



INTRODUCTION:

- Chapters 23–27 God lists the cycle of worship for the nation of Israel
- It's easy to see only the Holiness Codes and miss the point of the book
- Leviticus is not a book on holiness, it's a book on worship
- The point of Leviticus is to underscore the reality that the national life of Israel was centered around the worship of God.

Over the next few chapters, God communicates to the nation the cycles of worship

- Some of the material seems duplicate, but we need to understand that there are three levels of communication happening
- First God speaks to Moses, then Moses relays this information to the priests and finally Moses relays this information to the people

CHAPTER 23: THE FEASTS

Leviticus 23:1–3 (NKJV)

23 And the LORD spoke to Moses, saying, ² “Speak to the children of Israel, and say to them: ‘The feasts of the LORD, which you shall proclaim *to be* holy convocations, these *are* My feasts. ³ ‘Six days shall work be done, but the seventh day *is* a Sabbath of solemn rest, a holy convocation. You shall do no work *on it*; *it is* the Sabbath of the LORD in all your dwellings.

The first cycle of worship happens the seventh day of the week also known as the Sabbath

- It was a fundamental time for worship, rest and renewal – no work
- **NOTE:** Each of these feasts were considered holy convocations which is a fancy word meaning assembly, reading or calling together.
- It was referred to as a reading because the reading of the Word of God was the primary reason they were called together

The First Group of Feasts occurred in the Spring

- Included Passover, The Feast of Unleavened Bread, The Feast of First Fruits and the Feast of Weeks also known as Pentecost
- (Vs. 4-8) The Passover was celebrated the 14th day of the 1st month
- It was immediately followed by the Feast of Unleavened Bread – a week long celebration that began with an assembly and ended on Sabbath



Leviticus 23:4–6 (NKJV)

⁴ ‘These *are* the feasts of the LORD, holy convocations which you shall proclaim at their appointed times. ⁵ On the fourteenth *day* of the first month at twilight *is* the LORD’s Passover. ⁶ And on the fifteenth day of the same month *is* the Feast of Unleavened Bread to the LORD; seven days you must eat unleavened bread.

- (Vs. 9-14) During the Feast of Unleavened Bread, the Feast of First Fruits took place

Leviticus 23:9–11 (NKJV)

⁹ And the LORD spoke to Moses, saying, ¹⁰ “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. ¹¹ He shall wave the sheaf before the LORD, to be accepted on your behalf; on the day after the Sabbath the priest shall wave it.

- A wave offering was made the day after the Sabbath in the week that the harvest occurred
- In the Jewish calendar this occurred the 17th day of Nissan
- (Vs. 15-21) 50 Days after the Feast of First Fruits, the Feast of Weeks or Pentecost was celebrated (The day after a cycle of 7 Sabbaths)

Leviticus 23:15–16, 21 (NKJV)

¹⁵ ‘And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering: seven Sabbaths shall be completed. ¹⁶ Count fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering to the LORD. ²¹ 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.

A couple of points to make...

- First, the Spring feasts were symbolic of the sacrificial death of Jesus...
- Passover – symbolized Christ’s death on the cross
- Feast of Unleavened Bread – symbolized Christ’s burial
- Feast of First Fruits – symbolized Christ’s resurrection



- Feast of Pentecost – symbolized the outpouring of the Holy Spirit which gave birth to the Church (which is the resurrected Body of Christ).

Secondly, God built into the worship life of Israel, care for the poor

Leviticus 23:22 (NKJV)

²² ‘When you reap the harvest of your land, you shall not wholly reap the corners of your field when you reap, nor shall you gather any gleaning from your harvest. You shall leave them for the poor and for the stranger: I *am* the LORD your God.’ ”

The Second Group of Feasts occurred in the fall in the Seventh Month

- It included Rosh Hashanah, Yom Kippur and Sukkot also known as The Feast of Trumpets, The Day of Atonement and the Feast of Tabernacles

Leviticus 23:23–25 (NKJV)

²³ Then the LORD spoke to Moses, saying, ²⁴ “Speak to the children of Israel, saying: ‘In the seventh month, on the first *day* of the month, you shall have a sabbath-*rest*, a memorial of blowing of trumpets, a holy convocation. ²⁵ You shall do no customary work *on it*; and you shall offer an offering made by fire to the LORD.’ ”

- (Vs. 23-25) The Feast of Trumpets began with the blowing of trumpets and signaled the beginning of Ten Days of Awe (national repentance)
- (Vs. 26-32) The Day of Atonement signaled the end of the Ten Days of Awe and symbolizes the finished work of the cross

Leviticus 23:26–28 (NKJV)

²⁶ And the LORD spoke to Moses, saying: ²⁷ “Also the tenth *day* of this seventh month *shall be* the Day of Atonement. It shall be a holy convocation for you; you shall afflict your souls, and offer an offering made by fire to the LORD. ²⁸ And you shall do no work on that same day, for it *is* the Day of Atonement, to make atonement for you before the LORD your God.

The third feast was the Feast of Tabernacles celebrated seven days

Leviticus 23:33–36 (NKJV)



³³ Then the LORD spoke to Moses, saying, ³⁴ “Speak to the children of Israel, saying: ‘The fifteenth day of this seventh month *shall be* the Feast of Tabernacles *for* seven days to the LORD. ³⁵ On the first day *there shall be* a holy convocation. You shall do no customary work *on it*. ³⁶ For seven days you shall offer an offering made by fire to the LORD. On the eighth day you shall have a holy convocation, and you shall offer an offering made by fire to the LORD. *It is* a sacred assembly, *and* you shall do no customary work *on it*.

- (Vs. 33-44) They were to live in booths for seven days to remind them of their deliverance from Egypt
- The Feast of Tabernacles also symbolized the life of Jesus who was God in the flesh and tabernacled amongst the people

Leviticus 23:42–44 (NKJV)

⁴² You shall dwell in booths for seven days. All who are native Israelites shall dwell in booths, ⁴³ that your generations may know that I made the children of Israel dwell in booths when I brought them out of the land of Egypt: *I am* the LORD your God.’ ”

⁴⁴ So Moses declared to the children of Israel the feasts of the LORD.

CHAPTER 24: CARE OF THE TABERNACLE

- This chapter almost seems out of place
- In between two chapters dealing with the cycle of worship for the nation is a chapter about keeping oil in the lamps (Vs. 1-4) and maintaining the supply of bread (Vs. 5-9)

Leviticus 24:1–3 (NKJV)

24 Then the LORD spoke to Moses, saying: ² “Command the children of Israel that they bring to you pure oil of pressed olives for the light, to make the lamps burn continually... ³ *it shall be* a statute forever in your generations.

And then concerning the Shew Bread

Leviticus 24:5, 8 (NKJV)



⁵ “And you shall take fine flour and bake twelve cakes with it. ⁸ Every Sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant.”

- Why did God remind them of these things?
- During the festivals, the priests were extremely busy interfacing with the people bringing their offerings, sacrificing the offerings to the Lord
- There was so much to do, the number of offerings was great

Here’s the point...

- Oftentimes, you can get so caught up doing ministry that you forget what is really important
- The Oil represents the Holy Spirit that illuminates and gives light
- The Show Bread represents the nation of Israel, which was to live ever before the Presence of God
- That was the point of the sacrifice – that was the point of ministry
- God created us to live in His Presence
- That is why God doesn’t allow anyone to curse Him (Vs. 10-23)
- The word used for curse means “to treat with contempt,” “to dishonor,” “to treat with insignificance”

Leviticus 24:15–16 (NKJV)

¹⁵ “Then you shall speak to the children of Israel, saying: ‘Whoever curses his God shall bear his sin. ¹⁶ And whoever blasphemes the name of the LORD shall surely be put to death. All the congregation shall certainly stone him, the stranger as well as him who is born in the land. When he blasphemes the name *of the LORD*, he shall be put to death.

The chapter finishes out with God reiterating the value of life

- If you kill a man, you will die
- If you kill an animal, make it good with the owner
- If you cause someone to be disfigured, eye for an eye, tooth for a tooth

Leviticus 24:23 (NKJV)

²³ Then Moses spoke to the children of Israel; and they took outside the camp him who had cursed, and stoned him with stones. So the children of Israel did as the LORD commanded Moses.



CHAPTER 25: THE SABBATH YEARS

- Not only was the nation to celebrate Seven Feasts, but they were to also celebrate two Sabbath Celebrations that were to last an entire year

Leviticus 25:1–4 (NKJV)

25 And the LORD spoke to Moses on Mount Sinai, saying, ² “Speak to the children of Israel, and say to them: ‘When you come into the land which I give you, then the land shall keep a sabbath to the LORD. ³ Six years you shall sow your field, and six years you shall prune your vineyard, and gather its fruit; ⁴ but in the seventh year there shall be a sabbath of solemn rest for the land, a sabbath to the LORD. You shall neither sow your field nor prune your vineyard.’

- (Vs. 1-7) Every Seven Years the land was to rest for one year
- (Vs. 8-17) Every Fifty Years (the year following Seven Sabbath Years), the Year of Jubilee was celebrated where all debts were cancelled, all slaves were set free and all the land was returned to it’s original owner

Leviticus 25:13–17 (NKJV)

¹³ ‘In this Year of Jubilee, each of you shall return to his possession. ¹⁴ And if you sell anything to your neighbor or buy from your neighbor’s hand, you shall not oppress one another. ¹⁵ According to the number of years after the Jubilee you shall buy from your neighbor, and according to the number of years of crops he shall sell to you. ¹⁶ According to the multitude of years you shall increase its price, and according to the fewer number of years you shall diminish its price; for he sells to you *according* to the number *of the years* of the crops. ¹⁷ Therefore you shall not oppress one another, but you shall fear your God; for I *am* the LORD your God.’

- (Vs. 18-22) God promises to provide for both the Sabbath Year and the Year of Jubilee

Leviticus 25:21–22 (NKJV)

²¹ Then I will command My blessing on you in the sixth year, and it will bring forth produce enough for three years. ²² And you shall sow in the



eighth year, and eat old produce until the ninth year; until its produce comes in, you shall eat *of the old harvest*.

- The Year of Jubilee had practical implications
- For instance, if you needed money and you sold your land and it was ten years to jubilee, what's my guarantee of getting my money's worth if I have to give it back... so God provided laws for the people

(Vs. 23-34) God's law concerning the redemption of property that was sold to pay off a debt

- God establishes a period of one year before the land can be purchased back so that the money lender can make a year's profit off the land

(Vs. 35-38) God's law concerning lending money to the poor.

- God says to help them, but don't try to make money off them
- No loans with interest

(Vs. 39-55) God's law concerning those who sold themselves into slavery to pay off a debt

- God says no Jew will enslave another Jew forever, he is to be released
- God doesn't want His people enslaving each other

CHAPTER 26: PROMISE OF BLESSING AND RETRIBUTION

- This chapter is considered by many to be the Magna Carta of Israel
- The Magna Carta is a charter of ancient liberties guaranteed by a king to his subjects
- In Chapter 26, God guarantees liberties to his people under the terms of this agreement
- It's divided into four sections
 - Vs. 1-2 is the Prologue
 - Vs. 3-13 is the Promise of Blessings
 - Vs. 14-39 is the Pronouncement of Judgement
 - Vs. 40-46 are the Terms of the Contract

(Vs. 1-2) The Prologue

Leviticus 26:1–2 (NKJV)



26 'You shall not make idols for yourselves; neither a carved image nor a sacred pillar shall you rear up for yourselves; nor shall you set up an engraved stone in your land, to bow down to it; for I *am* the LORD your God.
² You shall keep My Sabbaths and reverence My sanctuary: I *am* the LORD.

- God is making sure we're clear on who the agreement is between – the Lord your God and His people, no false gods

(Vs. 3-13) The Promise of Blessings

Leviticus 26:3 (NKJV)

³ 'If you walk in My statutes and keep My commandments, and perform them, then.... We covered on Sunday

(Vs. 14-39) The Pronouncement of Judgment

Leviticus 26:14–15 (NKJV)

¹⁴ 'But if you do not obey Me, and do not observe all these commandments,
¹⁵ and if you despise My statutes, or if your soul abhors My judgments, so that you do not perform all My commandments, *but* break My covenant,

- God lists three “if’s” of a breach of the covenant: If you do not obey me, if you despise My statutes or if your soul abhors my judgments
- God says there are six degrees of judgments – progressively worse
- (Vs. 16-17) The 1st degree of judgment is terror, lung disease, burning fever, sorrow of heart and crop failure
- (Vs. 18-20) The 2nd degree of judgment is God will judge them seven times (which indicates a complete and absolute judgment), their pride will be broken, there will be no rain, there will be continual crop failure
- (Vs. 21-22) 3rd degree of judgment is plagues and wild beasts that attack the population signifying man has lost his dominion over nature
 - All of this came true and is recorded in the book of Judges
- (Vs. 23-26) The 4th degree of judgment is the enemy will breach their defenses, pestilence will strike the people, captivity will be the end result
 - Ezekiel warned a third part would die from pestilence and famine, a third by the sword and a third would be scattered (Ezekiel 5:12)
 - Isaiah, Jeremiah and Ezekiel all warned them that famine would overtake them



- (Vs. 27-33) The 5th degree of judgment is extreme. It is the result of warfare in the siege of the cities.
 - Was fulfilled in the siege of Samaria (2 Kings 6:28-29) and again
 - In the siege of Jerusalem by the Babylonians under Nebuchadnezzar (Lamentations 2:20 and 4:10) and again when
 - Titus the Roman attacked Jerusalem in A.D. 70
- (Vs. 34-39) God gives the reason why Israel will be taken into Babylonian captivity
 - For 490 years Israel failed to give the land 70 Sabbath years
 - Thus God sent them into captivity for 70 years (2 Chron 36:21)

(Vs. 40-46) God always makes a way for restoration

Leviticus 26:40–42 (NKJV)

⁴⁰ *‘But if they confess their iniquity and the iniquity of their fathers, with their unfaithfulness in which they were unfaithful to Me, and that they also have walked contrary to Me, ⁴¹ and that I also have walked contrary to them and have brought them into the land of their enemies; if their uncircumcised hearts are humbled, and they accept their guilt— ⁴² then I will remember My covenant with Jacob, and My covenant with Isaac and My covenant with Abraham I will remember; I will remember the land.*

CHAPTER 27: PROPERTY DEDICATED TO GOD

- (Vs. 2-8) Deal with dedicating people to God
- (Vs. 9-13) Deal with vowing animals to God
- (Vs. 14-15) Deal with the dedication of houses to God
- (Vs. 16-25) Deal with dedicating land to God
- (Vs. 26-29) Deal with things already dedicated to God
- (Vs. 30-33) Deal with tithing (a practice that precedes the law)

Leviticus 27:30 (NKJV)

³⁰ And all the tithe of the land, *whether* of the seed of the land *or* of the fruit of the tree, *is* the LORD’s. *It is* holy to the LORD.

In the last verse we find out where the nation of Israel was when the book of Leviticus was written...

Leviticus 27:34 (NKJV)



³⁴ These *are* the commandments which the LORD commanded Moses for the children of Israel on Mount Sinai.

HOMEWORK: NUMBERS 1-5

Numbers 1:1–4 (NKJV)

1 Now the LORD spoke to Moses in the Wilderness of Sinai, in the tabernacle of meeting, on the first *day* of the second month, in the second year after they had come out of the land of Egypt, saying: ² “Take a census of all the congregation of the children of Israel, by their families, by their fathers’ houses, according to the number of names, every male individually, ³ from twenty years old and above—all who *are able to* go to war in Israel. You and Aaron shall number them by their armies. ⁴ And with you there shall be a man from every tribe, each one the head of his father’s house.

Why did God tell David not to take a census and yet here we read a census is being taken?