



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

# 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)

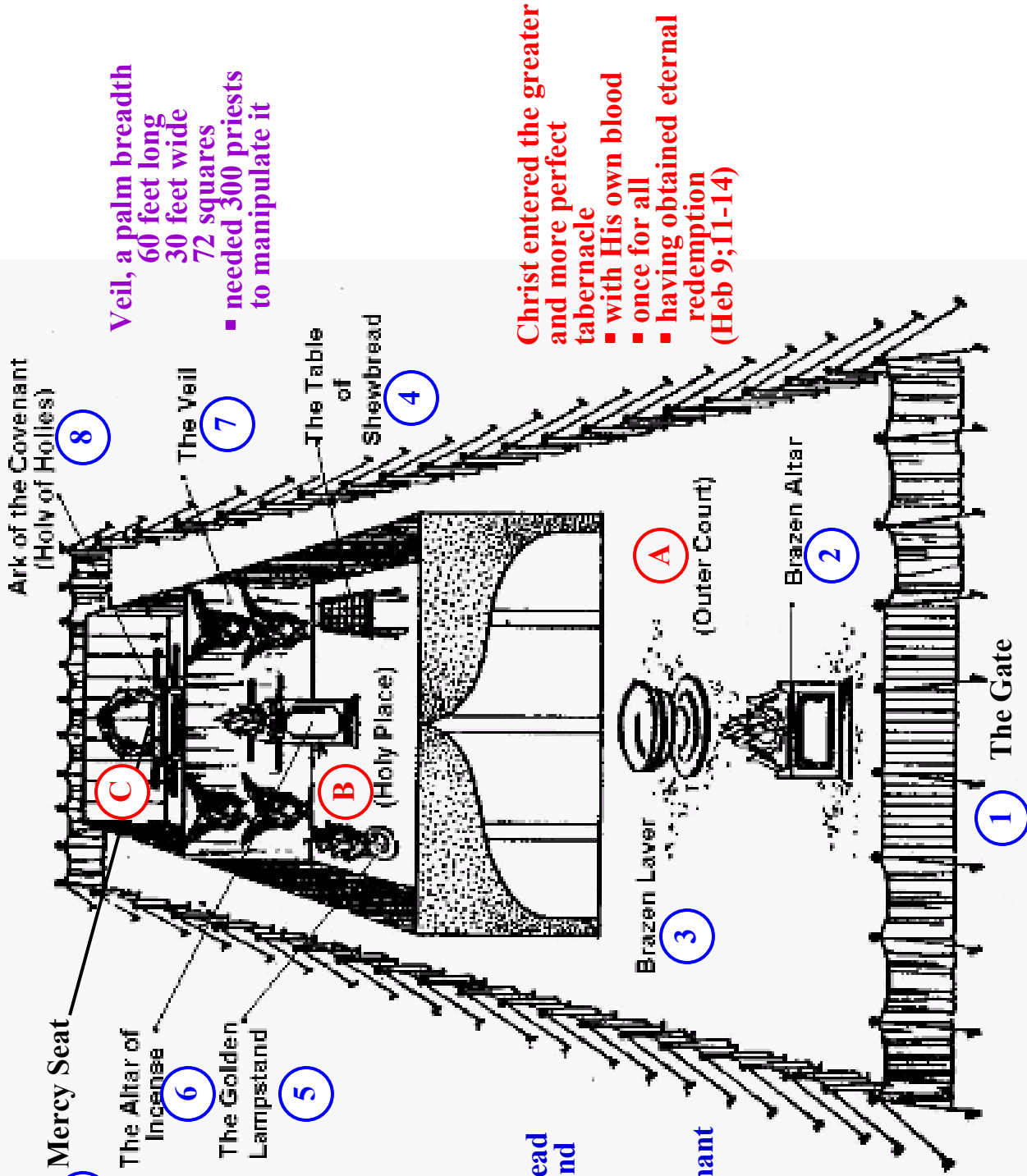
## IV. Guidelines for Practical Holiness (Leviticus 17:1–27:34)

- 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)**

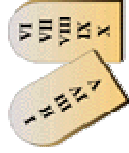
## **Sanctification (Leviticus 11-27)**

## 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

▪ Pentecost



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

- Trumpets
- Atonement
- Tabernacles



















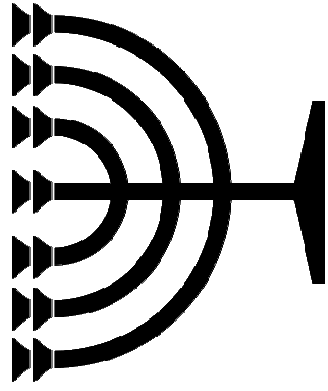
- Dedication (Hanukkah)  
John 10:22  
8 days  
25 Kislev - Tebeth

- Purim  
14,15 Adar

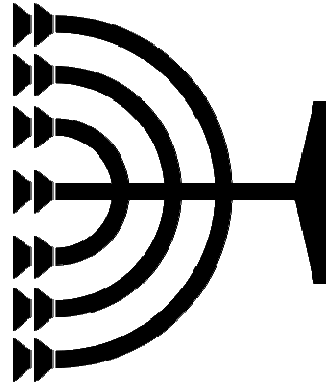
- Israel's calendar was an agricultural one, based on the moon. A lunar cycle requires 29 days, 12 hours 44 minutes 2.8 seconds between two successive new moons. ∴ Marcheshvan, as often as necessary, is lengthened to 30 days.
- Yom Kippur (Atonement) can't be on a Friday or a Sunday because of the great 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).

# The Hebrew Calendar

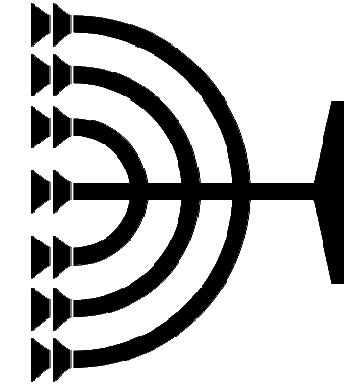
Feast	OT	NT	Significance
Sabbath	 <b>Exo 20:8</b>	 <b>Heb 4:9</b>	<b>Millennium</b>
Passover	 <b>Lev 23:5</b>	 <b>1 Cor 5:7</b>	<b>Jesus the Passover slain for our sins</b>
Unleavened Bread	 <b>Lev 23:6</b>	 <b>1 Cor 5:7-8</b>	<b>Holy Walk of Believers</b>
First-fruits	 <b>Lev 23:10</b>	 <b>1 Cor 15:27</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>



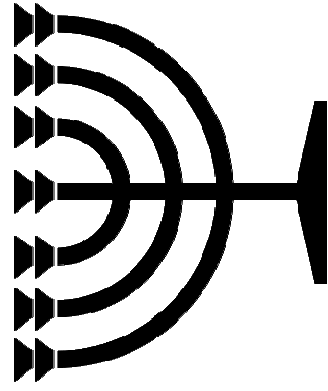
**These holy days have a spiritual significance for the Church because they unveil to us God's wondrous and marvelous plan of redemption.**



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

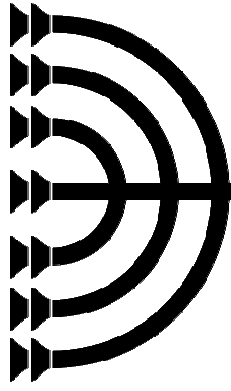


**2. It was a memorial of God's dealings with His nation Israel.**

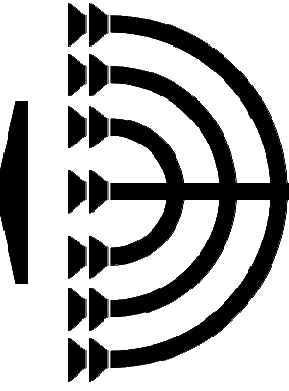


**3. It was a prophetic symbol of God's future dealings with His people (believers in Yeshua HaMashiach).**

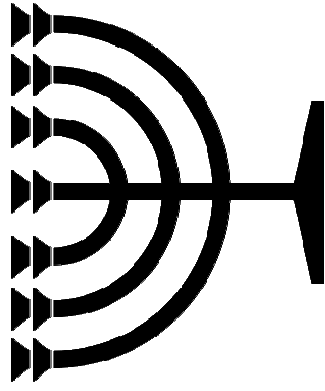
## **The Significance of the Feasts**



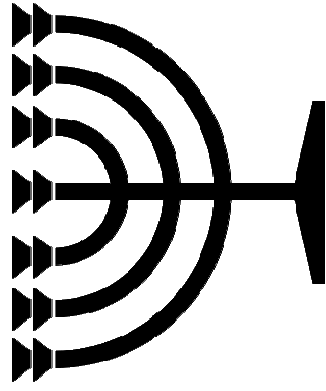
**1. To promote national unity as the people congregate in one place, with one soul taking part in the same religious service.**



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

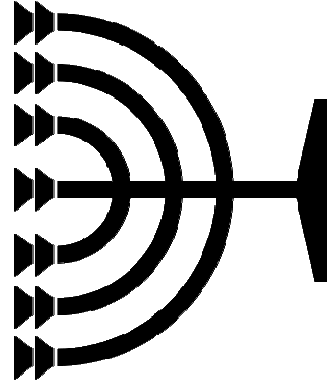
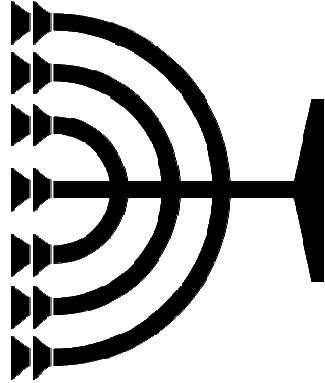
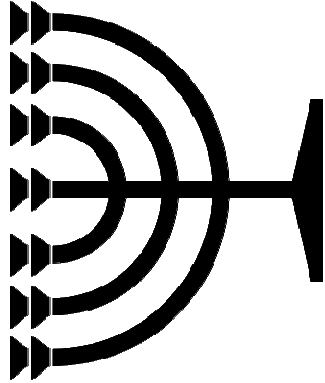


**3. To keep the people's consciousness alive to God's covenant, to revive, strengthen and perpetuate it as they attend the feasts.**



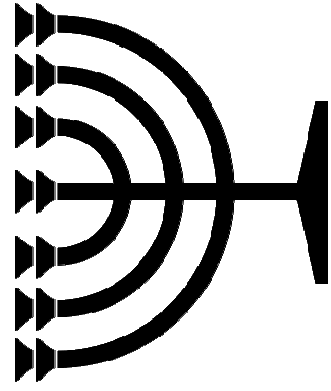
## **The Purpose of the Feasts**

- 
- **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)**

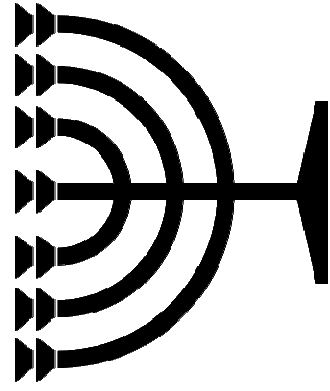


## The Types of Feasts

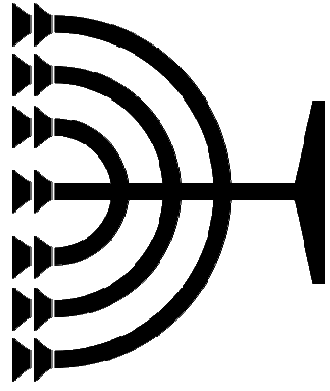




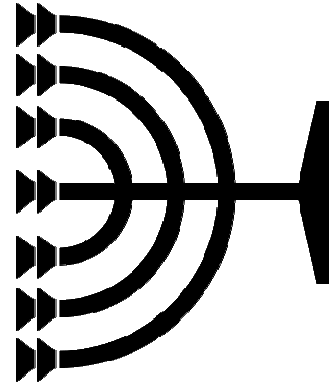
1. מועד *mow`ed* or מועד *mo`ed* א AV 223x א 1)  
 appointed place, appointed time, meeting 1a)  
 appointed time 1a1) appointed time (general)  
 1a2) sacred season, set feast, appointed  
 season 1b) appointed meeting 1c) appointed  
 place 1d) appointed sign or signal 1e) tent of  
 meeting / “holy 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 א AV 62x א 1) festival, feast, festival-  
 gathering, pilgrim-feast 1a) feast 1b) festival  
 sacrifice



## Meanings

# Feast of Unleavened Bread

## When:

- \* 15-21 Nisan (Lev 23:6-8; Dt 12:18)
- \* throughout your generations
- \* a permanent ordinance (Ex 12:17)
- \* in the month of Abib (Ex 13:4)
- \* in all your dwellings (Ex 12:20)

## What:

- \* on the 1st & 7th day - a holy assembly (Lev 23:18; Ex 12:16)
- \* no work to be done at all (Ex 12:13; Lev 23:7)
- \* eat unleavened bread for 7 days (Ex 12:15, 18, 20; 13:3,6) = bread of affliction (Dt 16:3)
- \* 1st day - remove leaven from your houses (Ex 12:5 in all your borders (Ex 13:7)
- \* 7th day - a feast to the LORD (Ex 13:6)
- \* tell your son, "It is because of what the LORD did for me when I came out of Egypt." (Ex 13:8)

## Penalties

eat anything leavened from 1st - 7th day  
= cut off from Israel (Ex 12:15,19)  
whether alien or nations (Ex 15:19)

**The Feast of Unleavened Bread is an agricultural celebration - it forms a double festival with Passover.**

## Significance

### 1. Present

- \* a sign
- \* a reminder of the LORD's deliverance of Israel from Egypt on this day (Ex 13:3,8,9) and that the law of the LORD may be in your mouth (Ex 13:9)

### 2. Future

- 1 Cor 5:7 - clean out the old leaven
- 1 Cor 5:8 - celebrate the feast not with the leaven of malice & wickedness but with the unleavened bread of sincerity & truth
  - = the holy walk of the believer
  - = the separate life of the redeemed

**1. The first Passover is celebrated on 14<sup>th</sup> Nisan (Exodus 12:6)**

**2. Subsequent changes were made to the Passover. Over time, the majority, including the Pharisees, celebrated Passover on 15<sup>th</sup> Nisan, while the Sadducees and Jesus celebrated Passover on 14<sup>th</sup> Nisan.**

**3. Passover has several names: Preparation Day (Mark 15:42), the 1<sup>st</sup> day of Unleavened Bread (Mark 14:1,12; Matthew 26:17; Luke 22:1, 7)**

## 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)



Entrusting the Word to the Faithful

## 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.

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



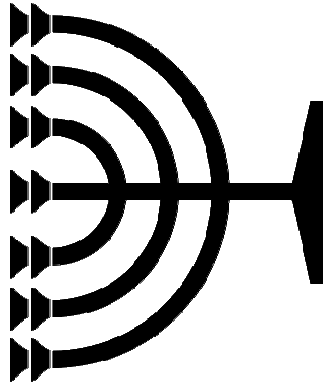
Entrusting the Word to the Faithful

## Exodus 12:17-20

17 “You shall also 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 permanent ordinance. 18 In the first month, on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty-first day of the month at evening. 19 Seven days there shall be no leaven found in your houses; for whoever eats what is leavened, that person shall be cut off from the congregation of Israel, whether he is an alien or a native of the land. 20 You shall not eat anything leavened; in all your dwellings you shall eat unleavened bread.”

## The Feast of Unleavened Bread

 Entrusting the Word to the Faithful

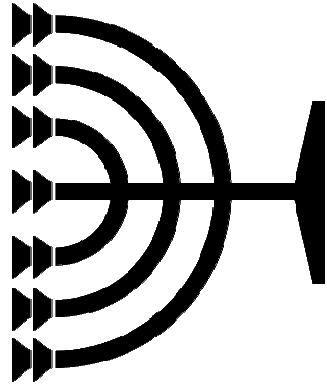
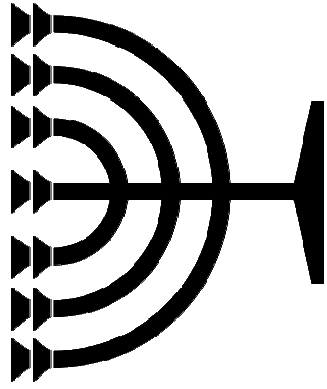
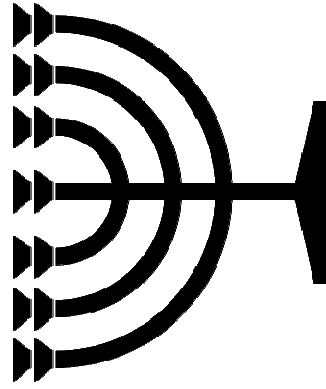


**When: 15-21 Nisan (Ex 12:17; 13:4; Lev 23:6-8; Dt 12:18)**

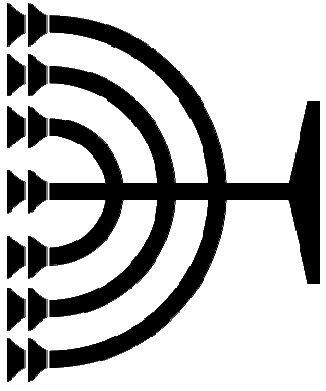
**Where: in all your dwellings (Ex 12:20)**

**What:**

- on the 1st & 7th day - a holy assembly (Lev 23:18; Ex 12:16), no work to be done at all (Ex 12:13; Lev 23:7); 7th day is a feast to the LORD (Ex 13:6)
- eat unleavened bread for 7 days (Ex 12:15,18,20; 13:3,6) = bread of affliction (Deut 16:3)
- 1st day - remove leaven from houses in all your borders (Ex 12:5; 13:7)
- tell son, “It is because of what the LORD did for me when I came out of Egypt.” (Ex 13:8)

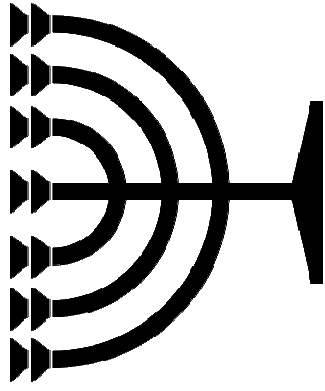


## **The Feast of Unleavened Bread**

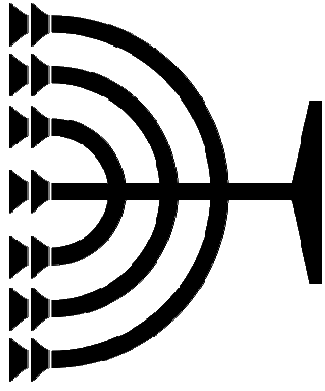


## Penalties

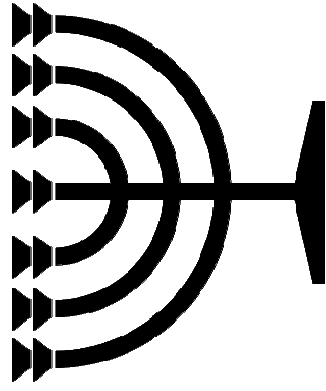
- eat anything leavened from 1st to 7th day = cut off from Israel (Ex 12:15,19) whether alien or nations (Ex 15:19)

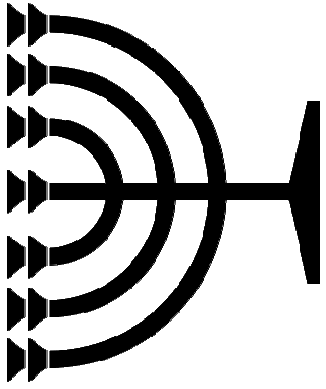


- **The Feast of Unleavened Bread is an agricultural celebration - it forms a double festival with Passover.**



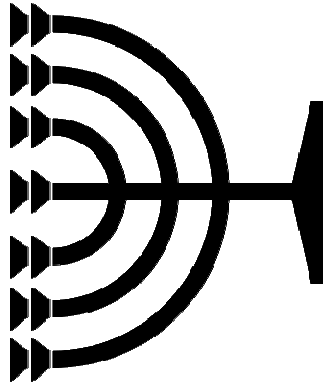
## The Feast of Unleavened Bread





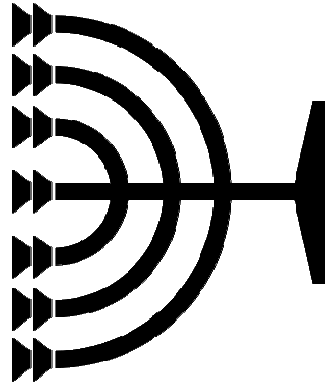
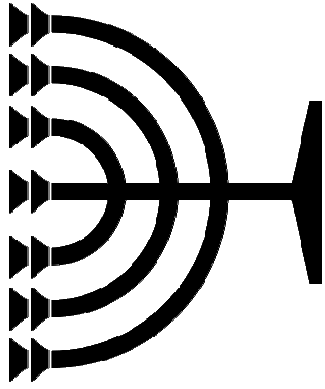
## Present

- a sign and a reminder of the LORD's deliverance of Israel from Egypt on this day (Ex 13:3,8,9) and that the law of the LORD may be in your mouth (Ex 13:9)



## Future

- The Holy Walk of the Believer
  - 1 Cor 5:6-8 - celebrate the feast not with the leaven of malice and wickedness but with the unleavened bread of sincerity and truth



## Significance of The Feast of Unleavened Bread



## 1 Thessalonians 3:13

**so that** He may establish your hearts unblamable in holiness before our God and Father at the coming of our Lord Jesus with all His saints.

## 1 Thessalonians 5:23-24

**Now** may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ. Faithful is He who calls you, and He also will bring it to pass.

**Feast of Unleavened Bread = The Believer's Holy Walk**

 **E**ntrusting the Word to the Faithful

## The Feast of Chag HaMatzah

The Feast of Unleavened Bread started the day after the Passover on the 15th, (the Passover being on the 14th of Abib/Nisan.) Because the Passover lamb was roasted in a very slow manner, it was eaten during the first day of unleavened bread which in Hebrew understanding begins its day in the evening around 6.30 PM.

The Scriptural command for observing this feast is found in **Leviticus 23:6-8**. “**And on the fifteenth day of the same month is the Feast of Unleavened Bread to YAHWEH; seven days you must eat unleavened bread. On the first day you shall have a holy convocation; you shall do no customary work on it. 'But you shall offer an offering made by fire to YAHWEH for seven days. The seventh day shall be a holy convocation; you shall do no customary work on it.'"** Leviticus 23:6-8

This feast was mandated by YAHWEH so that Israel would remember eating the bread of haste, which they had prepared quickly as they left Egypt. There was no time to let the bread rise, so instead they were forced to eat it unleavened. In Israel the festival of unleavened bread is honored by removing all leavened items from one's house. This has become a tradition in Jewish households and is called Bedikat Chatmez.

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



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In this tradition, the wife thoroughly cleans the house and removes all leaven, but she deliberately leaves behind some leaven, such as breadcrumbs for the children to find. The father then leads them in a candle light search (symbolizing the Word) for leaven using a feather (Ruach Ha Kodesh) to brush the leaven onto the wooden spoon (the execution stake) dropping it into a paper bag, which is then discarded or burned (which depicts the price paid for our sin.)

### What then is the significance of the Feast of Unleavened Bread?

1. Unleavened bread represents our Messiah Yeshua. Unleavened by life, He was the perfect sacrifice for our sins. Moreover His body was in the grave during the first days of the feast, He lay there, like a seed divinely planted, waiting to burst forth as the eternal bread of life. Yeshua Himself said, “I am the bread of life he who comes to me will never hunger.” He also said, **“This is the bread which comes down from heaven, so that one may eat of it and not die” (John 6:35, 50).** It is interesting that Yeshua was born in Bethlehem, which means “house of bread.”

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

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2. Unleavened bread speaks of a blameless life. Leaven of itself speaks of sin and all have sinned according to the Scripture. An unleavened life is not a sinless life but a life that is blameless. To this end the Apostle Peter and Paul exhorts us. “Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless” (2 Peter 3:14). “Do all things without complaining and disputing, that you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world” (Philippians 2:14-15).
3. Unleavened bread was eaten for seven days which means we are called to be blameless from Sabbath to Sabbath. We are not to put on a spiritual face for our assemblies, then a different face for friends and families. Peter the Apostle in quoting the Torah said, “Be holy (set apart) for I am holy (set apart).” There is a stern warning against the leaven of the Pharisees and Sadducees that Yeshua often condemned, which He called hypocrisy, in Mathew 16:6. There are also other types of leaven like dead ritualism, disbelief, humanism, worldliness, sensuality and legalism that we must also rid our minds of.

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



4. Unleavened bread is also called the bread of affliction. In Deuteronomy 16:3 YAHWEH calls this bread, the bread of affliction. “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.” The word affliction means, “to deprive oneself” or “cause oneself to suffer.” This is precisely what our Messiah Yeshua did for us during the Passover and this feast of unleavened bread is sober warning to us that we too are called to suffer. In Matthew 20:22 Yeshua warns us that all who follow Him will be baptized with His baptism of suffering. It is interesting that the Matzah is prepared with holes in it which depicts wounding from torturing of the flesh.
5. Unleavened bread was prepared in haste and the process was not completed. The work of Yeshua at Calvary is only the beginning hence, the Apostle tells us that we are to go onto perfection. “Therefore, leaving the discussion of the elementary principles of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment.” Hebrews 6:1-2.

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



These doctrines represent elementary teachings of our faith that we must all pass through but we cannot remain there, we must go on the deeper things of the Spirit. The fact that the bread was never completed represents this maturing phase that we must all enter into. The preparation of haste also speaks of taking hold of these truths and not turning back. Yeshua said that, **“No one, having put his hand to the plow, and looking back, is fit for the kingdom of God” (Luke 9:62).**

6. Unleavened bread speaks of a Law (Torah) abiding life. Because the start of the Feast of Unleavened Bread overlaps with the Passover, an element of the Passover is intertwined into it because the Passover lamb was eaten during this feast. This is symbolic of the penalty of sin that we once carried that has been lifted off us and put on Yeshua. What remains then is life dedicated to obeying YAHWEH’s law. The Matzah bread was a very light bread signifying the light yoke and burden of the Messiah that we now carry. **“Come to Me, all you who labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light.” Matthew 11:28-30.**

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



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It is obvious that much of the representations shown above have been fulfilled in our Messiah Yeshua. Since we are not called to observe the Passover of Moses because we are not physically in Israel, where do we then stand with this feast? As I have previously shown we are commanded to observe YAHWEH's feasts including the feast of Unleavened Bread. However, NOT in the understanding of how Israel observed it but we are to observe it in the light of the revelation of what it stands for as demonstrated above.

We must keep all the feasts not by its letter but in its completeness in our Messiah Yeshua. We are to eat unleavened bread for seven days, rid our houses of leaven and on the final day we are to make it a convocation “celebration or festival” as the Scripture commands but in this new light of understanding. This is also the same understanding that we must apply in observing this next feast.

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

 Entrusting the Word to the Faithful

# Feast of First-fruits

## What:

- \* bring in sheaf of first-fruits to priests (Lev 23:10)
- \* barley harvest = food for the poor  
= 1st grain to ripen after winter
- \* priest waves sheaf before the LORD for you to be accepted (Lev 23:11)
- \* also offer burnt offering of a male lamb 1 year old without defect (Lev 23:12), grain offering & a libation (Lev 23:13)
- \* no eating of bread or roasted grain until offering is done (Lev 23:14)

## Significance

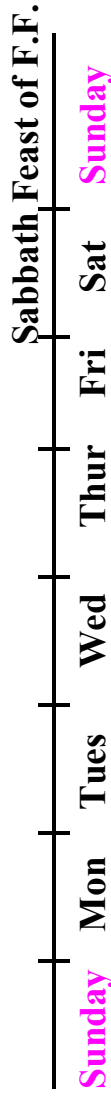
### 1. Present

God's faithfulness to provide food after the long winter months

### 2. Future

- \* Christ = First-fruits (1 Cor 15:20)
- \* those who are Christ's at His Coming = harvest (1 Cor 15:23)
- \* Matthew 28:1-8
- \* Luke 23:44-24:6
- \* John 20:1-18
- \* Hebrews 9:11-12

When: the day \* after the regular Saturday Sabbath (Lev 23:11)  
\* can be 2-6 days after Passover



a perpetual statue (Lev 23:14)

## Fulfillment

Matthew 12:40 & Jonah 1:17

3 days & 3 nights in the heart of the earth

John 2:18-22 - sign / proof of Jesus' Messiahship was His resurrection on the 3rd day

<b>13 Nisan</b>	<b>14 Nisan</b>	<b>15 Nisan</b>	<b>16 Nisan</b>	<b>17 Nisan</b>
	Passover = Preparation Day (Lk 23:54) <b>Christ Crucified</b>	= 1st day of Unleavened Bread = Annual Sabbath (Jn 19:31)	<b>Women buy &amp; prepare spices (Mk 16:1; Lk 23:54)</b>	Regular Sabbath

## 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)



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## 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>

## What:

- bring in sheaf of first-fruits to priests (Lev 23:10)
- barley harvest = food for the poor = 1st grain to ripen after winter
- The priest waves sheaf before the LORD for you to be accepted (Lev 23:11)
- no eating of bread or roasted grain until offering is done (Lev 23:14)

## The Feast of First-fruits



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## Significance

- Present

God's faithfulness to provide food after the long winter months

- Future

Christ = Firstfruits (1Cor 15:20)

- those who are Christ's at His Coming
- = harvest (1Cor 15:23)

## The Feast of First-fruits



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- **When:**
- **the day after the regular Saturday Sabbath (Lev 23:11)**
  - can be 2-6 days after Passover
  - a perpetual statute (Lev 23:14)

Sun	Mon	Tues	Wed	Thurs	Fri	Sat	Sun
Passover?	Passover?	Passover?	Passover?	Passover?	Passover?	Regular Sabbath	Feast of First Fruits
	6	5	4	3	2	1	

# The Feast of First-fruits

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## John 13:1, 30

1 **Now before the Feast of the Passover**, Jesus knowing that His hour had come that He should depart out of this world to the Father, having loved His own who were in the world, He loved them to the end.

30 **And so after receiving the morsel he went out immediately; and it was night.**

- This was the first Haggigah, the Passover lamb slain in accordance with Moses' instructions at the first Passover

## Luke 23:54

54 **And it was the preparation day, and the Sabbath was about to begin.**

- Preparation Day was Passover day
- the Sabbath here was the 1<sup>st</sup> day of the Feast of Unleavened Bread

# Firstfruits 3 Days after Passover

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## John 19:31

**31 The Jews therefore, because it was the day of preparation, so that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), asked Pilate that their legs might be broken, and that they might be taken away.**

- The day of preparation was Passover on 14<sup>th</sup> Abib
- The Sabbath which was a high day was an annual Sabbath, being the 1<sup>st</sup> day of the Feast of Unleavened Bread.

## Firstfruits 3 Days after Passover

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## Mark 16:1

1 And **when** the Sabbath was over, Mary Magdalene, and Mary the *mother* of James, and Salome, bought spices, **that** they might come and anoint Him.

- The Sabbath here is the annual Sabbath which was on a Thursday, so it was on a Friday that they quickly bought the spices and prepared them.

## Luke 23:56

56 And they returned and prepared spices and perfumes. And on the Sabbath they rested according to the commandment.

- They prepared the spices and perfumes on Friday
- The Sabbath which they rested was the regular Sabbath, i.e., from Friday evening to Saturday evening

# Firstfruits 3 Days after Passover



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## Fulfillment

- Matthew 12:40 and Jonah 1:17
- **3 days & 3 nights in the heart of the earth**
- John 2:18-22
- **sign / proof of Jesus' Messiahship was His resurrection on the 3rd day**

Sun	Mon	Tues	Wed	Thurs	Fri	Sat	Sun
Passover?	Passover?	Passover?	Passover?	Passover?	Passover?	Regular Sabbath	Feast of First Fruits
	6	5	4	3	2	1	

# Firstfruits 3 Days after Passover

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## Matthew 12:38-40

38 **Then** some of the scribes and Pharisees answered Him, saying, "Teacher, we want to see a sign from You." 39 **But** He answered and said to them, "An evil and adulterous generation craves for a sign; and **yet** no sign shall be given to it but the sign of Jonah the prophet; 40 **for just as** Jonah was **three days and three nights** in the belly of the sea monster, **so** shall the Son of Man be **three days and three nights** in the heart of the earth.

## Jonah 1:17

17 And the LORD appointed a great fish to swallow Jonah, and Jonah was in the stomach of the fish **three days and three nights**.

# Firstfruits 3 Days after Passover



## John 2:18-22

18 The Jews **therefore** answered and said to Him, "What sign do You show to us, seeing that You do these things?"

19 Jesus answered and said to them, "Destroy this temple, and **in three days** I will raise it up."

20 The Jews **therefore** said, "It took **forty-six years** to build this temple, and will You raise it up **in three days**?"

21 **But** He was speaking of the temple of His body.

22 **When therefore** He was raised from the dead, His disciples remembered that He said this; and they believed the Scripture

# Firstfruits 3 Days after Passover

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10	Nisan	11	Nisan	12	Nisan	13	Nisan	14	Nisan	15	Nisan	16	Nisan	17	Nisan	18	Nisan
Passover Lamb Chosen								Christ Crucified			Women buy & prepare spices (Mark 16:1; Luke 23:54)	Christ Resurrected		Christ in Heaven			
Sat	Sun	Mon	Tues	Wed	Thurs	Fri	Sat	Sun									
Sabbath	1	2	3	4	5	6	Sabbath	1									
					Annual Sabbath		Regular Sabbath	First Fruits	Feast of Unleavened Bread								
				Passover	Day 1	Day 2	Day 3	Day 4									

## Luke 23:44-56

44 And it was **now about the sixth hour**, and darkness fell over the whole land **until the ninth hour**, 45 the sun being obscured; and the veil of the temple was torn in two. 46 And Jesus, crying out with a loud voice, said, "Father, into Thy hands I commit My spirit." And having said this, He breathed His last.

47 **Now when** the centurion saw what had happened, he began praising God, saying, "Certainly this man was innocent." 48 And all the multitudes who came together for this spectacle, **when** they observed what had happened, *began to return*, beating their breasts. 49 And all His acquaintances and the women who accompanied Him from Galilee, were standing at a distance, seeing these things.

# The Exact Fulfillment



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## Luke 23:44-56

**50 And behold**, a man named Joseph, who was a member of the Council, a good and righteous man **51** (he had not consented to their plan and action), a man from Arimathea, a city of the Jews, who was waiting for the kingdom of God; **52** this man went to Pilate and asked for the body of Jesus. **53** And he took it down and wrapped it in a linen cloth, and laid Him in a tomb cut into the rock, where no one had ever lain. **54** And it was **the preparation day (Passover, Wednesday)**, and **the Sabbath (annual Sabbath, the 1<sup>st</sup> day of Unleavened Bread, Thursday)** was about to begin.

**55 Now** the women who had come with Him out of Galilee followed after, and saw the tomb and how His body was laid. **56** And they returned and prepared spices and perfumes. And **on the Sabbath (regular Sabbath, Fri-Sat)** they rested according to the commandment.

## The Exact Fulfillment



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## Luke 24:1-7

1 **But on the first day of the week, at early dawn**, they came to the tomb, bringing the spices which they had prepared. 2 And they found the stone rolled away from the tomb, 3 **but when** they entered, they did not find the body of the Lord Jesus. 4 And it happened that **while** they were perplexed about this, **behold**, two men **suddenly** stood near them in dazzling apparel; 5 and as *the women* were terrified and bowed their faces to the ground, *the men* said to them, "Why do you seek the living One among the dead? 6 He is not here, **but** He has risen. Remember how He spoke to you while He was still in Galilee, 7 saying that the Son of Man must be delivered into the hands of sinful men, and be crucified, and **the third day** rise again."



## The Exact Fulfillment



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## Matthew 28:1-8

ὄψις, ὄψε, AV 3x, 1) after a long time, long after, late 1a) late in the day, i.e. at evening 1b) the sabbath having just passed, after the sabbath 1b1) at the early dawn of the first day of the week

**1 Now after the Sabbath (plural, Sabbaths, the annual Sabbath & the regular Sabbath), as it began to dawn toward the first day of the week, Mary Magdalene and the other Mary came to look at the grave.**

**2 And behold, a severe earthquake had occurred, for an angel of the Lord descended from heaven and came and rolled away the stone and sat upon it. 3 And his appearance was like lightning, and his garment as white as snow; 4 and the guards shook for fear of him, and became like dead men. 5 And the angel answered and said to the women, “Do not be afraid; for I know that you are looking for Jesus who has been crucified. 6 He is not here, for He has risen, just as He said. Come, see the place where He was lying. 7 And go quickly and tell His disciples that He has risen from the dead; and behold, He is going before you into Galilee, there you will see Him; behold, I have told you.” 8 And they departed quickly from the tomb with fear and great joy and ran to report it to His disciples.**

## The Exact Fulfillment



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## John 20:1-18

1 Now on the first day of the week Mary Magdalene came early to the tomb, while it was still dark, and saw the stone **already** taken away from the tomb. 2 And so she ran and came to Simon Peter, and to the other disciple whom Jesus loved, and said to them, "They have taken away the Lord out of the tomb, and we do not know where they have laid Him." 3 Peter therefore went forth, and the other disciple, and they were going to the tomb. 4 And the two were running together; and the other disciple ran ahead faster than Peter, and came to the tomb first; 5 and **stooping and looking in, he saw** the linen wrappings lying there; but he did not go in.

παρὰκύπτω, *parakupto*, aor act *ptc*, AV 5x, 1) to stoop to a thing in order to look at it 2) to look at with head bowed forward 3) to look into with the body bent 4) to stoop and look into 5) metaph. to look carefully into, inspect curiously 5a) of one who would become acquainted with something / from a basic meaning *stoop to see*, with the meaning modified by the situation of the observer; literally *stoop down (to look in)* (LU 24.12); figuratively *look intently into* (JA 1.25); *look into (a matter), investigate* (1P 1.12)

βλέπω, *blepo*, *pres act ind*, AV 135x, 1) to see, discern, of the bodily eye 1a) with the bodily eye: to be possessed of sight, have the power of seeing 1b) perceive by the use of the eyes: to see, look descry 1c) to turn the eyes to anything: to look at, look upon, gaze at 1d) to perceive by the senses, to feel 1e) to discover by use, to know by experience 2) metaph. to see with the mind's eye 2a) to have (the power of) understanding 2b) to discern mentally, observe, perceive, discover, understand 2c) to turn the thoughts or direct the mind to a thing, to consider, contemplate, to look at, to weigh carefully, examine 3) in a geographical sense of places, mountains, buildings, etc. turning towards any quarter, as it were, facing it 3 Synonyms 3 *horao* gives prominence to the discerning mind, *blepo* to the particular mood or point. When the physical side recedes, *horao* denotes perception in general (as resulting principally from vision), the prominence being in the mental element. *Horao*, on the other hand, when the physical side recedes, gets a purely outward sense. 3 *skopeo* is more pointed than *blepo*, often meaning "to scrutinize, observe". When the physical sense recedes, "to fix one's (mind's) eye on, direct one's attention to" a thing in order to get it, or owing to interest in it, or a duty towards it. Hence often the same as "to aim at, care for etc."

# The Exact Fulfillment



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## John 20:1-18

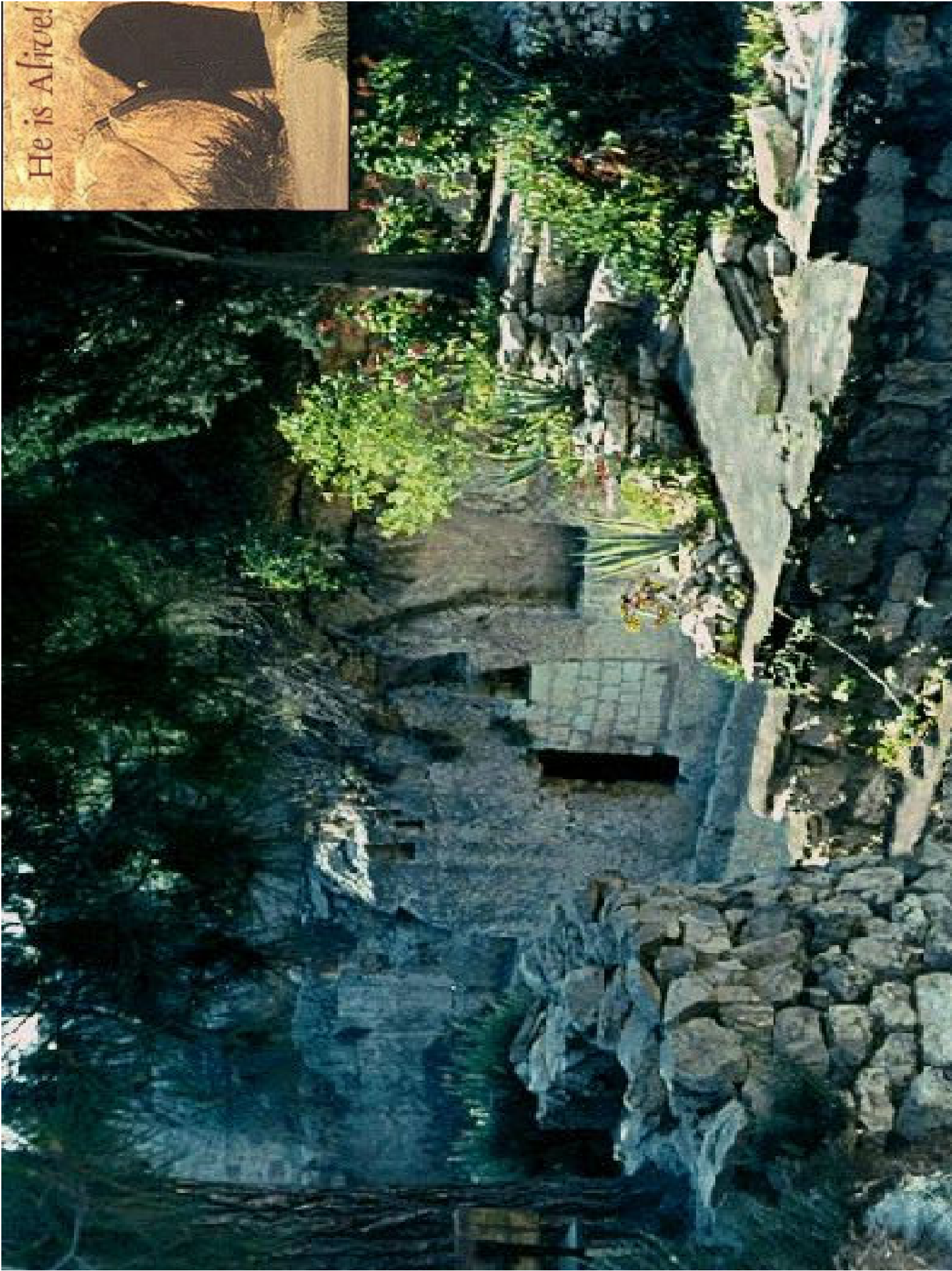
6 Simon Peter therefore also came, following him, and entered the tomb; and **he beheld** the linen wrappings lying there, 7 and **the face-cloth, which had been on His head, not lying with the linen wrappings, but rolled up in a place by itself.** 8 So the other disciple who had **first** come to the tomb entered then also, and **he saw** and believed. 9 For **as yet** they did not understand the Scripture, that He must rise **again** from the dead. 10 So the disciples went away again to their own homes.

θεωπέω, *theo*eo, pres act ind, AV 57x, 1) to be a spectator, look at, behold 1a) to view attentively, take a view of, survey 1a1) to view mentally, consider 2) to see 2a) to perceive with the eyes, to enjoy the presence of one 2b) to discern, descry 2c) to ascertain, find out by seeing ᾤ *theo*reo - word not used of an indifferent spectator, but of one who looks at a thing with interest and for a purpose; would be used of a general officially reviewing or inspecting his army; *theaomai* is used of a lay spectator looking at a parade. *Theoreo* denotes a careful observation of details whereas *theaomai* denotes only perception in general / a verb of seeing; (1) through sense perception *watch, look on* (as a spectator) (MT 27.55); (2) through mental perception *understand, perceive, notice* (AC 17.22); (3) through spiritual perception *perceive, behold, see* (JN 14.17); figuratively *experience, know, undergo* (JN 8.51)

ὁράω, *horo*o, aor act ind, ᾤ AV 59x, 1) to see with the eyes 2) to see with the mind, to perceive, know 3) to see, i.e. become acquainted with by experience, to experience 4) to see, to look to 4a) to take heed, beware 4b) to care for, pay heed to 5) I was seen, showed myself, appeared

# The Exact Fulfillment

 Entrusting the Word to the Faithful



11 **But** Mary was standing outside the tomb weeping; **and so**, as she wept, she stooped and looked into the tomb; 12 and she beheld two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had been lying. 13 And they said to her, “Woman, why are you weeping?” She said to them, “**Because** they have taken away my Lord, and I do not know where they have laid Him.” 14 **When** she had said this, she turned around, and beheld Jesus standing *there*, and did not know that it was Jesus. 15 Jesus said to her, “Woman, why are you weeping? Whom are you seeking?” Supposing Him to be the gardener, she said to Him, “Sir, **if** you have carried Him away, tell me where you have laid Him, and I will take Him away.” 16 Jesus said to her, “Mary!” She turned and said to Him in Hebrew, “Rabboni!” (which means, Teacher). 17 Jesus said to her, “**Stop clinging to Me, for** I have not **yet** ascended to the Father; **but go to My brethren, and say to them, ‘I ascend to My Father and your Father, and My God and your God.’**” 18 Mary Magdalene came, announcing to the disciples, “I have seen the Lord,” and *that* He had said these things to her.

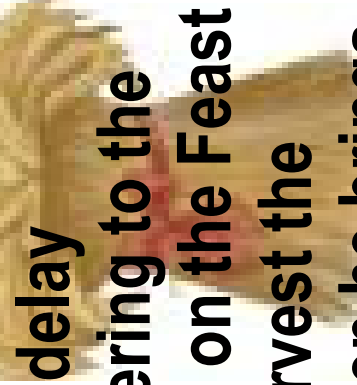
## The Exact Fulfillment

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DAYS	Nisan 14	Nisan 15	Nisan 16	Nisan 17	Nisan 18
TYPE OF FEAST DAYS		<b>Feast of Unleavened Bread</b>			
THE DAY OF THE WEEK	Wednesday	Thursday	Friday	Day 3	Day 4 First Fruits Sunday
TYPE OF SABBATHS	N.A.	Annual Sabbath		Regular Sabbath	
EVENTS	<ul style="list-style-type: none"> <li>* Jesus dies at 3 p.m.</li> <li>* Joseph asks Pilate for Jesus' body</li> <li>* Jesus was buried before sundown</li> <li>* the women were watching</li> </ul>	<ul style="list-style-type: none"> <li>REST</li> <li>NO WORK ALLOWED</li> </ul>	<ul style="list-style-type: none"> <li>* women buy spices</li> <li>* women prepare spices</li> </ul>	<ul style="list-style-type: none"> <li>REST</li> <li>NO WORK ALLOWED</li> <li>* Mary Magdalene &amp; other Mary came to look at the grave (Mt 28:2)</li> </ul>	<ul style="list-style-type: none"> <li>* women came at early dawn (Lk 24:1)</li> <li>* they found the stone rolled away (Lk 24:2)</li> <li>* Mary Magdalene runs &amp; tells Peter &amp; John</li> <li>* Peter &amp; John run to tomb &amp; see linen wrappings; they leave</li> <li>* Mary returns, weeps at tomb</li> <li>* Jesus appears to Mary</li> <li>* Jesus appears to the women</li> </ul>

## Hebrews 9:11-12

11 **But when** Christ appeared **as** a high priest of the good things to come, *He entered* through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; 12 and not through the blood of goats and calves, **but** through His own blood, He entered the holy place **once for all**, having obtained **eternal** redemption.



The first fruits were gathered first, then there was a delay because the people had to bring their first fruits offering to the temple so that it can be offered. Similarly the priest, on the Feast of First Fruits, goes to the field that is nearby, to harvest the firstfruits - the same delay or time lapse occurs, - then he brings the firstfruits to the temple to be waved before the LORD.

**The Feast of Firstfruits = Resurrection**



Entrusting the Word to the Faithful

The whole land's produce was consecrated to God by the consecration of the first-fruits (Rom. 11:16); just as the whole nation by that of the firstborn. At the Passover, on the morrow after the sabbath, a sheaf of green barley (which is earlier than wheat), of the first fruits of the crop, was waved before the Lord. At Pentecost, 50 days later, two loaves of wheaten bread (Lev. 23). The feast of tabernacles, on the 15th day of the seventh month, was itself an acknowledgment of the fruits of the harvest. Besides these national offerings the law required that the first of all ripe fruits and liquors should be offered by individuals (Exo. 22:29). A cake of the first dough baked was to be a heave offering (Num. 15:19,21). The first-fruits of the oil, wine, and wheat were to be offered to Jehovah, for the benefit of the priests as His representatives (Num. 18:11-13). The Talmud fixed on the 60th as the least to be given of the produce, a 30th or 40th as a liberal offering.

## The Feast of Firstfruits



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The individual presentation of the first-fruits in a basket took place at the temple or tabernacle. The offerer said: “I profess this day unto the Lord thy God that I am come unto the country which the Lord sware unto our fathers to give us.” The priest took the basket and set it down before the altar of the Lord. The offerer added: “A Syrian (Jacob) ready to perish was my father, and he went down into Egypt,” etc. (Deut. 26). **The Talmud adds that companies of 24 used to assemble at evening in a central station, and pass the night in the open air; the leader in the morning summoned them, “Let us arise and go up to mount Zion, the house of the Lord our God.” On the road to Jerusalem they recited Ps. 122; Ps. 150. Each party was preceded by a piper and a sacrificial bullock with horns gilt and crowned with olive. The priests met them, and the Levites singing Ps. 30. Each presented his basket, reciting the formula in Deut. 26. King Agrippa, it is stated, once carried his basket as others.**

## The Feast of Firstfruits



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The offerings were either *bichuriym*, raw produce, “first-fruits,” or *terumowt*, “offerings,” prepared produce. Times of apostasy brought a neglect of this duty; the restoration of the offering of both kinds was a leading point in the reformation under Hezekiah (2 Chr. 31:5,11), and under Nehemiah (Neh. 10:35,37; 12:44). The prophets insist on this duty (Ezek. 20:40; 44:30; 48:14; Mal. 3:8). Fruit trees were to be regarded as uncircumcised, i.e. profane, for three years. The produce of the fourth was devoted to God, and only in the fifth year the produce became the owner’s (Lev. 19:23-25) (A. R. Faussett).

## The Feast of Firstfruits



Entrusting the Word to the Faithful

**The Feast of Firstfruits always takes place on the day after the regular Saturday Sabbath which follows Passover. Due to the fact that Passover falls on different days of the week, this feast may take place from two to six days after Passover, depending on when Sabbath falls.**

“The first-fruits of the ground were offered unto God just as the first-born of man and animals. The law required that:

1. On the morrow after the Passover Sabbath a sheaf of new corn should be waved by the priest before the altar (Lev 23:5, 6, 10, 12; 2:12)
2. At the feast of Pentecost two loaves of leavened bread, made from the new flour, were to be waved in like manner (Lev 23:15, 17; Num 28:26)
3. The feast of First Fruits was an acknowledgement that the fruits of the harvest were from the Lord (Ex 23:16; 34:22)
4. Every individual, besides, was required to consecrate to God a portion of the first-fruits of the land (Ex 22:29; 23:19; 34:26; Num 15:20, 21)
5. The law enjoined that no fruit was to be gathered from newly-planted fruit-trees for the first three years, and that the first-fruits of the fourth year were to be consecrated to the Lord (Lev 19:23-25)”

## The Feast of Firstfruits



Entrusting the Word to the Faithful

## 1 Corinthians 15:20-26

**20 But now** Christ has been raised from the dead, the first fruits of those who are asleep. **21 For** since by a man came death, by a man also came the resurrection of the dead. **22 For as** in Adam all die, **so also** in Christ all shall be made alive. **23 But** each in his own order: Christ the first fruits, after that those who are Christ's at His coming, 24 then comes the end, when He delivers up the kingdom to the God and Father, when He has abolished all rule and all authority and power. **25 For** He must reign until He has put all His enemies under His feet. **26 The** last enemy that will be abolished is death.

# When does Resurrection Occurs?



Entrusting the Word to the Faithful

# The Resurrections of Believers and Unbelievers

## A Resurrection of Life (John 5:29)

### To Everlasting Life (Daniel 12:2)

### The First Resurrection (Rev 20:5, 6)

1 Corinthians 15:21-28:

In Christ all shall be made alive,

but each in his own order:

a. Christ the first fruits (v20,23)

b. after that those who are Christ's at His coming (v23)

c. then comes the end (v24-28)

## A Resurrection of Judgment

(John 5:29)

## To Disgrace and Everlasting Contempt (Daniel 12:2)

## The Second Death (Rev 20:6)

(1Cor 15:24-28;  
John 5:28-29)

**1** Christ the first fruits  
(1Cor 15:20,23; Dan 12:2; Matt 27:52)

**2** Christ's 2<sup>nd</sup> Coming  
(1Cor 15:23; Rev 20:4-6)



Great Tribulation

AD 30

Day of Wrath  
Rev 6:12-17

The Day of the Lord

Day of God  
2Pet 3:10, 12

**3** The End



Lake of Fire

The Feast of first fruits is called Yom HaBikurrim in Hebrew. It was celebrated on the 6th of Sivan on first day of the week, a Sunday.

### The Feast of Yom HaBikurrim

This feast is most often associated in the Christian Church with Easter. The problem with this is that most of us know that Easter is not a Scriptural but a pagan term because it originates from an ancient pagan cult called Ishtar. It is outside the scope of this study to look at this cult and its history, except to confirm for you that Easter, the Easter bunny and Easter eggs have absolutely nothing to do with the feast of Yom HaBikurrim.

The feast of First Fruits is celebrated in the month of Abib of which according to Scripture, the Father said Abib was to be “the beginning of months” which is to be the head of the year (**Exodus 12:2**). In a sense this feast speaks about new beginnings because it officially marks the beginning of the Hebrew year. Jewish Israel instead celebrates the feast of Trumpets as the New Year which is called Rosh Hashanah which we will discuss later.

The Scriptural command for the feast of Yom HaBikurrim is found in **Leviticus 23:9-11**.

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

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“And YAHWEH spoke to Moses, saying, “Speak to the children of Israel, and say to them: ‘When you come into the land which I give to you, and reap its harvest, then you shall bring a sheaf of the firstfruits of your harvest to the priest. He shall wave the sheaf before YAHWEH, to be accepted on your behalf; on the day after the Sabbath the priest shall wave it.’” **Leviticus 23:9-11.**

The day of First Fruits is today celebrated in Israel shortly after Passover because there is no Temple in which the Priests can wave the sheaf (omer) or present the proper offerings; and because the Passover and Unleavened bread overshadow it. This feast was to be celebrated “the day after the Sabbath” (Leviticus 23:11). Therefore this feast is normally celebrated on the first day of the week (Sunday).

**Leviticus 23:11-14** catalogues the kinds of offerings YAHWEH expected to be presented to Him on the feast of First Fruits. Of particular importance is what the priest did on this day. On the day of First Fruits the priest waved a sheaf of first fruits of the barley harvest before YAHWEH.

What then is the significance of this feast to us today?

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

 **Entrusting the Word to the Faithful**

## The significance of the Feast of First Fruits:

1. The term “first fruits” speak of the resurrection of our Messiah Yeshua. Yeshua’s resurrection is a type of harvest. It marked the beginning of our Father’s harvest season. In the book of Revelation Yeshua is referred to as the first born from the dead “And from Yeshua the Messiah the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth” (Revelation 1:5). Paul, in many of his writings, typified Yeshua as the firstborn. Refer to Romans 8:29, 23; 1 Corinthians 15:20, 23 and Colossians 1:18.
2. The Feast of First Fruits represents the dead who were raised shortly after the resurrection. They are also firstfruits. We read of this in Matthew 27:52-53 “and the graves were opened; and many bodies of the saints who had fallen asleep were raised; and coming out of the graves after His resurrection, they went into the holy city and appeared to many.” This resurrection is depicted in the barley harvest that was bound together as presented as sheaves.

THE MOEDIM (FEASTS) OF YAHWEH BY Richard Meredith



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3. The Feast of First Fruits speaks of the resurrection of the just when our Messiah returns. Yeshua alluded to this resurrection when He said “And you will be blessed, because they cannot repay you; for you shall be repaid at the resurrection of the just” (Luke 14:14). This feast is continual reminder to us that we will be resurrected just like He was resurrected. **Romans 6:5.**
4. It represents Yeshua as being the firstborn of ALL things. He is first in every way:
- a) The firstborn of the Father, **Hebrews 1:6.**
  - b) The firstborn of every creature, **Colossians 1:15.**
  - c) The firstborn of Mary, **Matthew 1:23-25.**
  - d) The firstborn from the dead, **Revelation 1:5.**
  - e) The firstborn of many brethren, **Romans 8:29.**
  - f) He is also the Alpha and the Omega, **Revelation 1:8.**
  - g) The first and the last, **Isaiah 44:6.**
  - h) The Beginning and the end, **Revelations 21:6.**
  - i) He is also the head of the body, **Colossians 1:18-20.**
- This is why Yeshua is given first place in everything because He is first in every way. This is the message of **Ephesians 1:10-11, 23.**

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



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5. The Feast of First Fruits speaks of the best fruits of the harvest. The first batch of the harvest was always considered to be the best. That is why YAHWEH commanded that the firstborn of any man and beast belongs to Him (Exodus 13:2, 11-13, 22:29). All the first fruits were to be offered with thanksgiving and praise. What was not sacrificed of the first fruits was presented to the Priests and the Levites: Leviticus 19:23-25, Nehemiah 10:34-39. Part of the barley harvest of first fruits was also set aside for the poor. This is in accordance with the Command of YAHWEH. In Leviticus 19:9-10 and Deuteronomy 24:19-22, Israel was commanded to leave the occasional forgotten sheaf and the gleanings of the harvest in the corners of their fields so that they could be used to feed the stranger, the fatherless, the widow and poor.
6. The picture of the priest standing alone and waving a sheaf before YAHWEH speaks of our Messiah Yeshua - who is our priest according to the order of Melchizedek (Hebrews 7:17). He alone represents us before YAHWEH. He alone is our advocate or representative in heaven. That is why we have no need of a human advocate because we have the highest advocate in the Son of YAHWEH.

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



Entrusting the Word to the Faithful

# 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
<p><b>1:1-6:7</b></p> <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>																














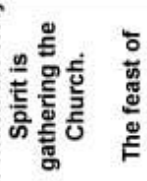

**Author:** Moses – Leviticus states 56 times in 27 chapters that Yahweh imparted these laws to Moses (see 1:1; 4:1; 6:1,24; 8:1; ...; also see Matt 8:2-4 & Lev 14:1-4; Matt 12:4 & Lev 24:9; see also Luke 2:22)  
**Date:** orally given c.1444 BC – beginning with the first Passover (Ex 12:2), the tabernacle 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 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	AUTUMN				
	1	FEAST OF PASSOVER	FEAST OF WEEKS	4	FEAST OF PENTECOST	5	FEAST OF TRUMPETS	6	FEAST OF ATONEMENT	7	FEAST OF TABERNACLES
	Lev 23:4&5	Lev 23:68	Lev 23:9-14	Lev 23:15-22	Lev 23:15-22	Lev 23:23-25	Lev 23:26-32	Lev 23:33-43			
											
	Ex 12:1-14	Ex 12:15-20							8 DAYS incl		
	14th Day Nisan	15th Day Nisan	17th Day Nisan	6th Day Sivan	THE INTERVAL	1st Day Tishri	10th Day Tishri	15th - 22nd Day Tishri			
	REDEMPTION 1 Cor 5:7	SIGN OF JONAH 1 Cor 5:8	RESURRECTION 1 Cor 15:22-23	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. The feast of Trumpets summons Israel back to their own land where God will resume His relations with Israel.	REGATHERING OF ISRAEL Matt 24: 29-31	ATONEMENT FOR ISRAEL Zech 13:1	MILLENNIAL REIGN Amos 9: 13-15			
											
Redemption of blood. The lamb of God Passover	Leaven type of sin. Purged by crucifixion	Firs Fruits Resurrection and those whose graves opened first harvest	Pouring out of Holy Spirit Day of Pentecost in upper room.		Israel is gathered back to their own land by angel Trumpets	They shall look upon Him whom they pierced and accept the atonement nationally	Typifies the period of rest. The Sabbath rest in reaction to the other 2 thousand years' of work day history				

# THE FEASTS OF THE LORD

Leviticus 23

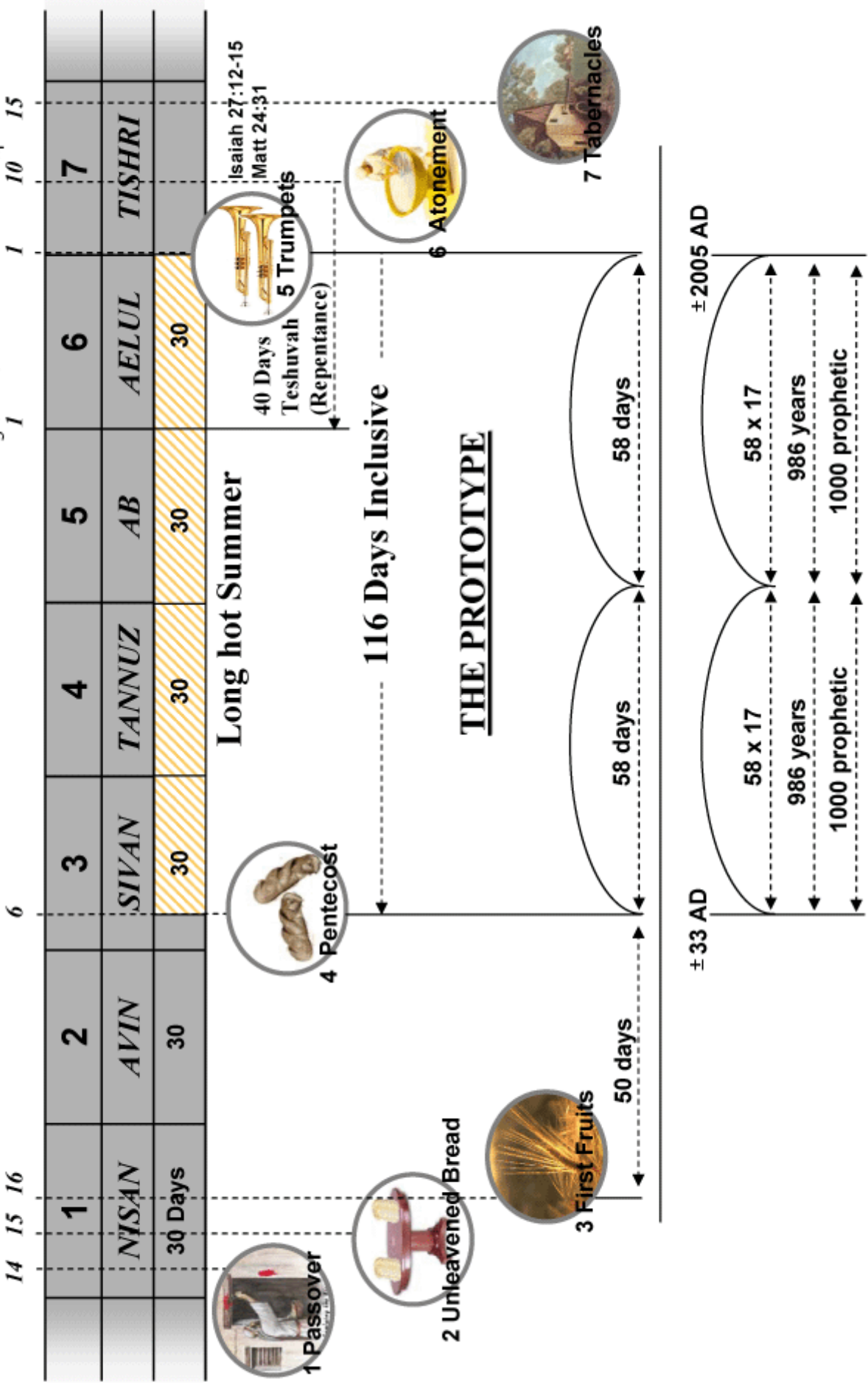
Spring

Autumn

13-14 Sept 26 Sept - 4 Oct

13 August 2007

1 10 15



*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*