



## 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	
	<p><b><u>COVENANT</u></b>  <b>IS AMPLIFIED</b>                      “Keep my covenant to be a peculiar treasure:                      “Kingdom of priests”                      “holy nation”                      (Exodus 19:5-6)</p>	<p><b><u>LAWS</u></b>  <b>ARE PRESCRIBED</b>                      “which if a man do, he shall live in them: I am the LORD”                      (Lev. 18:5)</p>		

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	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

## 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)



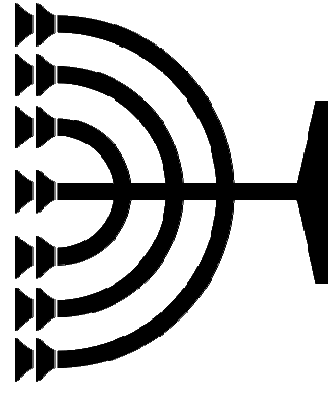


- **Holy Priests (Lev 21-22)**
- **Holy Times (Lev 23)**
- **Holy Oil, Holy Bread, Holy Name (Lev 24)**
- **Holy Years (Lev 25)**
- **Holy Justice (Lev 26)**
- **Holy Vows (Lev 27)**

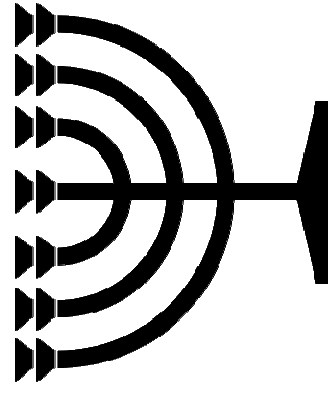
## **Sanctification (Leviticus 11-27)**

- 
- **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)**

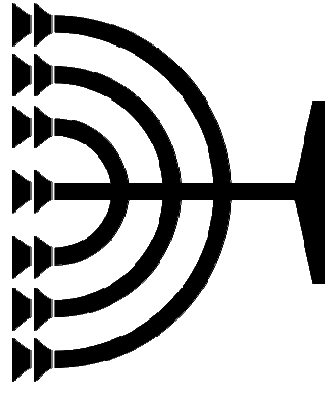
## The Types of Feasts



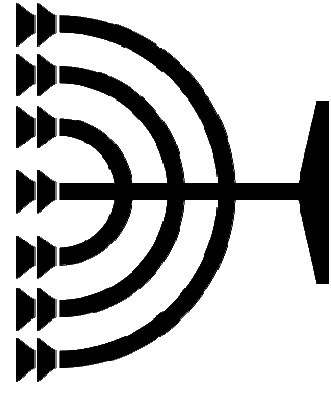
1. מועד *mow`ed* or מועד *mo`ed* א AV 223x א 1)  
 appointed place, appointed time, meeting 1a)  
 appointed time 1a1) appointed time (general)  
 1a2) sacred season, set feast, appointed  
 season 1b) appointed meeting 1c) appointed  
 place 1d) appointed sign or signal 1e) tent of  
 meeting / “holy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

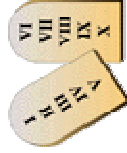


## Meanings

## 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



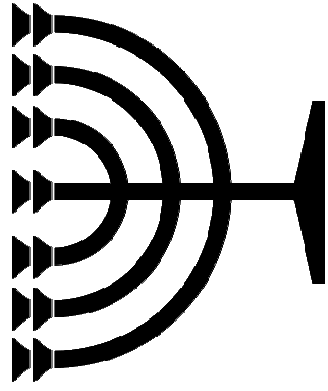
- 9 Av
- Destruction of Jerusalem + Temple BC 586 AD 70

- Trumpets
- Atonement
- Tabernacles

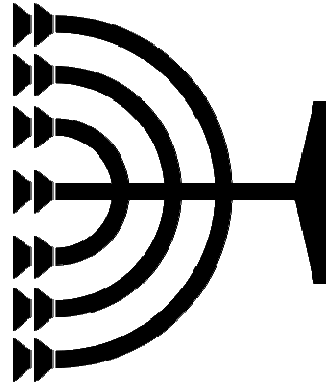


- Dedication (Hanukkah) John 10:22 8 days 25 Kislev - Tebeth
- Purim 14,15 Adar

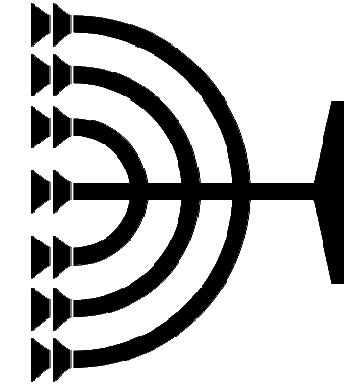
- Israel's calendar was an agricultural one, based on the moon. A lunar cycle requires 29 days, 12 hours 44 minutes 2.8 seconds between two successive new moons. ∴ Marcheshvan, as often as necessary, is lengthened to 30 days.
- Yom Kippur (Atonement) can't be on a Friday or a Sunday because of the great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



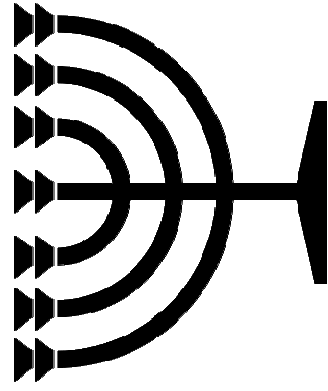
**These holy days have a spiritual significance for the Church because they unveil to us God's wondrous and marvelous plan of redemption.**



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

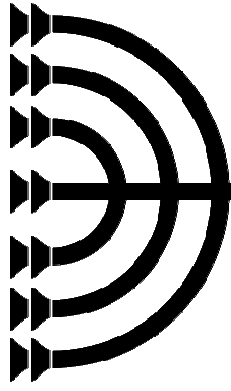


**2. It was a memorial of God's dealings with His nation Israel.**

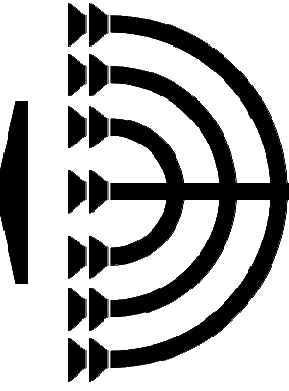


**3. It was a prophetic symbol of God's future dealings with His people (believers in Yeshua HaMashiach).**

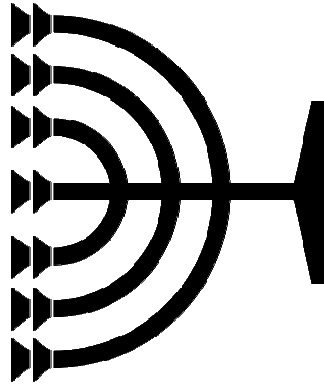
## **The Significance of the Feasts**



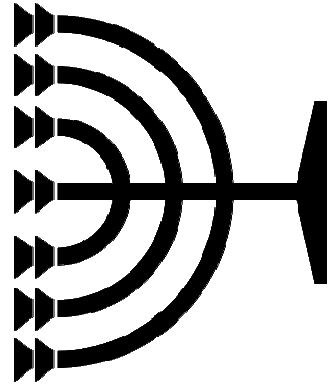
**1. To promote national unity as the people congregate in one place, with one soul taking part in the same religious service.**



**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**

## 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)



## 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)

 Etrusting the Word to the Faithful

## 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>



## 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)

 Entrusting 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.

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



Entrusting the Word to the Faithful

# 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>

## Pentecost (Shavuot) = Annual Sabbath

**When:** 50 days after the 7th Sabbath (Lev 23:16)

**Where:** in the place where the Lord chose to establish His name (Deut 16:11)

**What:** 1. Counting of the Omer = sheaf

2. Offering of 2 loaves of leavened bread (12"x21"x3") – fine flour

3. Holy Convocation (Le 23:21; Nu 28:26); concern for needy (Deut 16:11)

4. Time of Rejoicing before the Lord (Deut 16:11)

### Significance

1. Counting of Omer = time of Great Anticipation of Meeting God

2. Celebration of new Revelation of God's will on Mt. Sinai

#### Torah Given

- a. 50 days from crossing the Sea
- b. Torah of Yahweh written on stone
  - c. the letter of the Law
  - d. written by the finger of God
    - e. on Mt. Sinai
    - f. 3,000 slain

3. Marriage Contract between God & Israel (Jer 2:2)

- a. betrothal
- b. consummation

4. Birth of Israel as a nation

### Future Significance

1. From Passover to Pentecost, believers are on a spiritual journey to a greater revelation of God

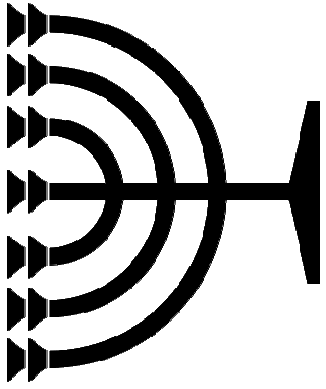
2. Giving of Holy Spirit; Law written on hearts

#### Holy Spirit Given

- a. 50 days from resurrection of Christ
- b. Torah of Yahweh written on hearts
- c. the Spirit of the Law
- d. written by the Spirit of God
- e. on Mt. Zion
- f. 3,000 saved

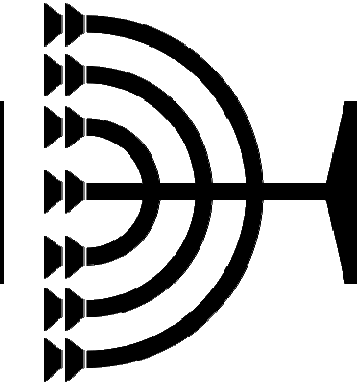
3. Believers betrothed to Christ (2 Cor 11:2-3), awaiting the Marriage of the Lamb and Wedding Supper (Rev 19:7-8)

4. Birth of the New Man - Jew & Gentiles, believers in Christ (Acts 2; Eph 2:11-3:7)



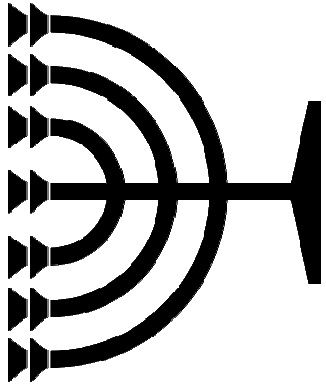
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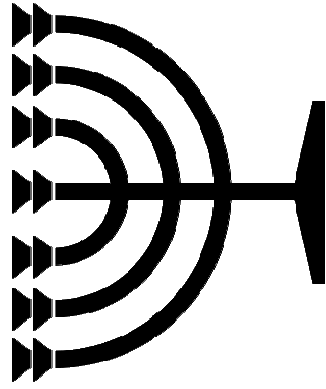


**What:**

1. Counting of the Omer = sheaf
2. Offering of 2 loaves of leavened bread (12"x21"x3") – fine flour
3. Holy Convocation (Lev 23:21; Nu 28:26); concern for needy (Deut 16:11)
4. Time of Rejoicing before the Lord (Deut 16:11)



**Pentecost - Shavuot (Annual Sabbath)**



Significance	Future Significance
<p>1. Counting of Omer = time of Great Anticipation of Meeting God</p>	<p>1. From Passover to Pentecost, believers are on a spiritual journey to a greater revelation of God</p>
<p>2. Celebration of new Revelation of God's will on Mt. Sinai</p> <p style="padding-left: 40px;"><u>Torah Given</u></p> <ul style="list-style-type: none"> <li>a. 50 days from crossing the Sea</li> <li>b. Torah of Yahweh written on stone               <ul style="list-style-type: none"> <li>c. the letter of the Law</li> <li>d. written by the finger of God                   <ul style="list-style-type: none"> <li>e. on Mt. Sinai</li> <li>f. 3,000 slain</li> </ul> </li> </ul> </li> </ul>	<p>2. Giving of Holy Spirit; Law written on hearts</p> <p style="padding-left: 20px;"><u>Holy Spirit Given</u></p> <ul style="list-style-type: none"> <li>a. 50 days from resurrection of Christ</li> <li>b. Torah of Yahweh written on hearts</li> <li>c. the Spirit of the Law</li> <li>d. written by the Spirit of God</li> <li>e. on Mt. Zion</li> <li>f. 3,000 saved</li> </ul>
<p>3. Marriage Contract between God and Israel (Jer 2:2)</p> <ul style="list-style-type: none"> <li>a. betrothal</li> <li>b. consummation</li> </ul>	<p>3. Believers betrothed to Christ (2 Cor. 11:2-3), awaiting the Marriage of the Lamb and Wedding Supper (Rev 19:7-8).</p>
<p>4. Birth of Israel as a nation</p>	<p>4. Birth of the New Man - Jew &amp; Gentiles, believers in Christ (Acts 2; Eph 2:11-3:7)</p>

Noah's family left the Ark, and grew to 70 families. God told them to cover the Earth. But they went east to a land we call Iran, and built a city. They had one language, and were of one purpose - to make a name for themselves, and they started building a tower. But one day God gave each family a different language, so that they could not understand each other and would disperse throughout the Earth. This is that day!

Centuries later, the children of Israel - a mixed multitude from the 70 nations, were delivered from Egyptian slavery on Passover. Fifty days later, they were encamped around Mt. Sinai.

God spoke to them His commandments in Hebrew and in the 70 languages of the nations. A tongue as of fire came to each of them and said, "Do you accept?" They answered, "Whatever our Lord says, we will obey, and we will learn."

**This is that day!**

## A Talmudic Story Unfolds

<http://www.messianic.ws/loikkurim.htm>

 Entrusting the Word to the Faithful

**1900 years ago, Yeshua was sacrificed on Passover. When the 50 days were fully counted, that is on Pentecost, people from all the nations were gathered at Jerusalem to rehearse this according to God's commandment. Amazingly, they saw centuries old teaching unfold before their eyes! Everyone heard the Hebrew apostles speaking - in their own language - about Yeshua being their Passover sacrifice; and tongues as of fire appeared, and they had a decision to make: would they accept? The Holy Spirit was given as "earnest" - the promise of the future marriage.**

**This is that day!**

## **A Talmudic Story Unfolds**

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 **Entrusting the Word to the Faithful**

1 And when the day of Pentecost had come, they were all together in one place. 2 And suddenly there came from heaven a noise like a violent, rushing wind, and it filled the whole house where they were sitting. 3 And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them. 4 And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance.

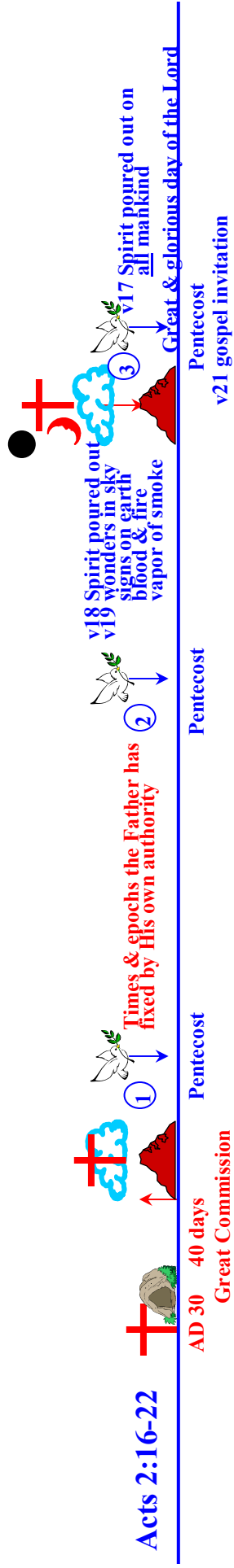
## Acts 2:1-4, 17-18, 41 – The Day of Pentecost



Entrusting the Word to the Faithful

17 ‘And it shall be in the last days,’ God says,  
 ‘That I will pour forth of My Spirit upon all mankind;  
 And your sons and your daughters shall prophesy,  
 And your young men shall see visions,  
 And your old men shall dream dreams;  
 18 Even upon My bondslaves, both men and women,  
 I will in those days pour forth of My Spirit  
 And they shall prophesy.

41 So then, those who had received his word were baptized; and there were added that day about **three thousand souls**.



# Acts 2:1-4, 17-18, 41 – The Day of Pentecost

 Entrusting the Word to the Faithful

According to the Torah (Lev. 23:15), we are obligated to count the days from the second night of Passover to the day before Shavu'ot, seven full weeks. This period is known as the Counting of the Omer. An omer is a unit of measure. On the second day of Passover, in the days of the Temple, an omer of barley was cut down and brought to the Temple as an offering.

Every night, from the second night of Passover to the night before Shavu'ot, we recite a blessing and state the count of the omer in both weeks and days. So on the 16th day, you would say "Today is sixteen days, which is two weeks and two days of the Omer."

The counting is intended to remind us of the link between Passover, which commemorates the Exodus, and Shavu'ot, which commemorates the giving of the Torah. It reminds us that the redemption from slavery was not complete until we received the Torah.

This period is a time of partial mourning, during which weddings, parties, and dinners with dancing are not conducted, in memory of a plague during the lifetime of Rabbi Akiba. Haircuts during this time are also forbidden.

## The Counting of the Omer

[http://www.aish.com/omer/omerdefault/Count the Omer-and Make the Omer Count.asp](http://www.aish.com/omer/omerdefault/Count%20the%20Omer-and%20Make%20the%20Omer%20Count.asp)



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## Long Term Impact

The Jewish people left Egypt on Passover, and fifty days later (on the holiday of Shavuot) received the Torah at Mount Sinai.

Why did God wait 50 days after the Jews left Egypt before giving the Torah? Why didn't He simply give it to them in Egypt, or immediately after their departure?

The answer is that the Jews were not yet spiritually equipped to receive the Torah. For over 200 years, they had been living in an Egyptian society known to be the world center for immorality and vice. Even without direct Jewish participation, these influences nonetheless permeated the air and seeped into their consciousness. In Egypt the Jews had slipped to the 49th level of spiritual impurity. (50 is the very lowest.) God could not give the Torah at this point. The Jews needed to grow up first, or else they would have squandered the opportunity. The high-impact adventure of the Exodus - 10 miraculous plagues and the splitting of the Red Sea - launched the Jews into physical freedom.

## The Counting of the Omer

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Entrusting the Word to the Faithful

Yet the miracles of Egypt were only a jump-start to the spiritual possibilities that lay ahead. A one-time experience, as powerful as it is, does not permanently change anyone's emotional attitude. That is only possible through practice and adjustment over time. Now we can understand why the 50 days of the Omer is counted in a forward progression. We begin the process at the 49th level of spiritual impurity, and every day we peel away another layer of gunk, to reveal the original, pure soul we each possess. That's why every step both reduces the negative number and increases the positive number - the single step of peeling away a layer automatically reveals the corresponding positive side.

### A Time of Growth

Classic Talmudic commentators say that the days of counting the Omer are the most auspicious for acquiring these spiritual levels. This necessity for self-growth is stressed in the Torah's description of Abraham: "Abraham was old, he came with his days" (Genesis 24:1). "He came with his days" teaches us that Abraham used each of his days to the fullest extent. At the end of his life, he came to old age "with all his days" in hand. No day was without its requisite growth.

## The Counting of the Omer

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Entrusting the Word to the Faithful

When it comes to children, we take for granted that growth and development is part of childhood. You don't expect a 10-year-old to act the same way he did at age five. But somehow as adults, we lose that impulse to continue growing. Yet should a 30-year-old act as he did at age 25? As adults, we could be using those five years in a very powerful way.

The formula for staying young is to continue growing. Losing that capacity at any age is tragic. Any time we're not growing and changing, we're not living. We're just existing.

### One Step at a Time

A major impediment to growth is the feeling of being overwhelmed by the magnitude of the task. The biggest reason people fail is that they have set a goal which is too lofty and unattainable. We inevitably fall short and get discouraged.

In Jacob's famous dream, God shows him a vision of a ladder reaching toward heaven. Spiritual growth, like climbing a ladder, must be one step at a time. By setting small, incremental goals, we will be encouraged by the periodic success. To make the plan foolproof, make your initial goal something you know you can reach.

## The Counting of the Omer

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Entrusting the Word to the Faithful

Tasting success will bolster your confidence and determination, and you can use this energy to strive for higher goals. Remember, the longest journey begins with just one step. And what goes in slow, will remain.

The story is told of Rabbi Yisrael Salanter (19th century Europe) who took upon himself to lead an entire city back to Torah observance. He set up a weekly class and began by telling them, "If you have to work on Shabbat, at least try to minimize the violation." In today's lexicon, that would mean walking instead of driving, or setting your TV on a timer. With this approach, Rabbi Salanter was able over a few years to turn the community around to full Shabbat observance - one step at a time.

Take pleasure in the times you achieved your goal, and use that as a motivation to improve further. Don't castigate yourself if you do not always succeed. No human being is perfect. The Kabbalists say that spiritual growth is "two steps forward and one step back." We will inevitably have setbacks. What's important is that we're heading in the right direction.

King Solomon tells us in Proverbs (24:16): "The Tzaddik falls seven times and gets up." The definition of a Tzaddik is not someone who never makes a mistake, but rather someone who, although he may fail, does not give up. He tries again and does not despair!

## The Counting of the Omer

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Entrusting the Word to the Faithful

## Spiritual Accounting

One important principle to remember is that you are not competing with anyone but yourself. Secular society has accustomed us to compete against others - whether in business or on the tennis court. Of course, healthy competition is good. But life is not a race to beat the other guy; life is only a race to conquer yourself. As we climb the ladder, it's more important which direction we're headed than which rung we're on.

Nowhere in the entire Torah is the date of Shavuot mentioned. It merely takes place at the end of 50 days -- because the key is to get there at your own pace, following these steps. **To maintain growth, a good rule of thumb is to always be a bit uncomfortable.** You don't want to climb a ladder and get stuck between rungs!

It also helps to reinforce your goals by writing them down. Writing helps a person to concentrate and clarify his thoughts. A business person would surely write out goals and keep an accurate tally of their progress. In Judaism, this is called *Cheshbon* - a spiritual accounting.

## The Counting of the Omer

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Entrusting the Word to the Faithful

Keep a notebook for writing down these daily goals, and make a chart to track your progress. Place this in a conspicuous place like in your daytimer or on the refrigerator, and then review your goals by reading them aloud. The Torah, in describing the Omer, says, "count for you" (Leviticus 23:15) - because each person has to do this for himself, speaking it aloud. Strategize!

As with anything, the key is consistency. Choose a convenient time and commit to working on this at least 15 minutes every day. Don't postpone learning for "afterwards," at which time it becomes late and you may be too tired. Say to yourself that you are going to dedicate 15 minutes and nothing is going to stop you. Close your door, unplug your phone, and log offline. If you need a daily reminder, try the buddy system.

Ideally, at the end of the Omer process, we will have experienced a journey of self-improvement and be ready to receive the Torah. The holiday we're working toward is called "Shavuot," which means "weeks." The name itself tells us that without the weeks of preparation beforehand, there is no Shavuot. So don't just count the Omer - make the Omer count.

## The Counting of the Omer

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Entrusting the Word to the Faithful

## The Counting of the Omer

16 Nisan: <b>Being Aware Every Moment</b> Today is 1 day of the Omer.	17 Nisan: <b>Listen Effectively</b> Today is 2 days of the Omer.	18 Nisan: <b>Arrange It On Your Lips</b> Today is 3 days of the Omer.	19 Nisan: <b>Understanding Of The Heart</b> Today is 4 days of the Omer.	20 Nisan: <b>Awe</b> Today is 5 days of the Omer.	21 Nisan: <b>Mastering Fear</b> Today is 6 days of the Omer.	22 Nisan: <b>The True Charisma</b> Today is 7 days of the Omer.
23 Nisan: <b>Joy</b> Today is 8 days of the Omer.	24 Nisan: <b>Concentration and Will Power</b> Today is 9 days of the Omer.	25 Nisan: <b>Honor the Wise Person</b> Today is 10 days of the Omer.	26 Nisan: <b>Work It Through With Friends</b> Today is 11 days of the Omer.	27 Nisan: <b>Growth Through Teaching</b> Today is 12 days of the Omer.	28 Nisan: <b>Be Deliberate</b> Today is 13 days of the Omer.	29 Nisan: <b>Something That Is Read</b> Today is 14 days of the Omer.
30 Nisan: <b>The Oral Instructions for Living</b> Today is 15 days of the Omer.	1 Iyar: <b>Apply Business Acumen to Living</b> Today is 16 days of the Omer.	2 Iyar: <b>Harnessing the Power of Sex</b> Today is 17 days of the Omer.	3 Iyar: <b>The Use of Physical Pleasure</b> Today is 18 days of the Omer.	4 Iyar: <b>Minimize Sleep</b> Today is 19 days of the Omer.	5 Iyar: <b>The Art of Conversation</b> Today is 20 days of the Omer.	6 Iyar: <b>Laugh at Your Troubles</b> Today is 21 days of the Omer.
7 Iyar: <b>Conquering Frustration</b> Today is 22 days of the Omer.	8 Iyar: <b>A Good Heart</b> Today is 23 days of the Omer.	9 Iyar: <b>Choosing the Right Advisor</b> Today is 24 days of the Omer.	10 Iyar: <b>Accepting Pain</b> Today is 25 days of the Omer.	11 Iyar: <b>When to Lead - When to Follow</b> Today is 26 days of the Omer.	12 Iyar: <b>Happiness</b> Today is 27 days of the Omer.	13 Iyar: <b>Protect What Is Precious</b> Today is 28 days of the Omer.
14 Iyar: <b>The Subtle Traps of Arrogance</b> Today is 29 days of the Omer.	15 Iyar: <b>How to be Loved</b> Today is 30 days of the Omer.	16 Iyar: <b>The Greatest Pleasure</b> Today is 31 days of the Omer.	17 Iyar: <b>The Dynamics of Loving</b> Today is 32 days of the Omer.	18 Iyar: <b>Take Pleasure In Fulfilling Your Obligations</b> Today is 33 days of the Omer.	19 Iyar: <b>Using Your Inner Guide</b> Today is 34 days of the Omer.	20 Iyar: <b>Love Criticism</b> Today is 35 days of the Omer.
21 Iyar: <b>Handling Social Pleasure</b> Today is 36 days of the Omer.	22 Iyar: <b>How Never to be Bored</b> Today is 37 days of the Omer.	23 Iyar: <b>The Art of making Decisions</b> Today is 38 days of the Omer.	24 Iyar: <b>Sensitivity to Others</b> Today is 39 days of the Omer.	25 Iyar: <b>Make Your Help Count</b> Today is 40 days of the Omer.	26 Iyar: <b>Getting Into Reality</b> Today is 41 days of the Omer.	27 Iyar: <b>Achieving Peace Of Mind</b> Today is 42 days of the Omer.
28 Iyar: <b>Being Fascinated with Living</b> Today is 43 days of the Omer.	29 Iyar: <b>How to Analyze an Issue</b> Today is 44 days of the Omer.	1 Sivan: <b>Expanding Your Ideas</b> Today is 45 days of the Omer.	2 Sivan: <b>Learn In Order To Teach</b> Today is 46 days of the Omer.	3 Sivan: <b>Learn In Order To Do</b> Today is 47 days of the Omer.	4 Sivan: <b>Educating the Educators</b> Today is 48 days of the Omer.	5 Sivan: <b>Organize Your Mind</b> Today is 49 days of the Omer.

**6 Sivan: The Rewards of Gratitude Today is SHAVUOT.**

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Today is 49 days of the Omer.
- 6 Sivan:  
**The Rewards of Gratitude**  
Today is SHAVUOT.

## Jeremiah 31:31-34

31 “**Behold, days** are coming,” declares the LORD, “**when** I will make a new covenant with the house of Israel and with the house of Judah, 32 not **like** the covenant which I made with their fathers **in the day** I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them,” declares the LORD. 33 “**But** this is the covenant which I will make with the house of Israel after those days,” declares the LORD, “**I will put My law within them, and on their heart I will write it; and I will be their God, and they shall be My people.** 34 And they shall not teach again, each man his neighbor and each man his brother, saying, ‘Know the LORD,’ **for they shall all know Me, from the least of them to the greatest of them,**” declares the LORD, “**for I will forgive their iniquity, and their sin I will remember no more.**”

## The New Covenant

 Etrusting the Word to the Faithful

## Ezekiel 36:26-27

















26 “Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. 27 And I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances.”

# The New Covenant

 Entrusting the Word to the Faithful

<p style="text-align: center;"><b>SHAVUOT AT MT. SINAI</b></p>	<p style="text-align: center;"><b>SHAVUOT ON MT. ZION</b> (in Jerusalem's upper room)</p>
<p>Occurred on the 50<sup>th</sup> day after Red Sea</p>	<p>Occurred on the 50<sup>th</sup> day after Firstfruits</p>
<p>Commandments of God were written on tablets of stone</p>	<p>Commandments of God were written on human hearts (Jere. 31:33; 2 Cor. 3:3)</p>
<p>The commandments were written by the finger of God.</p>	<p>The commandments were written by the Spirit of God. (Heb. 8:10)</p>
<p>Three thousand were slain (Ex. 21:1-8, 26-28)</p>	<p>Three thousand were born again (Acts 2:38-41)</p>
<p>The letter of the Torah was given.</p>	<p>The Spirit of the Torah was bestowed (Rom. 2:29, 7:6).</p>
<p>The earth shook, fire descended, a mighty rushing wind blew, and they heard God's voice (Exodus 19)</p>	<p>A mighty wind blew, tongues of fire descended and many voices proclaimed God's message (Acts 2).</p>
<p>God took a group of slaves and made them into a nation that has survived persecutions, pogroms, dispersion, and the Holocaust.</p>	<p>God took a group of illiterate Galileans and made them into a church that has survived and thrived for over 2,000 years.</p>
<p>Jewish tradition holds that when God spoke to Moses, He not only spoke in Hebrew but His voice split into 70 voices so that all the nations should understand.</p>	<p>All of the strangers from distant lands that were in Jerusalem during this celebration understood the message in their own language.</p>

# 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>

In the last study we looked at the middle feasts of the spring, the Feast of Unleavened Bread and Feast of First Fruits. These feasts are celebrated one after the other. The Feast of Unleavened Bread is clearly a depiction of our Messiah's sinless life and our call to suffer as He suffered for us. The Feast of First Fruits is a about His resurrection and our promise of resurrection.

In this study we will look at the Feast of Weeks – called Shavuot in the Hebrew and Pentecost in Greek. This is the last feast of the spring feasts and was joyously celebrated because of its harvest aspect. This feast is called a High Sabbath (an ascension feast) or in the Hebrew a Shalosh Regalim - one of the three required annual pilgrimages to Jerusalem. Deuteronomy 16:16, 2 Chronicles 8:13. This study will be dedicated to this feast alone.

### The Feast of Shavuot

The word Shavuot in Hebrew means Weeks, which comes from the Hebrew word “sheva”, the Hebrew word for the number seven, the number of completion and perfection. This feast is closely associated with the number seven. Seven weeks after the waving of the barley first fruits, Israel celebrated this feast in late spring. This feast is also called the feast of the harvest of the First Fruits (Exodus 23:16, 34:22). It was during this time that the bulk of the crops were harvested.

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

 **Entrusting the Word to the Faithful**

## The Scriptural command for this feast is found in Leviticus 23:16-21

“Count fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering to YAHWEH. You shall bring from your dwellings two wave loaves of two-tenths of an ephah. They shall be of fine flour; they shall be baked with leaven. They are the first fruits to YAHWEH. And you shall offer with the bread seven lambs of the first year, without blemish, one young bull, and two rams. They shall be as a burnt offering to YAHWEH with their grain offering and their drink offerings, an offering made by fire for a sweet aroma to YAHWEH. Then you shall sacrifice one kid of the goats as a sin offering, and two male lambs of the first year as a sacrifice of a peace offering. The priest shall wave them with the bread of the firstfruits as a wave offering before YAHWEH with the two lambs. They shall be holy to YAHWEH for the priest. And you shall proclaim on the same day that it is a holy convocation to you. You shall do no customary work on it. It shall be a statute forever in all your dwellings throughout your generations.” Leviticus 23:16-21

In Christianity this feast is called Pentecost from the Greek word for ‘fifty’, because it is celebrated fifty days after the Day of First Fruits. In Hebrew this counting of fifty days is called “the counting of the Omer” or Seirat HaOmer in Hebrew also known as Sefira. Refer to Deuteronomy 16:9. In the Church this feast is primarily associated with the coming of the Holy Spirit (Ruach Hakodesh) and the birth of the Church. More will be said on this later.

THE MOEDIM (FEASTS) OF YAHWEH By Richard Meredith

 Entrusting the Word to the Faithful

In ancient Israel this feast was celebrated with a holy convocation where all work would cease. During this feast Israelite males were required to travel to Jerusalem to present the required wheat offerings in the temple. Exodus 34:22-23 outlines the required wheat offerings. In the feast of first fruits or Birkurim the first fruit offering is barley.

The primary feature of this feast in ancient Israel was the waving of the two loaves of leavened bread by the priest and the seven lambs of first year that were sacrificed by the Priests. A special note on the bread used in this feast: the bread presented in this feast is leavened bread i.e. contains yeast, whereas the bread presented in the Feast of Unleavened Bread is unleavened i.e. contains no yeast. I will explain the significance of this later.

In Israel today this feast is associated with the giving of the Torah. Since the destruction of the temple in 70 AD, the rabbis of that time decided to associate Shavuot with the giving of the Torah, to ensure its long term survival. However, originally it was intended to be an agricultural festival, where the first fruit of the harvest would be presented to YAHWEH as an offering **Leviticus 23:17-20.**

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



Entrusting the Word to the Faithful

## What then is the significance of the Feast of Weeks?

1. The two rams and two leavened bread represent the two kingdoms of Israel. The number two in Scripture is associated with the two fold division that occurred in Israel after the reign of Solomon in 921 B.C, where King David's kingdom was split into two divisions. (I have already spoken about the two houses or families of Israel.) Therefore we see throughout the Scripture the following representations:

- a) Two Houses of Israel, **Isaiah 8:14; Jeremiah 31:31-33; Hebrews 8:8-10.**
- b) Two Nations, **Ezekiel 35:10.**
- c) Two Chosen Families, **Jeremiah 33:24.**
- d) Two sinful sisters, **Ezekiel 23:2-4.**
- e) Two Olive Branches, **Zechariah 4:11-14**
- f) Two Sticks, **Ezekiel 37:15-28.**
- g) Two Witnesses, **Revelation 11:3-4.**
- h) Two Lamp Stands, **Revelation 11:3-4.**
- i) Two Silver trumpets, **Numbers 10:2-3.**
- j) Two Leavened loaves, **Leviticus 23:16.**
- k) Two Lambs, **Leviticus 23:16-21.**

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



**Entrusting the Word to the Faithful**

2. The two leavened bread speaks of disunity of the two houses of Israel. In the Tabernacle of Moses the Father instructed Moses to prepare twelve unleavened loaves of showbread to be placed inside the tabernacle before Him on every Shabbat: Exodus 25:30; Leviticus 24:5-9. These twelve loaves were unleavened because they represented the unity of the twelve tribes. In this feast the disunity of the Israel is presented as a reminder before YAHWEH, who is the only one who can unify the two houses of Israel. Leaven, we know, symbolizes sin and both houses have sinned and stumbled over the one who seeks their unity, our Messiah Yeshua: Isaiah 8:14, John 17:22, Romans 11:25. It is these two houses that comprise of the Kahal (congregation) who are in the Judaism and the Church.
3. The seven lambs that were sacrificed is a prophetic picture of a harvest of souls that would occur during this feast. In the Feast of Passover a single lamb was sacrificed, which represented our Messiah Yeshua, but in this feast seven lambs were sacrificed which represents the harvest of souls that would occur during Shavuot after Yeshua's death. Yeshua said, "Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain" (John 12:24). The Scripture tells us that on the day of Shavuot three thousand souls were added to the Kahal because of Yeshua's sacrifice.

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



4. The feast itself is a representation of the marriage contract that was originally made at Sinai. The first Shavuot celebrated in Scripture occurred at Mt Sinai. At Sinai Israel entered into a covenantal relationship with YAHWEH in the form of a marriage contract, in which Israel is depicted as the bride and YAHWEH as the bride groom. The Marriage that took place at Mount Sinai between the children of Israel and YAHWEH was sealed with the giving of the Ten Commandments and the words, “we will do and we will hear” (Exodus 19:8). These words committed Israel to keep YAHWEH’s commandments, statutes, ordinances and regulations forever and for all generations. This particular feast resulted in the death of three thousand Israelites because they rebelled against YAHWEH, which is symbolic of following the law without the Spirit.
5. The feast also speaks of the renewing of the marriage covenant that was made at Sinai. Scripture records that Israel broke the Sinai marriage covenant many times but YAHWEH promised that He would not forsake His bride and that He would forgive them and renew His covenant with them. This renewing occurred during the feast of Shavuot at 33 AD. At Sinai the terms of the marriage contract, the Commandments, were written on two tablets of stone by YAHWEH and the ceremony was officiated by the Priest Moses. At Shavuot 33 AD the Ruach Hakodesh (the set apart Spirit) came upon Israel and

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Entrusting the Word to the Faithful

the law was written on the hearts of two houses of Israel by the Spirit of YAHWEH in fulfillment of Jeremiah 31:33-34. At this feast Peter the Apostle was the Priest that presided over the ceremony.

6. The First Fruits of the wheat harvest that was presented during this feast represent the first and the best of the harvest. **Proverbs 3:9-10** commands all Israel to honor YAHWEH with their substance and the first fruit of their increase. The feast marks the time when Israelites brought the whole tithe into YAHWEH's storehouse, that there might be meat (physical and spiritual food) in His store house: **Malachi 3:10**. Therefore, He promised them that He would rebuke the devourer for their sake and pour out such a blessing that they would not be able to contain it (**Malachi 3:10-11**). The condition was that they would bring Him the best and the first of their harvest, and with the rest of the harvest they would do as they pleased.

Many of the representations shown above were fulfilled on the day of Shavuot or Pentecost. It is no longer necessary for us to celebrate this feast in the manner of which the ancient Israelites observed this feast. Many of the requirements, the offerings and sacrifices shown in this feast were done in the temple and by the Levitical priesthood, which was discontinued with the destruction of the temple and the setting aside of the Aronic and Levitical priesthood.

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However, some of the patterns observed in this feast have been adapted by both the Jewish and Messianic movement. These traditions are again optional and must be led by the Ruach Hakodesh. In the Messianic movement the waving of the two leavened loaves is performed by a leader or rabbi and an offering is collected on this day. Judah of course celebrates this feast with giving of Torah, and every synagogue has a set order of service.

Before concluding this part I would like to briefly explain some of the controversies regarding certain understandings of what happened during this feast. Some facts that we need to know and understand about Shavuot:

1. Shavuot did not occur in the upper room. The traditional belief that the Ruach Hakodesh fell in the upper room is a misunderstanding of the Greek word “oikos” which also means temple. Shavuot was always celebrated in the temple. It would not have been possible for Shavuot to be celebrated in any other place other than the temple because it would be contrary to Torah. Deuteronomy 16:10-11 commands that this feast be celebrated on Mount Moriah where the Temple is located. Furthermore it is quite impossible for three thousand people to fit into an upper room scenario. There were no homes in this period that could accommodate such a crowd except the Temple and the Roman garrisons and palaces, which was never an option because Torah forbade it.

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2. Shavuot was not the birthday of the Church. It is simply not possible that another assembly was born on this day because it would be a violation of Scripture if YAHWEH had formed a new Kahal during this feast. Basically this would mean that YAHWEH would have two brides and two chosen people, one called Israel and the other called the Church. This would clearly mean that YAHWEH is practicing “spiritual adultery” and He would be violating His own Word, because there is only one chosen people and one bride. Therefore, Shavuot was merely the renewing of the existing Kahal (congregation) of Israel that stood before YAHWEH during Sinai. This renewed assembly is composed of believers who are in the Jewish Israel and the Church today. This renewed Kahal would withstand the gates of hell (Matthew 16:18).
3. Shavuot was not a new commission. At Mount Sinai YAHWEH gave Israel a divine commission to teach and spread His sacred Torah to all of mankind but they fell short of this task because of disobedience. This is one of the main reasons why YAHWEH then dispersed Israel in the Diaspora that His Torah might be spread to the four corners of the Earth, but Israel instead planted false religion and legalism among the nations where they went. This was especially true of the house of Ephraim.

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Entrusting the Word to the Faithful

When Yeshua came, He reinstucted Israel concerning the Torah and recommissioned them (**Matthew 28:19-20**) to teach and preach unadulterated Torah (free of rabbinical additions) based upon love for YAHWEH and love for our neighbor, beginning with the lost tribes of Israel (**Matthew 4:23, 9:35, 24:14, Luke 4:43**). A mandate that was renewed at the Shavuot of 33 AD.

4. Shavuot is not about the first coming of the Ruach Hakodesh. The Spirit of YAHWEH has always been on the Earth from the beginning, we see His presence in Genesis (**Genesis 1:2**) over the prophets and during Israel's journeys. His presence on Earth did not begin another dispensation but it merely marked the turning of the Ruach from one house to both houses of Israel including the gentiles. The set apart Spirit was given so that the work of regathering Israel from the four corners of the globe where YAHWEH had scattered His people could be accelerated. The essence of the commission then is the reuniting of Israel into **ONE** kingdom under the Torah of YAHWEH.

5. Shavuot is not about speaking in tongues. Speaking in tongues was given as a sign that the Ruach Hakodesh had descended upon His people, but the feast itself is not about speaking in tongues. We know from

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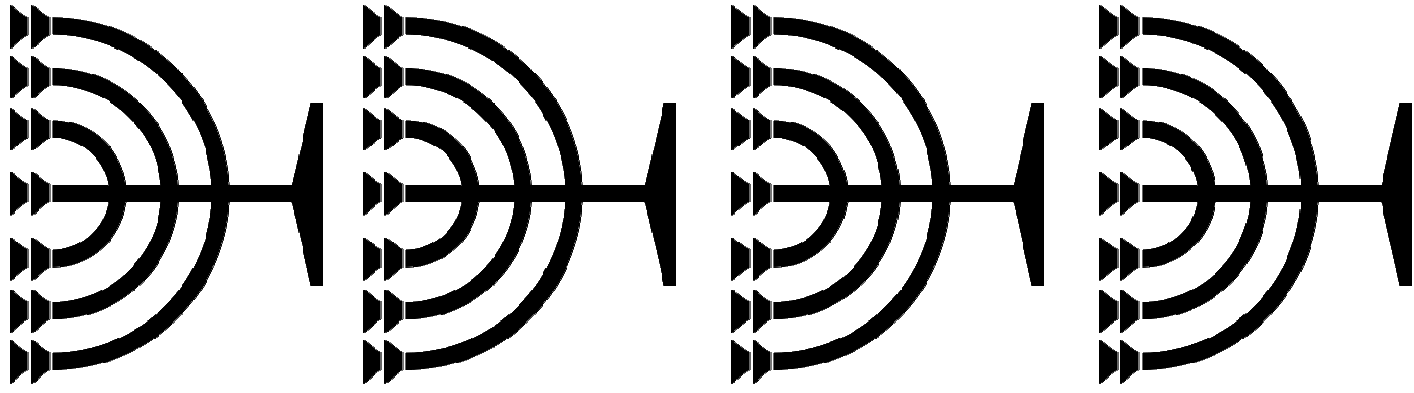
Entrusting the Word to the Faithful

Scripture that during this feast many Israelites and gentiles from all over the nations had converged upon Jerusalem (**Acts 2:5-9**), so when the Ruach came they heard them speak supernaturally in their native tongues. This signified that the Ruach would mend the disunity among mankind that had come from the division of the tower of Babel, when YAHWEH had confused man's tongue. It is interesting that the same tongues of fire that was manifested during the 33 AD Shavuot was also present at the Sinai Shavuot (**Deuteronomy 4:36**).

6. Shavuot is not about the giving of the Torah. We know that only the Ten Commandments was given during this feast and that the five Books of the Torah was given much later and it was placed alongside the Ark of the Covenant, whereas the Tablets of the Ten Commandments were placed inside the Ark (**Deuteronomy 31:26-27**). The Ten Commandments are in Hebrew a type of Ketubah (a marriage contract) that the Father had written with His own hand and supernaturally witnessed with the witnesses of heaven and earth (**Deuteronomy 4:26**). Israel consented to the terms of the Ketubah when they said that they would “hear and obey” (**Exodus 24:7**). Thus, Shavuot is in essence the celebration of the re-betrothal of Israel back to YAHWEH.

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

 Entrusting the Word to the Faithful



- What is the future significance of Pentecost in relationship to the Second Coming of Christ?

## The Feast of Pentecost

# THE TEMPLE MEASURED (Revelation 11:1-2)

## The Temple, Altar & Its Worshipers Measured (v1)

*Kalamos* α AV 12x α 1) a reed 2) a staff made of a reed, a reed staff  
3) a measuring reed or rod 4) a writer's reed, a pen

Ezekiel 40:1-5 – Millennial Temple measured;  
Rev 21:15-17 – New Jerusalem measured

## 1 And

*Didomi, aor pass ind* α AV 413x α to give

**there was given me a measuring rod like a staff;**

*Lego, pres act ptc* α AV 1343x α to say, to speak

**and someone said,**

*Egeiro, pres act imp* α AV 141x α to arouse, cause to rise (pres act imp = to do something which involves continuous or repeated action)

**“Rise**

*Metreo, aor act imp* α AV 10x α to measure, to measure out or off (aor act imp =>punctiliar action)

*Naos* α AV 46x α 1) used of the temple at Jerusalem, but only of the sacred edifice (or sanctuary) itself, consisting of the Holy place and the Holy of Holies

**and**

**measure the temple of God,**

*Thusiasterion* α AV 23x α 1) the altar for slaying and burning of victims used of 1a) the altar of whole burnt offerings which stood in the court of the priests in the temple at Jerusalem 1b) the altar of incense which stood in the sanctuary or the Holy Place

Escape for Jews (Zeph 2:1-3)

Escape for Gentiles (Luke 21:34-36)

*Proskuneo, pres act ptc* α AV 60x α 1) to kiss the hand to (towards) one, in token of reverence 2) among the Orientals, esp. the Persians, to fall upon the knees and touch the ground with the forehead as an expression of profound reverence 3) in the NT by kneeling or prostration to do homage (to one) or make obeisance, whether in order to express respect or to make supplication

## Different Aspects of God's Protection

### Who are Protected:

1. Ps 41:1-12 – One who considers the helpless
2. Ps 146:5-10 – One whose help & hope is in the God of Jacob
3. Isa 4:2-6 – He who is left in Zion, ie, survivors of the Great Tribulation

## Jewish Believers

Zech 13:8-9 – 2/3 cut off, 1/3 brought through the fire, refined as silver, & tested as gold = “My people” / “The Lord is my God”

Zech 14:1-5 – Nations gathered to Jerusalem to battle, city captured, houses plundered, women ravished, 1/2 of city exiled, THEN the Lord comes with all His holy ones to Mount of Olives which splits into 2

Rev 12:6, 12-17 – the woman flees into the wilderness where she is nourished for 3½ times or 1,260 days

**the altar,**

**and**

**those who worship in it.**

**How are You Protected:** Eccl 7:12-13 – by your knowledge and wisdom  
**Who is the Protector:** God Himself (Isa 31:4-5; 2Thess 3:1-3; 1 Pet 1:3-9)



## The Two Witnesses (v3-14)

### The Length of their Ministry (v3)

3 “And *Didomi, fut act ind* α  
*AV 413x* α to give

**I will grant authority** to my two witnesses,

and *Propheteuo, fut act ind* α *AV 28* α 1) to prophesy, to be a prophet, speak forth by divine inspirations, to predict - with the idea of foretelling future events pertaining esp. to the kingdom of God

**they will prophesy** for twelve hundred and sixty days,

*Periballo, perf mid ptc* α *AV 24x* α 1) to throw around, to put around  
- of garments, to clothe one  
**clothed in sackcloth.**”

### Their Identity (v4)

4 These are the two olive trees **Zechariah 4:1-14**

and *Luchnia* α *AV 12x* α 1) a  
(candlestick) lamp stand,  
candelabrum

the two **lampstands** that **stand** before the Lord of the earth.

*Histemi, perf act ptc* α *AV 158x* α 1) to cause or make to stand, to place, put, set 2) to stand 2a) to stand by or near

*Thelo, pres act ind* α *AV 210x* α 1) to will, have in mind, intend 1a) to be resolved or determined, to purpose 1b) to desire, to wish

**if anyone desires to harm** them,

*Adikeo, aor act inf* α *AV 28x* α 1) absolutely 1a) to act unjustly or wickedly, to sin, 1b) to do hurt 2) transitively 2a) to do some wrong or sin in some respect 2b) to wrong some one, act wickedly towards him 2c) to hurt, damage, harm

*Ekporeuomai, pres mid ind* α *AV 35x* α 1) to go forth, go out, depart 2) metaph. 2a) to come forth, to issue, to proceed 2b) to flow forth

**fire proceeds out of their mouth**

*Katesthio, pres act ind* α *AV 15x* α 1) to consume by eating, to eat up, devour 2) metaph. 2a) to devour - by fire, to devour

**and** *i.e. to utterly consume, destroy*

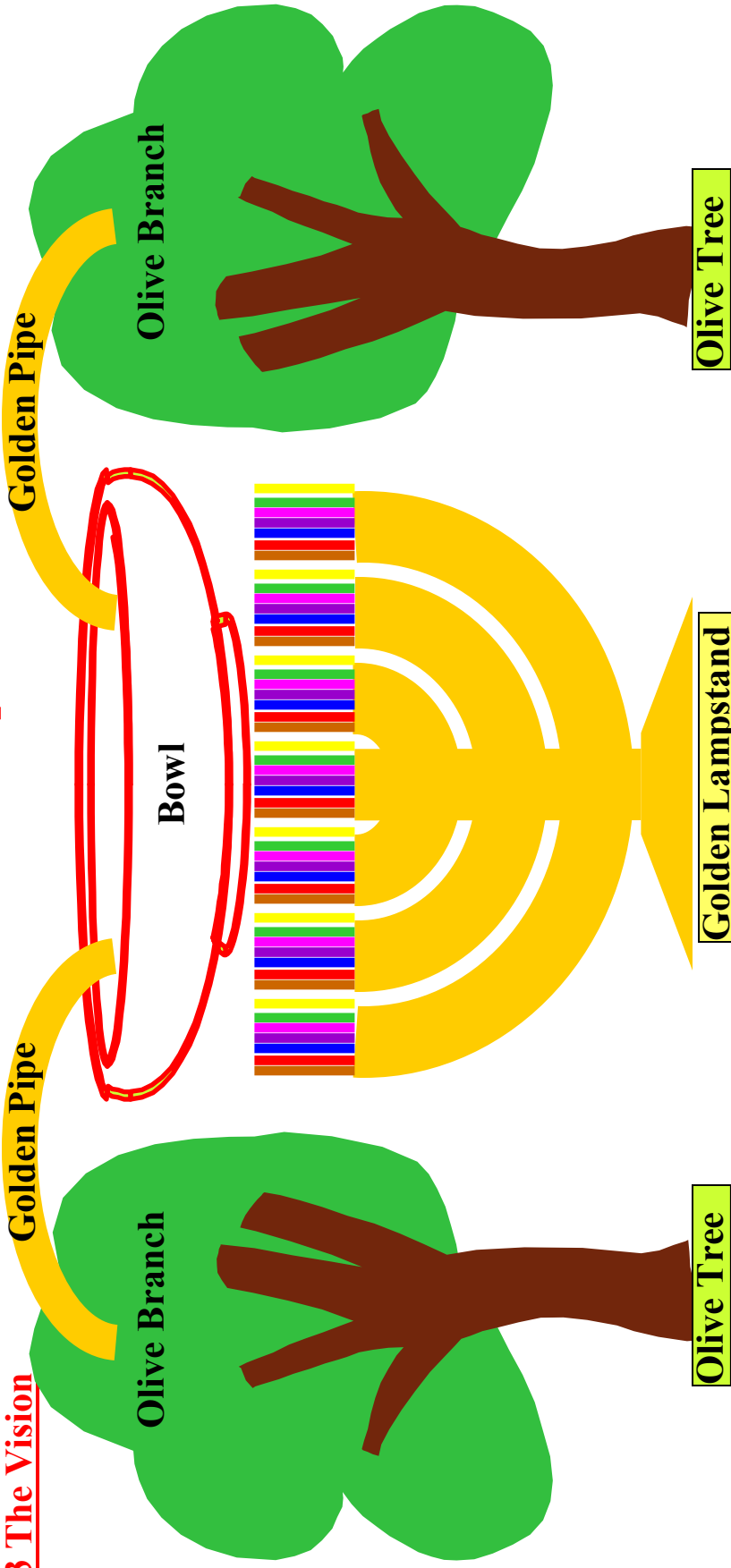
**devours their enemies;**

*Echthros* α *AV 32x* α 1) hated, odious, hateful 2) hostile, hating, and opposing another 2a) used of men as at enmity with God by their sin - a man that is hostile, a certain enemy

### Their Power (v5-6)

**Lev 10:1-2; Num 11:1-3;  
16:35; 2 Kings 1:9-17a**

**Zechariah 4:1-14 – The Golden Lampstand & The Two Olive Trees**  
**v1-3 The Vision**



**v4-5 The Prophet's Question**  
 "What are these, my lord?"

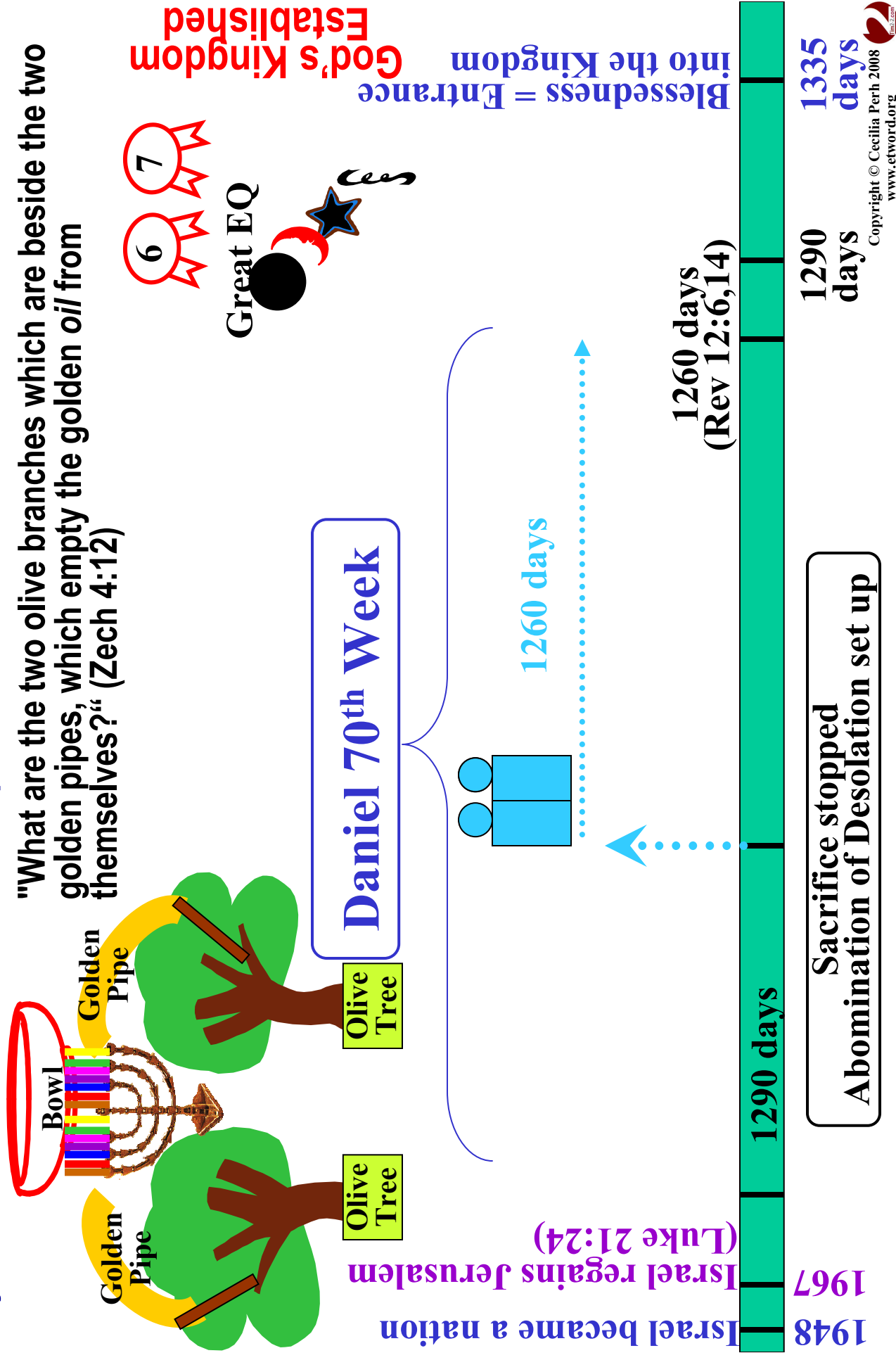
- v6-10 The Two Words from the LORD**
- The work will be done by God's Spirit (v6-7)**  
 "Not by might nor by power, but by My Spirit," says the LORD of hosts  
 - no opposition can stand against Zerubbabel  
 - he will bring forth the top stone (of the temple)
  - Zerubbabel began the work & he will finish rebuilding God's house (v9)**  
 v9 "Then you will know that the LORD of hosts has sent me to you."

"me" = the angel of the LORD = Jesus Christ  
 => Zerubbabel's work is a type & pledge of the sure fulfillment of that which was set forth by the symbolism  
 v10 the joy of the omniscient God

**v11-14 The Prophet's Questions & the Angel's Answer**

- Q1 "What are these 2 olive trees?"  
 Q2 "What are the 2 olive branches?"  
 A "These are the 2 anointed ones, who are standing by the Lord of the whole earth"

The fact that they are "clothed with sackcloth" indicates that they most likely appear after the sacrifices are stopped and perhaps the altar is torn down. They will minister for 1,260 days and then die after the sixth trumpet is sounded.



**and** *Thelo, aor act subj* α AV 210x α 1) to will, have in mind, intend 1a) to be resolved or determined, to purpose 1b) to desire, to wish

*Adikeo, aor act inf* α AV 28x α 1) absolutely wickedly, to sin, 1b) to do hurt 2) transitively 2a) to do some wrong or sin in some respect 2b) to wrong some one, act wickedly towards him 2c) to hurt, damage, harm

**if anyone would desire to harm them,**

**Their Power (v5-6)**

**in this manner** *Apokteino, aor pass inf* α AV 75x α 1) to kill in any way whatever 1a) to destroy, to allow to perish 2) metaph. to extinguish, abolish 2a) to inflict mortal death 2b) to deprive of spiritual life and procure eternal misery in hell

**he must be killed.**

*Kleio, aor act inf* α AV 16x α  
*Echo, pres act ind* α AV 712x α to have 1) to shut, shut up

**6 These have the power to shut up the sky,**

*Exousia* α AV 103x α 1) power of choice, liberty of doing as one pleases **in order that** *Brecho, pres act subj* α AV 7x α 1) to moisten, wet, water 2) to water with rain, to cause to rain, 2) physical and mental power 2a) the ability or to pour the rain, to send down like rain

**rain may not fall during the days of their prophesying;**

is endowed, which he either possesses or exercises 3) the power of authority (influence) and of right (privilege) **and** *Propheteia* α AV 19x α 1) prophecy 1a) a discourse emanating from divine inspiration and declaring the purposes of God, whether by reproving and admonishing the wicked, or comforting the afflicted, or revealing things hidden; esp. by foretelling future events 1b) Used in the NT of the utterance of OT prophets - of the prediction of events relating to Christ's kingdom and its speedy triumph, together with the consolations and admonitions pertaining to it, the spirit of prophecy, the divine mind, to which the prophetic faculty is due

**they have power over the waters to turn them into blood,**

*Echo, pres act ind* α AV 712x α to have *Strepho, pres act inf* α AV 19x α to turn, turn around **and**

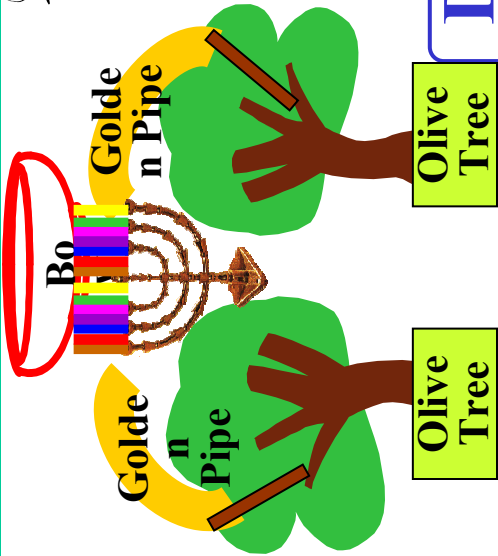
*Haima* α AV 99x α blood - of man or animals

*Patasso, aor act inf* α AV 10x α 1) to strike gently: as a part or a member of the body 2) to stroke, smite: with the sword, to afflict, to visit with evils, etc. as with a deadly disease 3) to smite down, cut down, to kill, slay *Plege* α AV 21x α 1) a blow, stripe, a wound 2) a public calamity, heavy affliction, plague, **to smite the earth with every plague,** *Hosakis, adv* α AV 3x α 1) as often as, as often soever as

**as often as they desire.**

*Thelo, aor act subj* α AV 210x α 1) to will, have in mind, intend 1a) to be resolved or determined, to purpose 1b) to desire, to wish

# The Spirit Outpoured



Rev 7:14 - And he said to me, "These are the ones who come out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb."

Sealing of 144,000

When: Pentecost

Great Endtime Harvest of Souls (Rev 7:14)

## Daniel 70<sup>th</sup> Week

1948 Israel became a nation (Luke 21:24)

1967

1290 days

Sacrifice stopped  
Abomination of Desolation set up

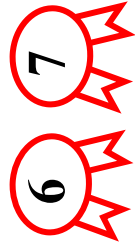
1260 days (Rev 12:6,14)

1290 days

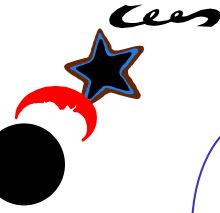
1290 days

1335 days

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Great EQ



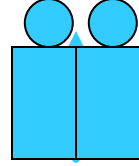
holy city trodden for 42 months (11:2)

Michael



1260 days

1260 days



2 witnesses prophesy for 1,260 days (11:3-13)  
• killed by beast that comes up out of abyss (11:2)

Blessedness = Entrance into the Kingdom God's Kingdom Established

**7 And** *Teleo, aor act subj* α AV 26x α 1) to bring to a close, to finish, to end  
1a) passed, finished 2) to perform, execute, complete, fulfil, (so that the thing done corresponds to what has been said, the order, command etc.)

**when they have finished their testimony,**

*Poieo, fut act ind* α AV 579x α 1) to make 2) to do

**the beast that comes up out of the abyss will make war with them,**

*Therion* α AV 46x  
α 1) an animal 2) a wild animal, wild beast, beast 3) metaph. a brutal, bestial man, savage, ferocious

*Anabaino, pres act ptc* α AV 82x  
α 1) ascend 1a) to go up 1b) to rise, mount, be borne up, spring up

*Abussos* α AV 9x α  
1) bottomless 2) unbounded 3) the abyss 3a) the pit 3b) the immeasurable depth 3c) of Orcus, a very deep gulf or chasm in the lowest parts of the earth used as the common receptacle of the dead and especially as the abode of demons

**and**

**overcome them**

*Nikao, fut act ind* α AV 28x α 1) to conquer  
1a) to carry off the victory, come off victorious

**and**

**kill them.**

*Apokteino, fut act ind* α AV 75x α  
1) to kill in any way whatever 1a) to destroy, to allow to perish 2) metaph. to extinguish, abolish 2a) to inflict mortal death

**Rev 9:11; 17:7-8**

**8 And**

**their dead bodies will lie in the street of the great city**

*Ptoma* α AV 5x α 1) a fall, downfall  
1a) metaph. a failure, defeat, calamity 1b) an error, lapse into sin 2) that which has fallen 2a) the fallen body of one dead or slain, a corpse, a carcass

*Kaleo, pres pass ind* α AV 146x α 1) to call 2) to call i.e. to name, by name  
**which mystically is called Sodom**

*Pneumatikos, adv* α AV 2x α  
1) spiritually: i.e. by the aid of the Holy Spirit

**and**

**Egypt,**

*Stauroo, aor pass ind* α AV 46x α 1) to stake, drive down stakes 2) to fortify with driven stakes, to palisade 3) to crucify 3a) to crucify one

**where also their Lord was crucified.**

**Their Death (v7-8)**

# The Spirit Outpoured

Rev 7:14 - And he said to me, "These are the ones who come out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb."

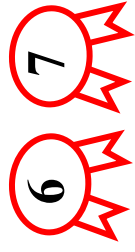
Golden Pipe

Bowl

Golden Pipe

# Saints Empowered

Great Endtime Harvest of Souls (Rev 7:14)



Great EQ

Israel became a nation  
(Luke 21:24)

Olive Tree

Olive Tree

# Daniel 70th Week

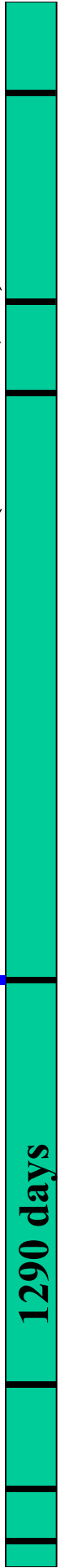


3 1/2 days

Michael<sup>2</sup> witnesses prophesy for 1,260 days (11:3-13)  
arises • killed by beast that comes up out of abyss (11:2)  
• dead bodies lie for 3 1/2 days in Jerusalem (11:8)

Blessedness = Entrance  
into the Kingdom  
God's Kingdom  
Established

(Rev 12:6,14)



1948

1290 days

1335 days

Sacrifice stopped  
Abomination of Desolation set up

**9 And** Laos  $\alpha$  AV 143x  $\alpha$  1) a people, people group, tribe, nation, all those who are of the same stock and language 2) of a great part of the population gathered together anywhere

**those from the peoples**

**The Response of the Earth (v9-10)**

**and**

*Phule*  $\alpha$  AV 31x  $\alpha$  1) a tribe 1a) in the NT all the persons descending from one of the twelve sons of the patriarch, Jacob 2) a race, nation, people

**tribes**

*Glossa*  $\alpha$  AV 50x  $\alpha$  1) the tongue, a member of the body, an organ of speech 2) a tongue 1a) the language or dialect used by a particular people distinct from that of other nations

**and**

*Ethnos*  $\alpha$  AV 164x  $\alpha$  1) a multitude (whether of men or of beasts) associated or living together 2) a multitude of individuals of the same nature or genus 2a) the human race 3) a race, nation, people group 4) in the OT, foreign nations not worshipping the true God, pagans, Gentiles

**tongues**

*Blepo, pres act ind*  $\alpha$  AV 135x  $\alpha$  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 2) metaph. to see with the mind's eye

**and**

**nations will look at their dead bodies**

*Ptoma*  $\alpha$  AV 5x  $\alpha$  1) a fall, downfall 1a) metaph. a failure, defeat, calamity 1b) an error, lapse into sin 2) that which has fallen 2a) the fallen body of one dead or slain, a corpse, a carcass

**for three and a half days,**

**and**

**will not permit their dead bodies**

*Aphiemi, pres act ind*  $\alpha$  AV 146x  $\alpha$  1) to send away 2) to permit, allow, not to hinder, to give up a thing to a person

*Mnema*  $\alpha$  AV 7x  $\alpha$  1) a monument or memorial to perpetuate the memory of any person or thing 2) a sepulchral monument 3) a sepulchre or tomb **to be laid in a tomb.**

*Tithemi, aor pass inf*  $\alpha$  AV 96x  $\alpha$  1) to set, put, place 1a) to place or lay 1b) to put down, lay down

**10 And** *Katoikeo, pres act ptc*  $\alpha$  AV 47x  $\alpha$  1) to dwell, settle 2) to dwell in, inhabit

*Chairo, pres act ind*  $\alpha$  AV 74x  $\alpha$  1) to rejoice, be glad 2) to rejoice exceedingly

those who dwell on the earth will rejoice over them

The Response of the Earth (v9-10)

*Euphraino, pres pass ind*  $\alpha$  AV 14x  $\alpha$  1) to gladden, make and joyful 1a) to be glad, to be merry, to rejoice 1b) to rejoice in, be delighted with a thing

make merry;

**and** *Pempo, fut act ind*  $\alpha$  AV 81x  $\alpha$  1) to send

*Doron*  $\alpha$  AV 19x  $\alpha$  1) a gift, present 1a) gifts offered in expression of honour 1a1) of sacrifices and other gifts offered to God 1a2) of money cast into the treasury for the purposes of the temple and for the support of the poor 2) the offering of a gift or of gifts

they will send gifts to one another, *Prophetes*  $\alpha$  AV 149x  $\alpha$  one who, moved by the Spirit of God and hence his organ or spokesman, solemnly declares to men what he has received by inspiration, especially concerning future events, and in particular such as relate to the cause and kingdom of God and to human salvation

**because** *Katoikeo, pres act ptc*  $\alpha$  AV 47x

**these two prophets tormented those who dwell on the earth.**

*Basanizo, aor act ind*  $\alpha$  AV 12x  $\alpha$  1) to test (metals) by the touchstone, which is a black siliceous stone used to test the purity of gold or silver by the colour of the streak produced on it by rubbing it with either metal 2) to question by applying torture 3) to torture 4) to vex with grievous pains (of body or mind), to torment 5) to be harassed, distressed

**after the three and a half days**

*Pneuma*  $\alpha$  AV 385x  $\alpha$  wind, breath, spirit

*Eiserchomai, aor act ind*  $\alpha$  AV 198x  $\alpha$  to go out or come in: to enter

**the breath of life from God came into them,**

Their Resurrection (v11-12)

*Zoe*  $\alpha$  AV 134x  $\alpha$  life - of the absolute

**and** fullness of life, both essential and ethical,

they stood on their feet;

*Histemai, aor act ind*  $\alpha$  AV 158x  $\alpha$  1) to cause or make to stand, to place, put, set 2) to stand 2a) to stand by or near

**and** ascertain, find out by seeing

*Theoreo, pres act ptc*  $\alpha$  AV 57x  $\alpha$  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

**great fear fell upon those who were beholding them.**

Cf Rev 9:6 with Rev 11:11-13 & Jn 20:29

*Phobos*  $\alpha$  AV 47x  $\alpha$  1) fear, dread, terror 1a) that which strikes terror

**12 And** *Akouo, aor act ind* ꝥ AV 437x ꝥ 1) to be endowed with the *Lego, pres act ptc* ꝥ AV 1343x ꝥ 1) to hear 3) to hear something 3a) to AV 1343x ꝥ 1) to say, perceive by the ear what is announced in one's presence to speak

**they heard a loud voice from heaven saying to them,** *Anabaino, aor act imp* ꝥ AV 82x ꝥ 1) ascend 1a) to go up 1b) to rise, mount, be borne up, spring, up  
**“Come up here.”**

*Phone* ꝥ AV 141x *Ouranos* ꝥ AV 284x ꝥ 1) a sound, a tone 2) a voice 3) speech

**And** *Anabaino, aor act ind*  
*Ouranos* ꝥ AV 284x ꝥ 1) the vaulted expanse of the sky with all things visible in it 1a) the universe, the world 1b) the aerial heavens or sky, the region where the clouds and the tempests gather, and where thunder and lightning are produced 1c) the sidereal or starry heavens 2) the region above the sidereal heavens, the seat of order of things eternal and consummately perfect where God dwells and other heavenly beings

**they went up into heaven in the cloud,**

*Echthros* ꝥ AV 32x ꝥ 1) hated, odious, hateful

**and** 2) hostile, hating, and opposing another 2a) used of men as at enmity with God by their sin - a man that is hostile, a certain enemy

**their enemies beheld them.**

*Theoreo, aor act ind* ꝥ AV 57x ꝥ 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

**in that hour**

*Ginomai, aor mid ind* ꝥ AV 678x ꝥ 1) to become, i.e. to come into existence, begin to be, 2) to become, i.e. to come to pass, happen

**there was a great earthquake,**

*Megas, adj* ꝥ AV 195x ꝥ 1) great *Seismos* ꝥ AV 14x ꝥ 1) a shaking, and 2) predicated of rank, a commotion 2) a tempest 3) an as belonging to persons or things earthquake

**a tenth of the city fell;**

*Pipto, aor act ind* ꝥ AV 90x ꝥ 1) to descend from a higher place to a lower 1a) to fall (either from or upon) 1a1) to be thrust down 1b) metaph. to fall under judgment, came under condemnation

**Their Resurrection (v11-12)**

**The Aftermath (v13)**

# The Spirit Outpoured

Rev 7:14 - And he said to me, "These are the ones who come out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb."

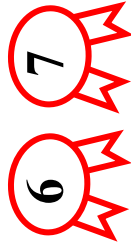
Golden Pipe

Bowl

Golden Pipe

# Saints Empowered

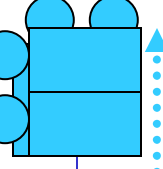
Great Endtime Harvest of Souls (Rev 7:14)



Great EQ

1948 Israel became a nation  
 1967 Israel regains Jerusalem (Luke 21:24)

# Daniel 70th Week



1260 days

3 1/2 days

Michael<sup>2</sup> witnesses prophesy for 1,260 days (11:3-13)  
 arises • killed by beast that comes up out of abyss (11:2)  
 • dead bodies lie for 3 1/2 days in Jerusalem (11:8)  
 • resurrection / great fear, great earthquake, 1/10 city fell, 7,000 killed, rest terrified & glorified God

Blessedness = Entrance into the Kingdom  
 God's Kingdom Established



1948

1967

Sacrifice stopped  
 Abomination of Desolation set up

1290 days

1335 days

**and** *Apokteino, aor pass ind*  $\alpha$  AV 75x  $\alpha$  1) to kill in any way whatever 1a) to destroy, to allow to perish 2) metaph. to extinguish, abolish 2a) to inflict mortal death

**seven thousand people were killed in the earthquake,**

*Loipoi, adv*  $\alpha$  AV 41x  $\alpha$  1) remaining, the rest 1a) the rest of any number or class under consideration 1b) with a certain distinction and contrast, the rest, who are not of a specific class or number 1c) the rest of the things that remain

**the rest were terrified** *Emphobos, adj*  $\alpha$  AV 6x  $\alpha$  1) thrown into fear, terrified, affrighted

*Ginomai, aor mid ind*  $\alpha$  AV 678x  $\alpha$  1) to become, i.e. to come into existence, begin to be,

**and** 2) to become, i.e. to come to pass, happen

*Didomi, aor act ind*  $\alpha$

AV 413x  $\alpha$  to give

**gave glory to the God of heaven.**

*Doxa*  $\alpha$  AV 168x  $\alpha$  1) opinion, judgment, view 2) opinion, estimate, whether good or bad concerning someone 2a) in the NT always a good opinion concerning one, resulting in praise, honour, and glory 3) splendour, brightness 3a) of the moon, sun, stars 3b) magnificence, excellence, preeminence, dignity, grace 3c) majesty 3c1) a thing belonging to God 3c1) the kingly majesty which belongs to Him as supreme ruler, majesty in the sense of the absolute perfection of the deity 3c2) a thing belonging to Christ 3c2a) the kingly majesty of the Messiah 3c2b) the absolutely perfect inward or personal excellency of Christ; the majesty 3c3) of the angels 3c3a) as apparent in their exterior brightness 4) a most glorious condition, most exalted state 4a) of that condition with God the Father in heaven to which Christ was raised after He had achieved his work on earth 4b) the glorious condition of blessedness into which is appointed and promised that true Christians shall enter after their Saviour's return from heaven

**14 The second woe is past;**

*Ouai*  $\alpha$  a primary exclamation of grief; interj.  $\alpha$  AV 47x  $\alpha$  1) alas, woe

**behold,** *Idou, participle*  $\alpha$  AV 213x  $\alpha$  1) behold, see, lo

**the third woe is coming quickly.**

*Erchomai, pres mid ind*  $\alpha$  AV 643x  $\alpha$  1) to come - to appear

*Tachu, adv*  $\alpha$  AV 13x  $\alpha$  1) quickly, speedily (without delay)

*Seismos*  $\alpha$  AV 14x  $\alpha$  1) a shaking, a commotion 2) a tempest 3) an earthquake

**The Aftermath (v13)**

**The Timing of their Death (v14)**

# GENERAL CONDITIONS LEADING TO THE END OF THE AGE

1 2 3 4 5

False peace  
War  
Famine  
Death  
Martyrdom

(KAİROS)

Sealing of 144,000 Jews

Salvation of Countless Multitudes

Demonic Destruction of Earth's Inhabitants

1 2 3 4

Divine Destruction of Earth's Ecology

1/3 earth  
1/3 sea  
1/3 rivers + springs  
1/3 sun, moon & stars

1st Woe  
2nd Woe  
7 thunders

No death for 5 months  
Demonic locust plague  
4 bound angels released  
1/3 mankind killed by 200mill

Michael arises

holy city trodden for 42 months (11:2)  
2 witnesses prophesy for 1,260 days (11:3-13)

- killed by beast that comes up out of abyss (11:2)
- dead bodies lie for 3 1/2 days in Jerusalem (11:8)
- resurrection / great fear, great earthquake, 1/10 city fell, 7,000 killed, rest terrified & glorified God

1290 days

Sacrifice stopped  
Ab. of D. set up

1948  
1967

Israel became a nation  
Israel regains Jerusalem (Luke 21:24)

BIRTH

6 7

Great EQ  
God's Kingdom Established

World's Kingdom becomes God's Kingdom

3rd Woe

1 2 3 4 5 6 7

Bowls of God's Wrath (Rev 15:1; 16:1)

GREAT DAY OF GOD'S WRATH

1335 days

Dan 9:27 complete destruction of one who makes desolate

# 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	
Laws of Offering		6:8-10:20		11-15		16-17		18-20		21-22		23-25		26		27	
The Way to God		The Way to God		The Walk with God		The Walk with God		The Walk with God		The Walk with God		The Walk with God		The Walk with God		The Walk with God	
How to Approach a Holy God		How to Approach a Holy God		How to Approach a Holy God		How to Approach a Holy God		How to Approach a Holy God		How to Approach a Holy God		How to Approach a Holy God		How to Approach a Holy God		How to Approach a Holy God	
Worship		Worship		Worship		Worship		Worship		Worship		Worship		Worship		Worship	
Access to God by Sacrifice		Access to God by Sacrifice		Access to God by Sacrifice		Access to God by Sacrifice		Access to God by Sacrifice		Access to God by Sacrifice		Access to God by Sacrifice		Access to God by Sacrifice		Access to God by Sacrifice	
"I the LORD your God am holy"		"I the LORD your God am holy"		"I the LORD your God am holy"		"I the LORD your God am holy"		"I the LORD your God am holy"		"I the LORD your God am holy"		"I the LORD your God am holy"		"I the LORD your God am holy"		"I the LORD your God am holy"	
Location: at Mount Sinai / Duration: ONE MONTH		Location: at Mount Sinai / Duration: ONE MONTH		Location: at Mount Sinai / Duration: ONE MONTH		Location: at Mount Sinai / Duration: ONE MONTH		Location: at Mount Sinai / Duration: ONE MONTH		Location: at Mount Sinai / Duration: ONE MONTH		Location: at Mount Sinai / Duration: ONE MONTH		Location: at Mount Sinai / Duration: ONE MONTH		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