of Consecration of Priests	6:8-10:20	Laws of Purity	11-15	Atonement	16-17	Holy People	18-20	Holy Priests	21-22	Holy Times	23-25	Holy Justice	26	Holy Vows	27
<p><b>The Way to God</b></p> <p><b>How to Approach a Holy God</b></p> <p><b>Worship</b></p> <p><b>Access to God by Sacrifice</b></p> <p><b>“I the LORD your God am holy”</b></p> <p><b>Location: at Mount Sinai / Duration: ONE MONTH</b></p>																	
<p><b>The Walk with God</b></p> <p><b>How to Walk with a Holy God</b></p> <p><b>Walk</b></p> <p><b>Fellowship with God by Obedience</b></p> <p><b>“You shall be holy”</b></p>																	

**Author:** Moses – Leviticus states 56 times in 27 chapters that Yahweh imparted these laws to Moses (see 1:1; 4:1; 6:1,24; 8:1; ...; also see Matt 8:2-4 & Lev 14:1-4; Matt 12:4 & Lev 24:9; see also Luke 2:22)  
**Date:** orally given c.1444 BC – beginning with the first Passover (Ex 12:2), the tabernacle was completed 1 year later (Ex 40:17). Leviticus begins in the first month of the second year (cf. Num 1:1 which begins with the second month). Moses could have put it in its final form before his death in Moab, about 1405 BC

**Theme:** Holiness (11:45; 19:2). It teaches that one must approach a holy God on the basis of sacrifice and priestly mediation, and that one can only walk with a holy God on the basis of sanctification and obedience. God’s chosen people must approach Him in a holy manner.

**Purpose:**

- 1) to show Israel how to live as a priestly kingdom and a holy nation in fellowship with God
- 2) to provide a guide for worship, a law code and a handbook on holiness for the priests
- 3) to reveal God’s grace as He accepts the death of a substitute as payment for the penalty of sin

# THE FEASTS OF THE LORD

Spring

Leviticus 23

Autumn

13 August 2007

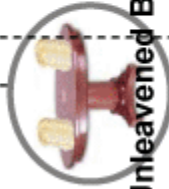
13-14 Sept 21-22 Sept

26 Sept - 4 Oct

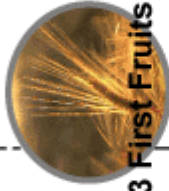
14	15	16	6	3	4	5	6	7
1	2	3	4	5	6	7	8	9
NISAN	AVIN	SIVAN	TANNUZ	AB	AELUL	TISHRI		
30 Days	30	30	30	30	30			



1 Passover



2 Unleavened Bread



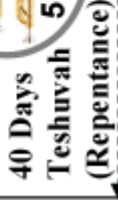
3 First Fruits

50 days



4 Pentecost

Long hot Summer



5 Trumpets

Isaiah 27:12-15  
Matt 24:31

40 Days Teshuvah (Repentance)



6 Atonement



7 Tabernacles

116 Days Inclusive

## THE PROTOTYPE

58 days

58 days

50 days

± 33 AD

± 2005 AD

58 x 17

986 years

1000 prophetic

58 x 17

986 years

1000 prophetic

*A day with the Lord is as a thousand years – 2 Peter 3:8. After two days will He revive us and we shall live in His sight*