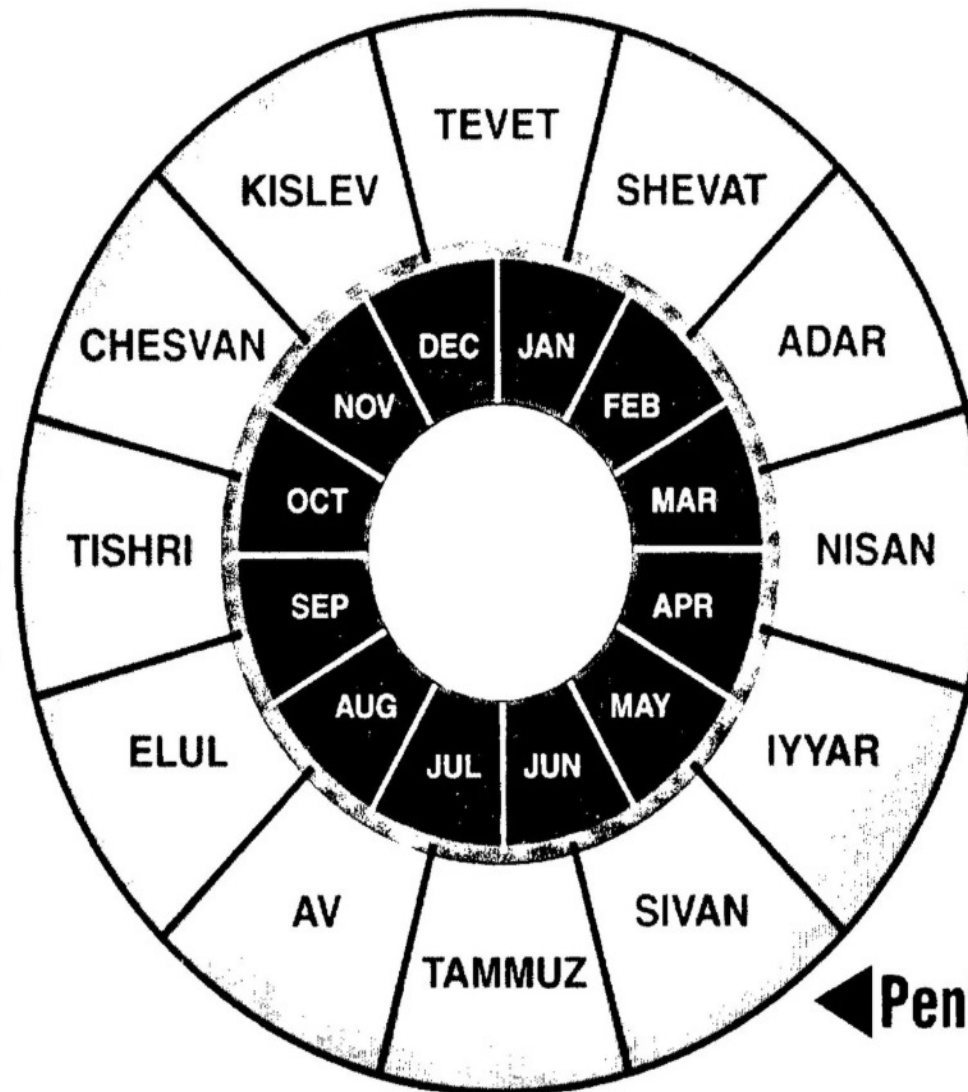


## FALL FEASTS

**Tabernacles** ▶  
**Atonement** ▶  
**Trumpets** ▶



## SPRING FEASTS

◀ **Passover**  
◀ **Unleavened Bread**  
◀ **Firstfruits**

◀ **Pentecost**



# Leviticus









# Leviticus within the Pentateuch

- (A) Genesis: prologue (separation/blessings/land)
- (B) Exodus: 1a: leaving Egypt;  
1b: building the tabernacle
- (C) Leviticus: the tabernacle service
- (B') Numbers: 1a: dedicating the tabernacle;  
1b': preparing to enter Canaan
- (A') Deuteronomy: epilogue (separation/blessings/land)

# Leviticus Outline

(1-7) Sacrifices

(8-10) institution of priesthood/inauguration of cultus

(11-15) clean/unclean in daily life

(16) Day of Atonement

(17-20) Holy/profane in daily life

(21-22) Legislation for the priesthood

(23-27) Festivals/sacred time

Approaching God + atonement

Judgment/cleansing of everything

Communion w/God + holiness

# Leviticus 19:1-2

1 YHWH spoke to Moses:

2 “Speak to the entire Israelite community and tell them:

Be holy because I, YHWH your God, am holy.

## Sacrifices

(Lev. 17)

The Tent is the exclusive place for interacting with YHWH

## Priests

(Lev. 21-22)

Increased requirements for holiness due to increased nearness to YHWH

## Blessing

(Lev. 26-27)

Applying what a holy people would look like

## Morality

(Lev. 18-20)

Positive & negative moral commands based on 19:2, 18

## Calendar

(Lev. 23-25)

Israel is in constant feasting with YHWH when their lives are centered on Him



Holy (Lev. 18-26)



Common (Lev. 18-26)

Clean (Lev. 11-15)



Unclean (Lev. 11-15)



Sin

# Resting With God

Leviticus 24-25

<sup>1</sup> YHWH spoke to Moses:

<sup>2</sup> “Speak to the Israelites and tell them: These are my appointed times, the times of YHWH that you will proclaim as sacred assemblies.

Leviticus 23:1-2



<sup>1</sup> YHWH spoke to Moses:

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Leviticus 23:1-2 cf. Gen. 1:14

<sup>3</sup> “Work may be done for six days, but on the seventh day there is to be a Sabbath of complete rest, a sacred assembly. You are not to do any work; it is a Sabbath to YHWH wherever you live.

Leviticus 23:3 cf. Gen. 2:2-3; Ex. 16:23; 20:8-11; Deut. 5:12-15

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# Genesis 2:1-3

Thus the heavens and the earth were finished, and all the host of them. [2] And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done.

[3] So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation.

## Exodus 25:8-9

And let them make me a sanctuary, **that I may dwell in their midst**. [9] Exactly as I show you concerning the pattern of the tabernacle (cf. Heb. 8:5; 9:23), and of all its furniture, so you shall make it.

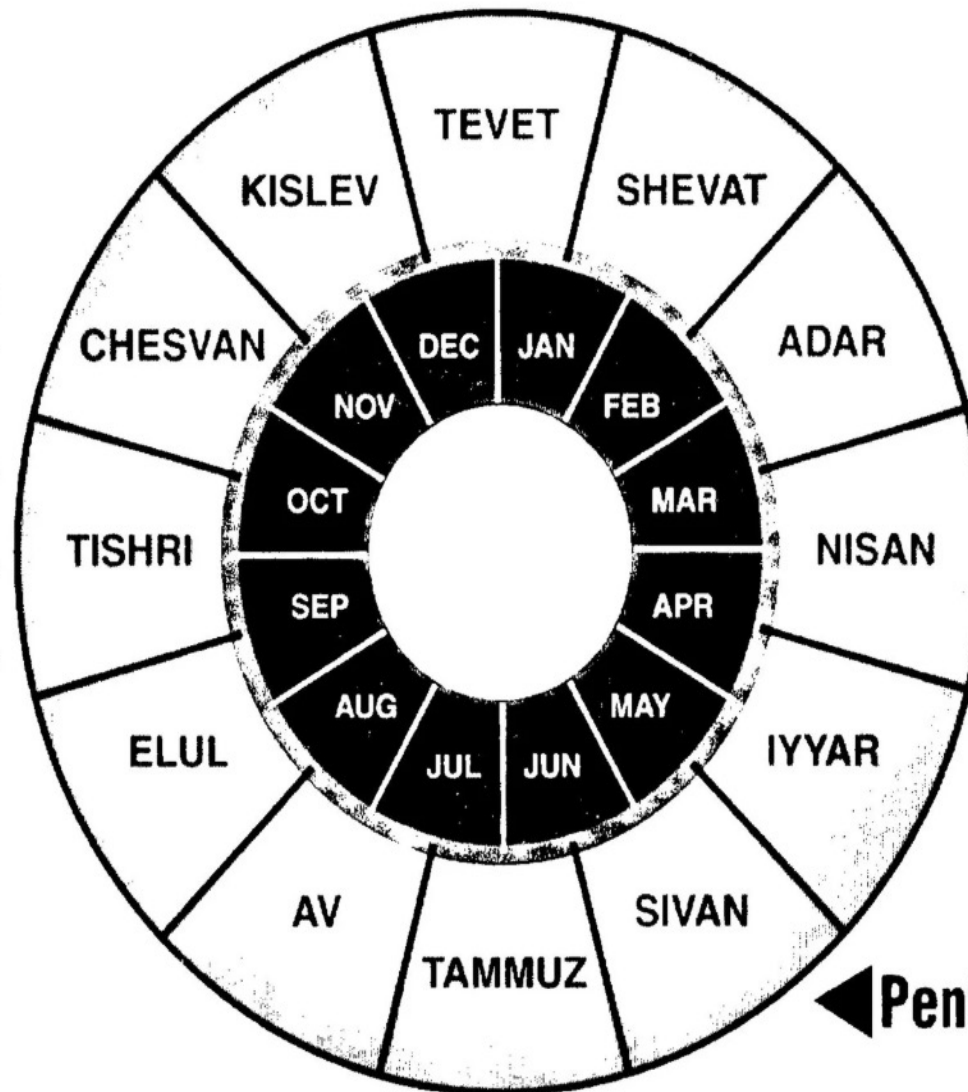
## Numbers 9:18

At the command of YHWH the people of Israel set out, and at the command of YHWH they camped. **As long as the cloud rested (Ex. 25:8 “dwell”) over the tabernacle,** they remained in camp.



## FALL FEASTS

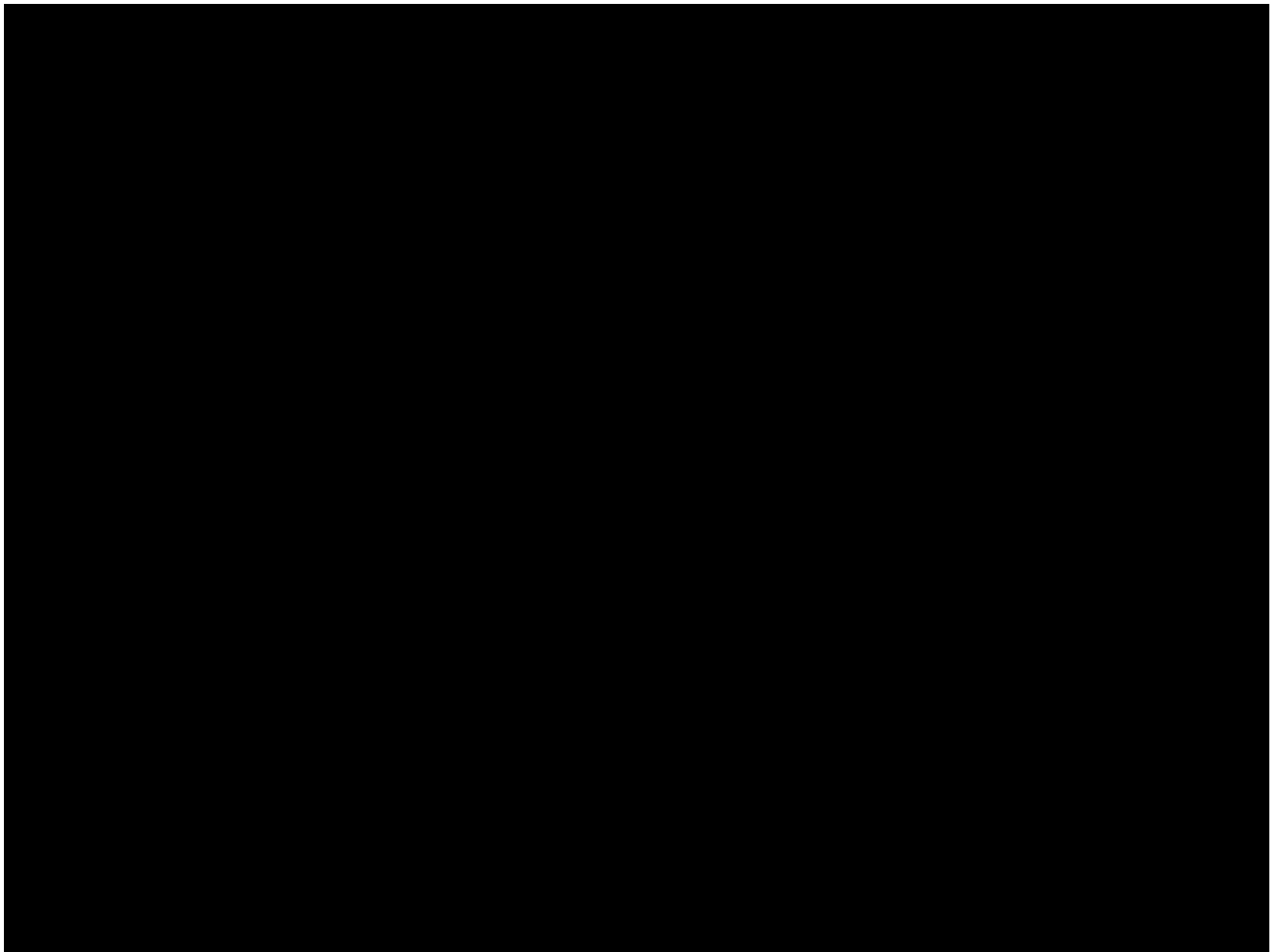
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# ENTRANCE

OUTER  
COURTYARD

HOLY PLACE

HOLY  
OF HOLIES

THE GATE

ALTAR OF  
BURNT  
OFFERING

LAVER

MENORAH

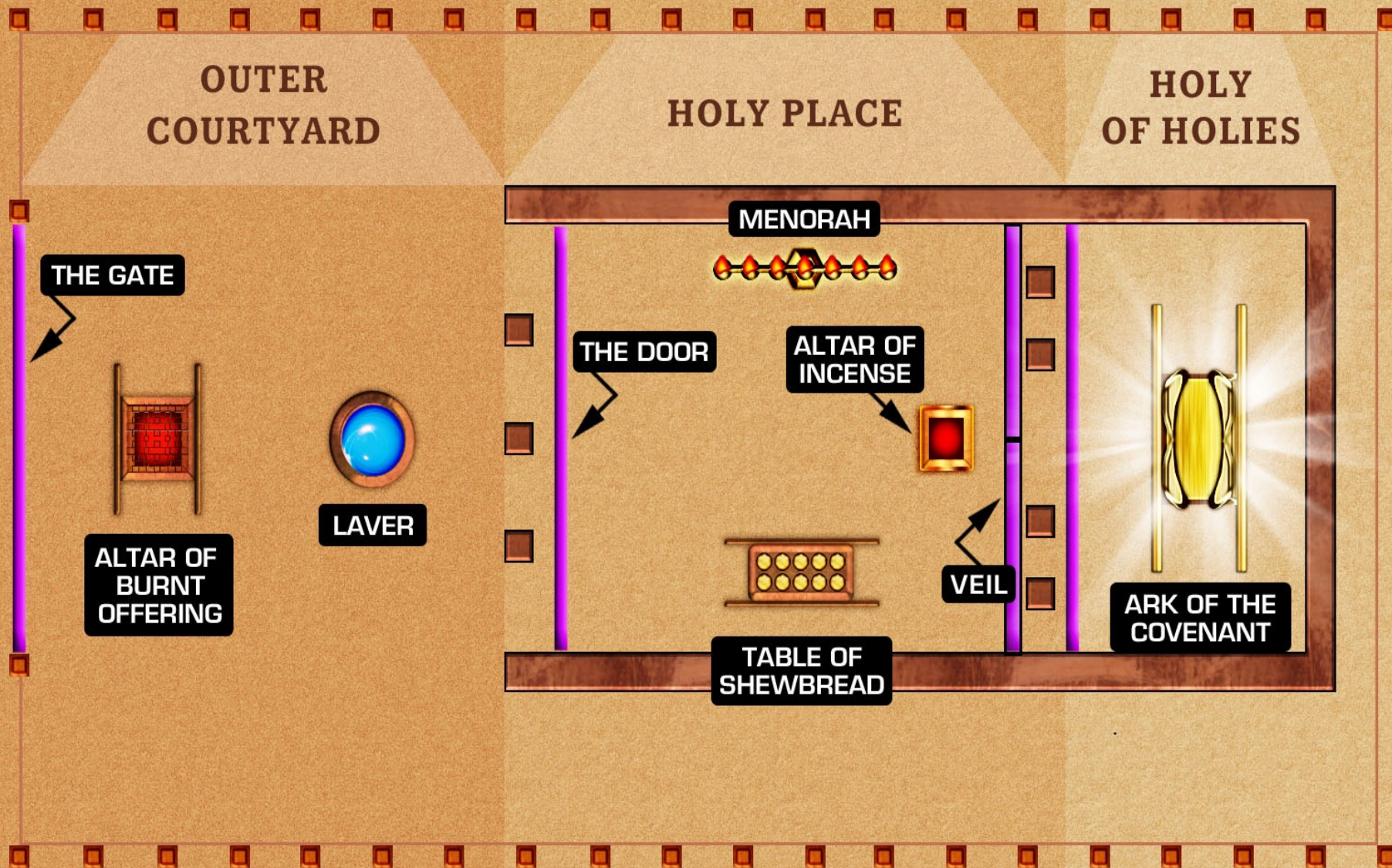
THE DOOR

ALTAR OF  
INCENSE

VEIL

ARK OF THE  
COVENANT

TABLE OF  
SHEWBREAD



“There are three kinds of oil. The first when the olives are pounded in order and put into a basket, and the oil oozes out. Rabbi Judah says, ‘Around the basket and around the sides, the oil that runs out of the basket, this gives the first oil.... The first oil is fit for lampstands.’”

- Dr. Jacob Milgrom



# Religious Laws (Lev. 24)

## vv1-9: tabernacle procedures

- Lampstand (vv2-4)
  - Always to remain lit (cf. Gen. 1:14-18 “light/lamp”)
  - V3 “evening... morning” (cf. Gen. 1)

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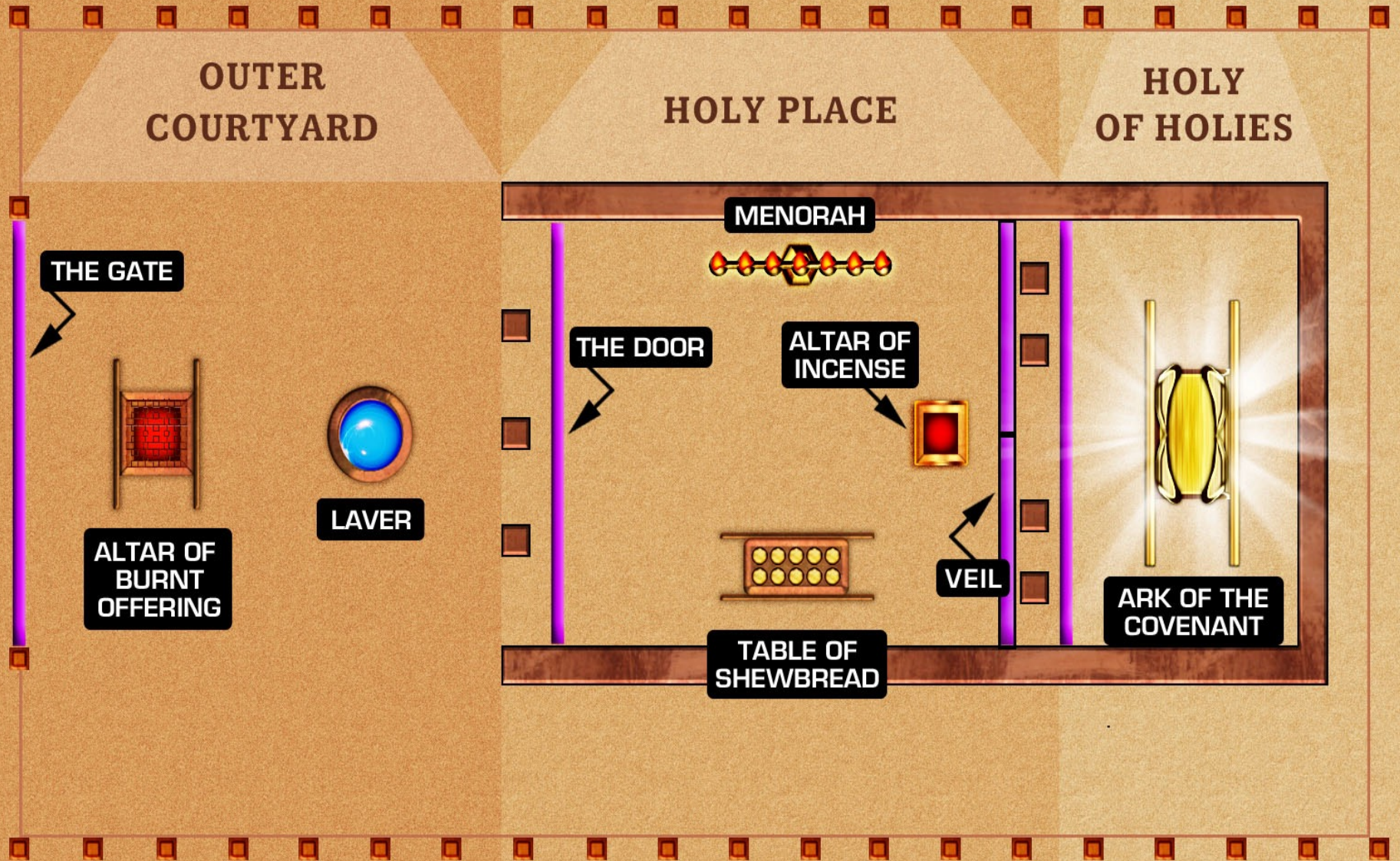
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- Bread of the presence (vv5-9)
  - 12 loaves (12 tribes cf. Num. 6:24-26)
  - Eaten only by the priests on Sabbath & replaced (v9)
  - Heavenly bread every 7<sup>th</sup> day (manna of sorts)

"The menorah lampstand contains the same seven-fold structure, symbolizing the entire seven-part structure of time provided by the heavenly lights....

Just as the cosmos was created for humanity's Sabbath communion and fellowship with God, so too tabernacle was established for Israel's Sabbath communion and fellowship with God "every day of the Sabbath" (Lev 24:8). This ritual drama of the lights and the bread, symbolizes the ideal Sabbath, the tribes of Israel basking in the divine light, being renewed in God's presence Sabbath by Sabbath."



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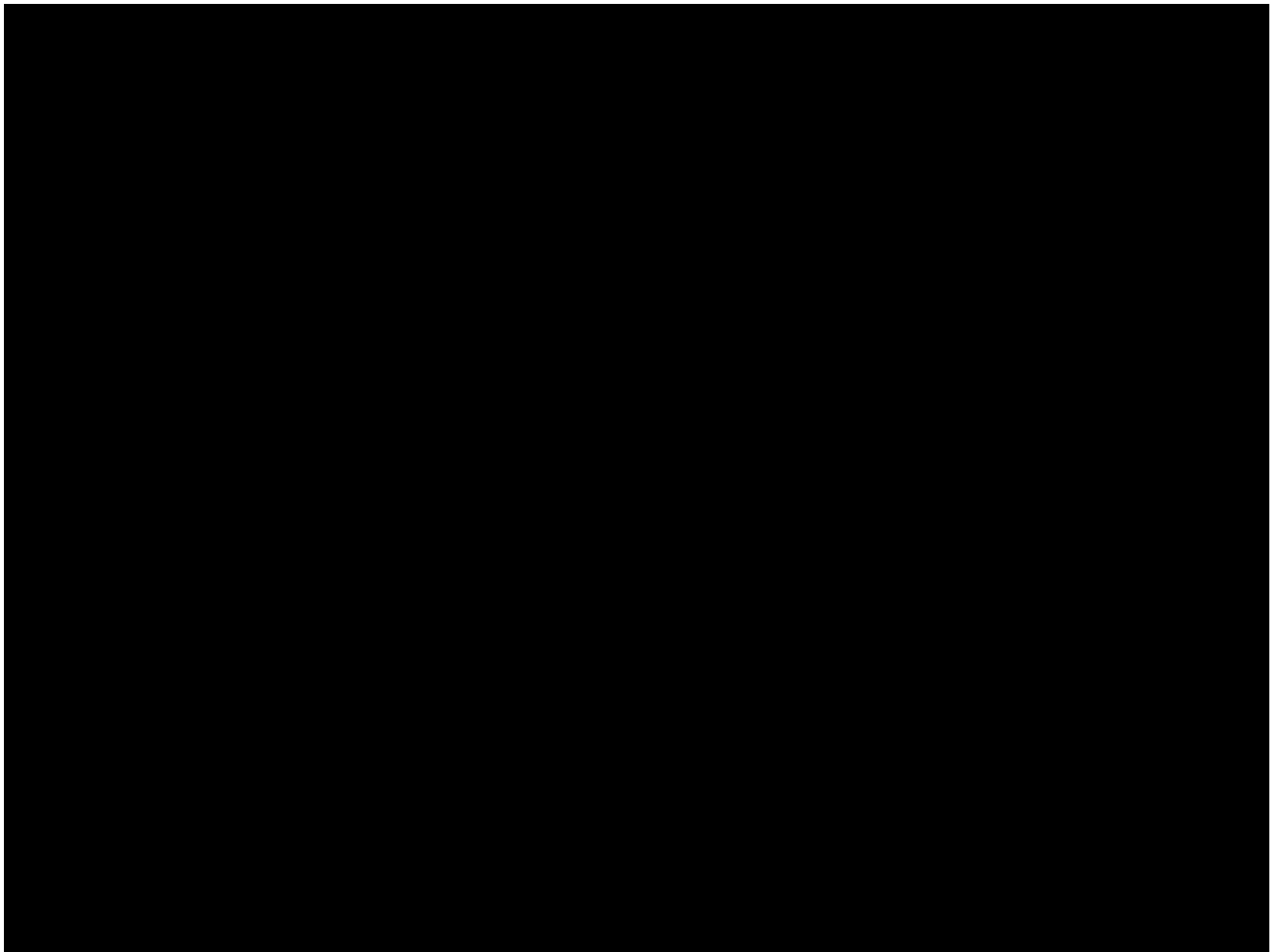
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## vv10-16: blaspheming the Name

- A case law of what to do in such circumstances
- The Name (*ha shem*): Ex. 3:14-15 YHWH/the LORD

## vv17-23: legal punishment - lex talionis (“eye for an eye”)

- These laws had no ethnic distinction.
- Communal execution (outside the camp = no defilement) v23



# Jubilee (Lev. 25)

## vv1-7: the sabbath year

- Sowing for six years but the people/land rest on year seven
  - Resembles calendar week/times in wilderness (cf. Ex. 16)

## vv8-22: the jubilee year

- 7x7 years... seems to begin on Yom Kippur (vv8-9)
- Property returned, not to sow, reap, or harvest. It's holy.

<sup>10</sup> You are to consecrate the fiftieth year and proclaim freedom in the land for all its inhabitants. It will be your Jubilee, when each of you is to return to his property and each of you to his clan. <sup>11</sup> The fiftieth year will be your Jubilee; you are not to sow, reap what grows by itself, or harvest its untended vines. <sup>12</sup> It is to be holy to you because it is the Jubilee; you may only eat its produce directly from the field.

Leviticus 25:10-12

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- Property retuned, not to sow, reap, or harvest. It's holy.

## vv23-24: jubilee for the land

- The land isn't to be permanently sold because it belongs to God (cf. Isa. 5:8). Jubilee returns the land!

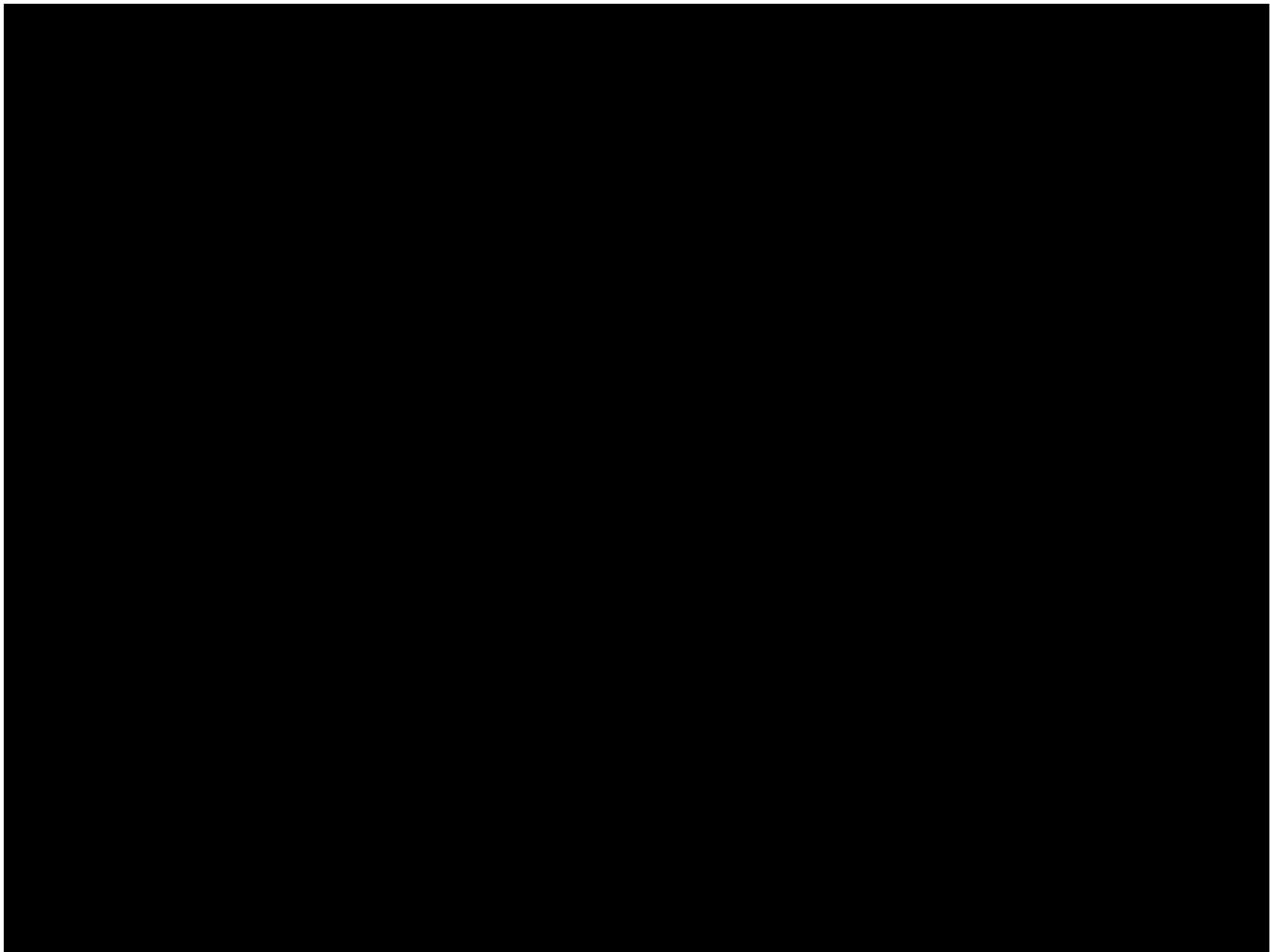
## vv25-38: jubilee for debt

- If a fellow Israelite becomes destitute he must be supported and not taken advantage of. No interest allowed... then jubilee!

## vv39-55: jubilee for slaves

- Slave labor banned. slaves are released in year of jubilee!

“fear your God” (vv17, 36, 43) goes back to 19:18 “love thy neighbor”



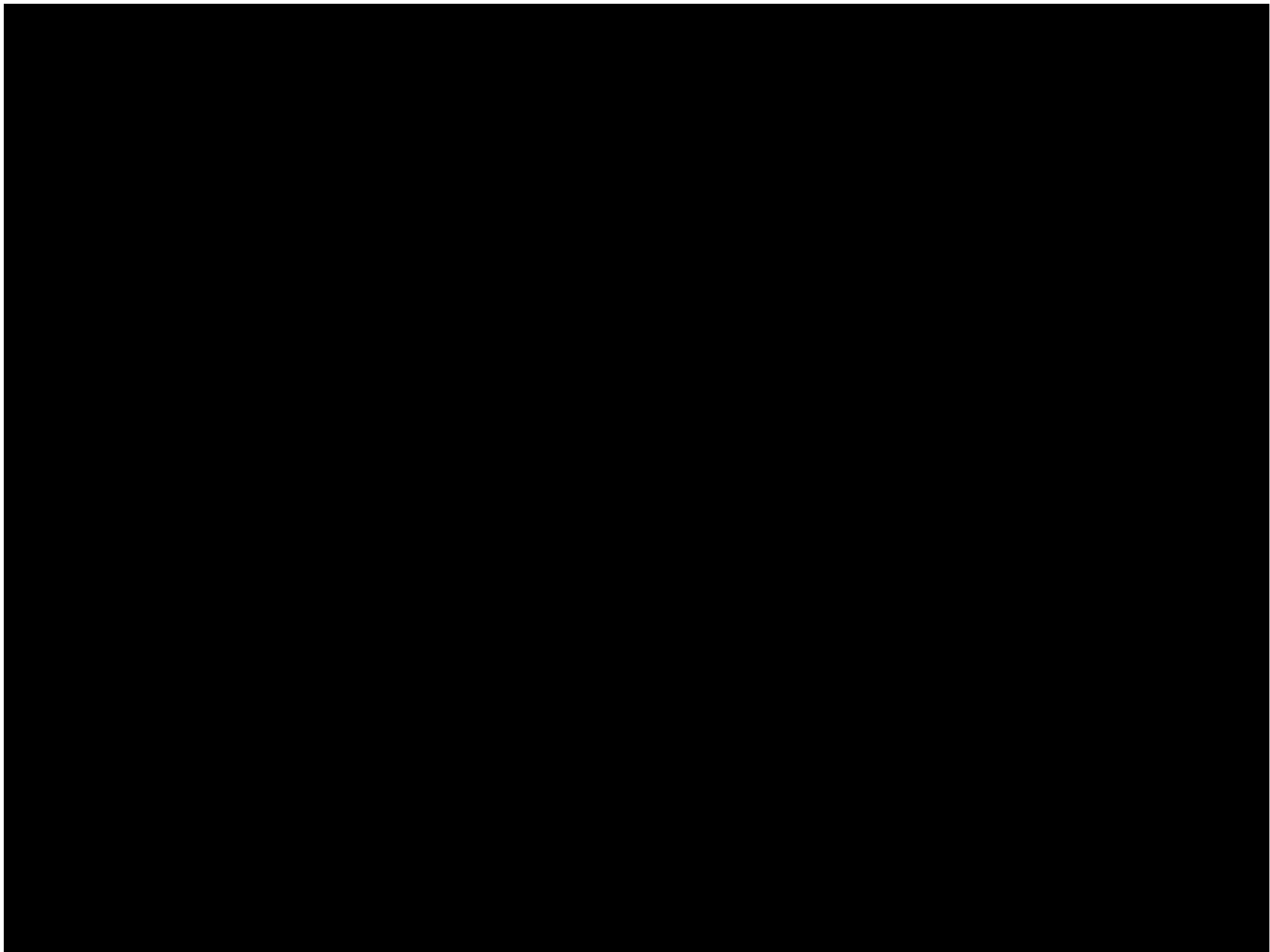
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"There is something inherently 'eschatological' about the jubilee, long before it was seen as a symbol of the eschaton by later writers. Since it recurred usually only once in a lifetime, the impoverished Israelite—or at least the one projected by the text— would spend most of his life in anticipation of this event of restoration. Also, from the perspective of the entire Pentateuch, the conquest and settlement of Canaan was a kind of 'realized eschatology' —the fulfillment of the promise of the land of Canaan originally made to Abraham. Leviticus 25—in its present position in the Pentateuch—looks forward to the time when the 'eschatological' condition of Israel dwelling within her own land will be realized, and enacts measures to ensure that periodically this utopian, 'eschatological' state of Israel will be renewed and restored."

(John Bergsma, *The Jubilee from Leviticus to Qumran: A History of Interpretation*, 81)

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because YHWH has anointed me  
to bring good news to the poor.  
He has sent me to heal the brokenhearted,  
to proclaim liberty to the captives  
and freedom to the prisoners;  
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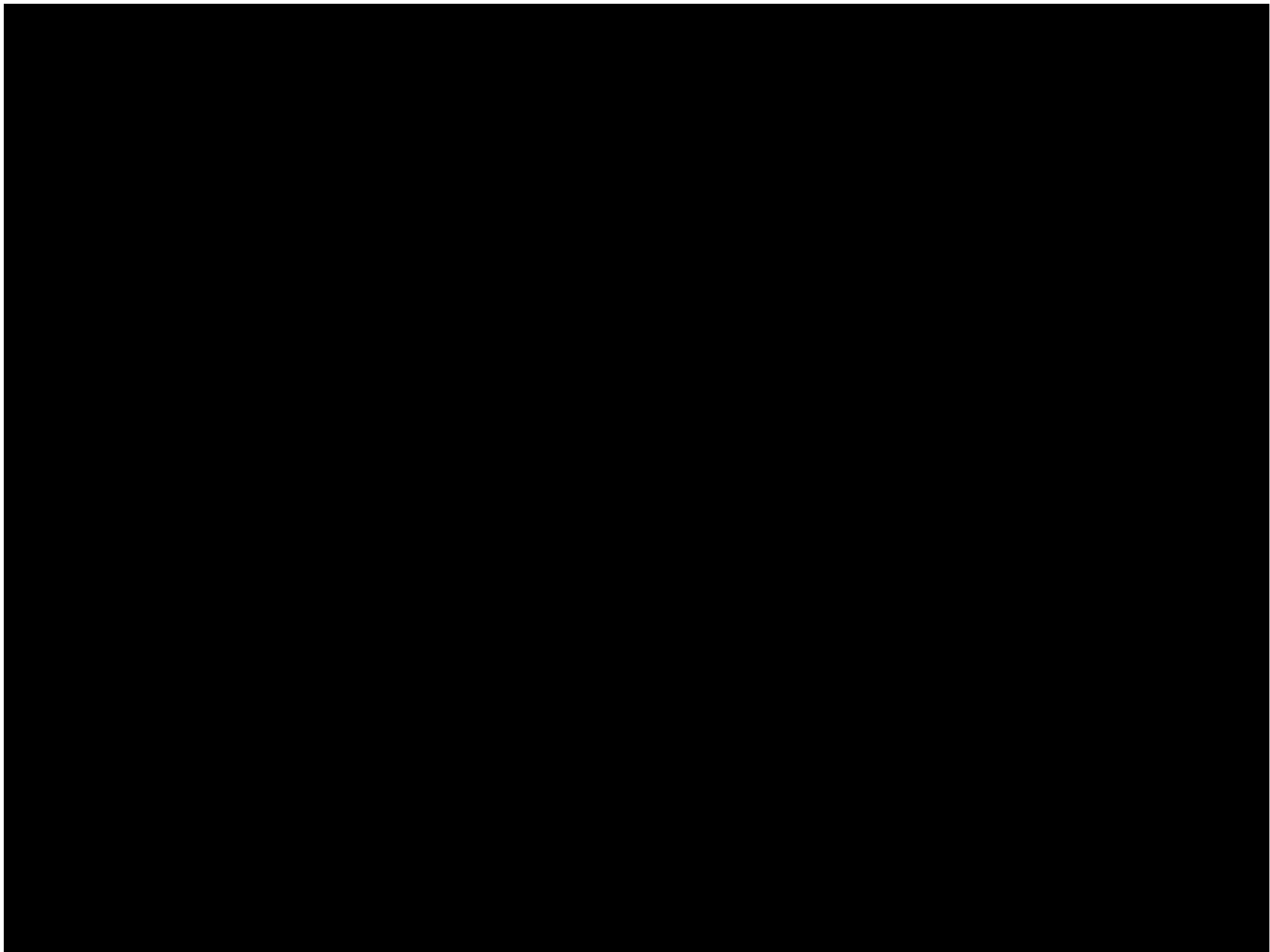
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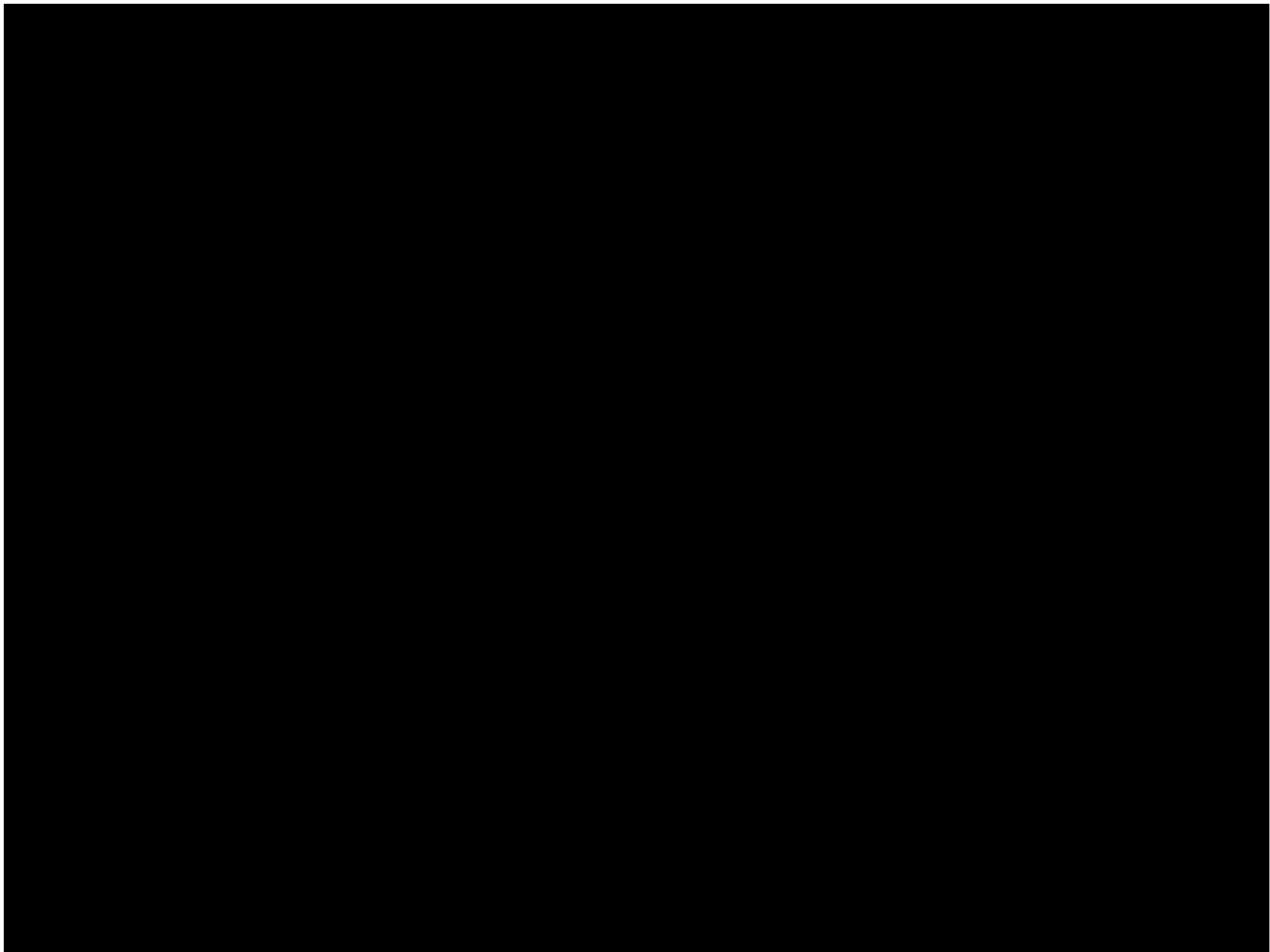
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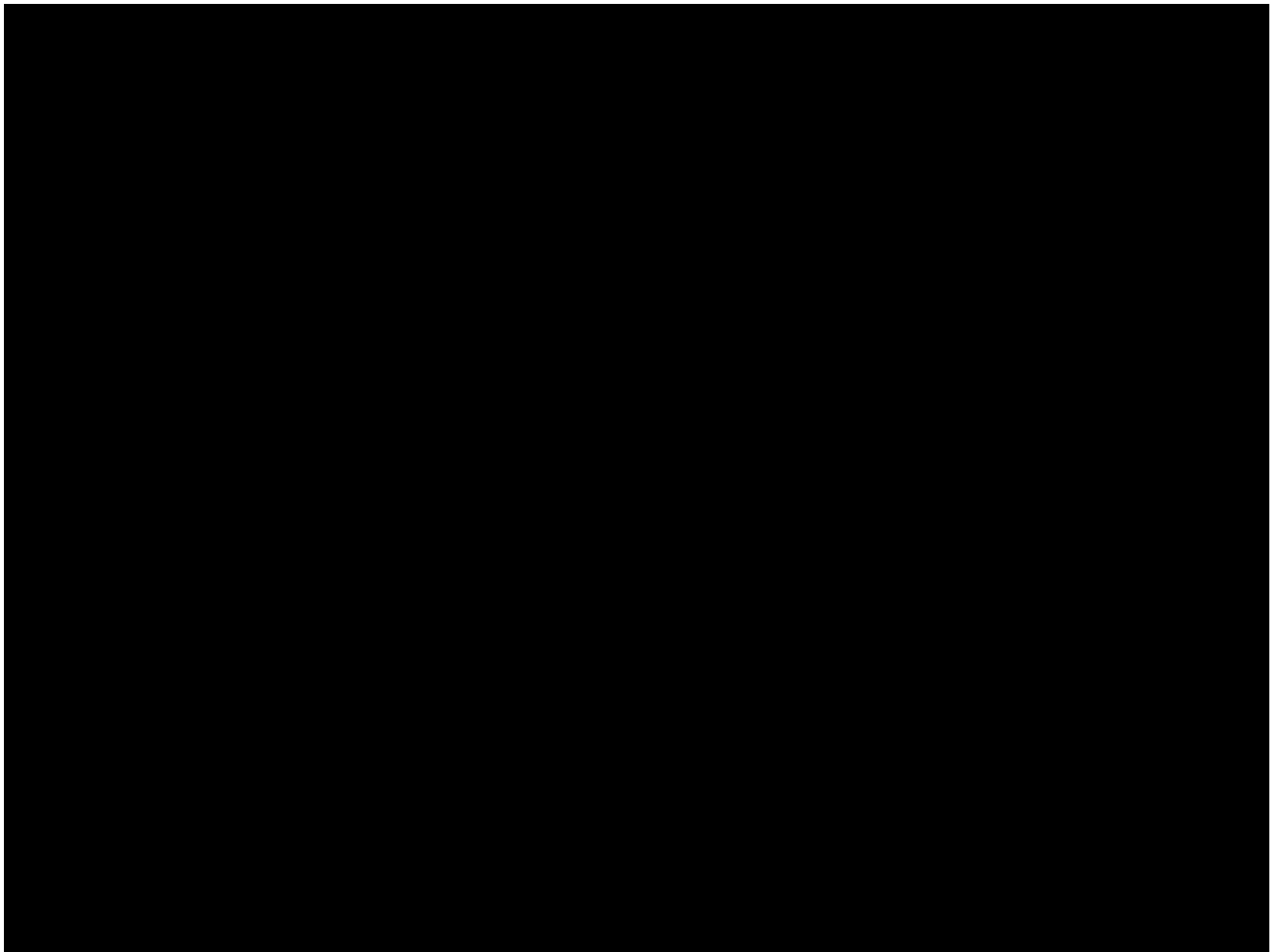
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<sup>9</sup> So then, there remains a Sabbath  
rest for the people of God, <sup>10</sup> for  
whoever has entered God's rest has  
also rested from his works as God did  
from his. <sup>11</sup> Let us therefore strive to  
enter that rest, so that no one may  
fall by the same sort of disobedience.

Hebrews 4:9-11



28 “Come to me, all of you who are weary and burdened, and **I will give you rest**. 29 Take my yoke upon you and learn from me, because I am lowly and humble in heart, and **you will find rest for your souls**. 30 For my yoke is easy and my burden is light.”

Matthew 11:28-30