

Day 143 - TUESDAY: May 2nd

Leviticus 23

Leviticus 23:1-44 NKJV

And the LORD spoke to Moses, saying, "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. '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. 'These are the feasts of the LORD, holy convocations which you shall proclaim at their appointed times. On the fourteenth day of the first month at twilight is the LORD's Passover. 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. On the first day you shall have a holy convocation; you shall do no customary work on it. But you shall offer an offering made by fire to the LORD for seven days. The seventh day shall be a holy convocation; you shall do no customary work on it.' "

And the LORD spoke to Moses, saying, "Speak to the children of Israel, and say to them: 'When you come into the land which I give to you, and reap its harvest, then you shall bring a sheaf of the firstfruits of your harvest to the priest. He shall wave the sheaf before the LORD, to be accepted on your behalf; on the day after the Sabbath the priest shall wave it. And you shall offer on that day, when you wave the sheaf, a male lamb of the first year, without blemish, as a burnt offering to the LORD. Its grain offering shall be two-tenths of an ephah of fine flour mixed with oil, an offering made by fire to the LORD, for a sweet aroma; and its drink offering shall be of wine, one-fourth of a hin. You shall eat neither bread nor parched grain nor fresh grain until the same day that you have brought an offering to your God; it shall be a statute forever throughout your generations in all your dwellings. '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. Count fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering to the LORD. 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 firstfruits to the LORD. 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 the LORD, with their grain offering and their drink offerings, an offering made by fire for a sweet aroma to the LORD. 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 the LORD, with the two lambs. They shall be holy to the LORD 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. '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 gleanings from your harvest. You shall leave them for the poor and for the stranger: I am the LORD your God.' " Then the LORD spoke to Moses, saying, "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. You shall do no customary work on it; and you shall offer an offering made by fire to the LORD.' " And the LORD spoke to Moses, saying: "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. 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. For any person who is not afflicted in soul on that same day shall be cut off from his people. And any person who does any work on that same day, that person I will destroy from among his people. You shall do no manner of work; it shall be a statute forever throughout your generations in all your dwellings. It shall be to you a sabbath of solemn rest, and you shall afflict your souls; on the ninth day of the month at evening, from evening to evening, you shall celebrate your sabbath." Then the LORD spoke to Moses, saying, "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. On the first day there shall be a holy convocation. You shall do no customary work on it. 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. 'These are the feasts of the LORD which you shall proclaim to be holy convocations, to offer an offering made by fire to the LORD, a burnt offering and a grain offering, a sacrifice and drink offerings, everything on its day— besides the Sabbaths of the LORD, besides your gifts, besides all your vows, and besides all your freewill offerings which you give to the LORD. 'Also on the fifteenth day of the seventh month, when you have gathered in the fruit of the land, you shall keep the feast of the LORD for seven days; on the first day there shall be a sabbath-rest, and on the eighth day a sabbath-rest. And you shall take for yourselves on the first day the fruit of beautiful trees, branches of palm trees, the boughs of leafy trees, and willows of the brook; and you shall rejoice before the LORD your God for seven days. You shall keep it as a feast to the LORD for seven days in the year. It shall be a statute forever in your generations. You shall celebrate it in the seventh month. You shall dwell in booths for seven days. All who are native Israelites shall dwell in booths, 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.' " So Moses declared to the children of Israel the feasts of the LORD.

Daily Deep Dive:

MEMORY CHAPTER – This is a chapter location we often commit to memory as it contains the Holy Days of God.

We'll begin our deep dive with the UCG reading plan: “This chapter provides the first full listing in Scripture of the feasts of God, which lay out His incredible plan of salvation for mankind. Stressed here is the fact that these are not just the Israelites' feasts but *God's* feasts, including the weekly Sabbath, as well as the fact that the Holy Days within them are "holy convocations"—*commanded assemblies*. We must always obey God in observing these feasts—to be in His presence and receive instruction from Him. They are His appointed times to show Him proper appreciation, respect and honor.

The *general* instructions apply fully to mankind today. The instructions about what *offerings* to make are included here because the book of Leviticus focuses on the responsibilities of the priests and Levites. Some instructions given here are especially valuable because they are more complete than elsewhere in the Bible, including those about the wave-sheaf, the counting for determining the timing of Pentecost, and staying in booths (tabernacles or tents)—emphasizing temporarily staying in dwellings other than one's home—during the Feast of Tabernacles.”

[END]

Verse 2 – God makes a strong point right away to emphasize these are His Feasts, calling them both “My feasts” and “feasts of the Lord” and makes it clear He has made them Holy.

Verse 3 – We have seen a number of times through this reading program that the Sabbath was created and established by God as Holy during the creation details of Genesis 2. Here God clearly calls it the “Sabbath of the Lord”. This word for Sabbath is the intensive form (denotes stronger, more forceful, or more concentrated action relative to the root) of the word “rested” in Genesis 2:2-3.

The word for convocation used in these verses means to call a group of people together. Here are some of Strong’s definitions: “a public meeting, a rehearsal, assembly”. Clearly, this word means that people, who are able, are commanded by God to come together as a group of people. It has become more and more common for people who are able to gather together to opt to stay at home during these Holy convocations. The scripture is clear that if we are able, we should come together.

Verse 4 – These feasts of the Lord, these holy convocations, are to be proclaimed at their appointed times. The Hebrew for “proclaimed” is the root word that “convocation” is built from. They are related in the sense that when you “proclaim” or “call people together”, they are to “gather together”. One is the gathering response to the other. The Hebrew for “appointed times” is the same word used in Genesis 1:14 when God placed lights in the sky and one of the purposes He said He did this for was to for “seasons” (same word as “appointed times”). The definition of this word is “an appointed place, appointed time, meeting” and comes from the root “to fix upon, appointment”. God has His set appointments for us to come together as a body and we don’t want to miss out on these times.

Verse 5 – Jesus Christ is the Passover (1 Corinthians 5:7) which all Passover symbolism of the Old Testament ultimately pointed to.

Verse 6 – Jesus Christ is the true unleavened Bread of life (John 6:35, 48, 51).

Verses 7 & 8 – This verse says “you shall do no customary (servile) work”. The Cambridge Bible for Schools & Colleges states: “The expression is used in reference to the three great festivals and that of the New Year, and implies a less strict abstinence from labour than was demanded by the corresponding rule for the sabbath ([Leviticus 23:3](#)) and the Day of Atonement ([Leviticus 23:28](#)). In the former case it was probably only work of an agricultural kind that was forbidden. Ellicott’s Commentary states: “Servile work was defined during the second Temple to consist in building, pulling down edifices, weaving, reaping, threshing, winnowing, grinding, &c, whilst needful work which was allowed was killing beasts, kneading dough, baking bread, boiling, roasting, &c.”

Verse 10 – Notice that the wave sheaf wasn’t commanded until after they had come into Canaan (the Promise Land). There was no sowing and reaping in the wilderness.

The word “firstfruits” (Reshiyth) in this verse is worth diving into as it is not the general term for firstfruits (Bikkur) and its meaning is significant.

First, let’s define the word used here “Reshiyth” and the more general term “Bikkur”.

Reshiyth means “first, beginning, chief, best” (BDB). Strong’s states the definition as: “first, in place, time, order and rank. The principle thing” (Strongs).

Bikkur means firstfruits of the crops and fruit that is ripened (BDB).

This is a general term for all the crops and fruits that are gathered in first (versus later in the harvest(s)).

We find both these words used together in Exodus 23:19 where it describes the “first of the firstfruits”. The word here for “first” is “Reshiyth” and the word “firstfruits” is “Bikkur”.

Why is this important to understand, because the Wave sheaf represented Jesus Christ. He was the First of the firstfruits. He is the firstborn (Rom 8:29, Rev 1:5).

Verse 11 - This first sheaf that was waved (presented) before God and accepted, was the piece that would represent all the future sheaves that would be cut later. In essence, when that first sheaf was selected, they were saying, in this one sheaf is a representative all of the rest of the harvest. Jesus Christ was presented (waved) and accepted on Sunday during Unleavened Bread in 31 AD. This is the day that begins the count to Pentecost.

Notice also, this sheaf was to be accepted on God’s people’s behalf. Jesus Christ was accepted as the First of the firstfruits on our behalf.

Verse 12 & 13 – This Wave sheaf offering was to be accompanied by both a Burnt offering and a Grain offering. We’ve recently explored how both of these offerings pointed to Jesus Christ and how He perfectly gave His life completely to God and served/loved His neighbor meeting perfectly the first and second great commandments (Matt 22:38 – 39).

Verse 14 – The people were not allowed to partake in any of the harvest until the first of the firstfruits was presented and accepted before God.

Verse 15 – We are currently in the midst of this 50-day count to Pentecost right now.

Verse 17 – Why were these two loaves leavened? Because unlike the Wave sheaf, the lamb, the offerings, etc... these two loaves did not represent the perfect, sinless, unleavened Jesus Christ, but God’s people

(the nation of Israel and the Church of God). While we strive to become like our elder brother Jesus Christ, we are not sinless, we are leavened. The symbol here of leavened loaves shows us clearly that these loaves do not represent Jesus Christ, but the rest of the firstfruits. We should also take note that here where it says “they are the firstfruits to the Lord”. This word for “firstfruits”, is the general term “bikkur” that we discussed up in verse 10 (not the term used to describe Jesus Christ as the “first, chief, best”, etc... This same general term for firstfruits is also used in verse 20 in this chapter.

Verse 22 – Over and over we see throughout God’s plan, details that ensure that the poorest of God’s people are always taken care of. We may not all farm anymore, but we need to make sure we practice principles that ensure the poorest of God’s people today are cared for. God’s way required that the poor work to glean these corners of the field and not just receive a handout. It’s a beautiful principle and one our world would do well to consider.

Verse 24 – There is much that could be said about the Feast of Trumpets. There were two different Trumpets blown on this Feast day. One was the Shofar and the others were Silver trumpets. Trumpets were blown for many reasons, two of the main reasons were for “war” and for “assembling God’s people”. We see these two themes in the great meaning of the Day of Trumpet. The Day of the Lord will be a day where the great vengeance of God is poured out of mankind that has rejected Him and also pictures the time when all God’s people, alive and in the grave, meet Him in the air and receive new Eternal bodies. This is the next step of God’s plan yet to be fulfilled and as the kingdoms of men decay into greater sin and depravity around us each day, may God speed this next step in His plan.

Verse 27 – We recently went through the events of the Day of Atonement in Leviticus chapter 16. We covered at that time how “afflict your soul” meant to fast from food and water. We also went through the symbolism of the two goats of that day, one representing Jesus Christ and the other Satan the Devil.

Verse 30 – Notice that this does not just say “any customary (servile) work” as there would be no need to do food preparations on this day either.

Verse 39 – This Feast of Tabernacles takes place during the fall harvest season. This is the second harvest season of the year. Notice that this scripture does not call the fruits here “first” or “firstfruits”. This is not the harvest of firstfruits, but begins the process of God working with mankind, first the group that lives during the Millennium, and second the group that is resurrected during the Great White throne judgment.

Verse 40 – The Jamieson-Fausset-Brown commentary states: “The Jews were commanded during the whole period of the festival to dwell in booths, which were erected on the flat roofs of houses, in the streets or fields; and the trees made use of are by some stated to be the citron, the palm, the myrtle, and the willow, while others maintain the people were allowed to take any trees they could obtain that were distinguished for verdure and fragrance.”

Verse 43 – In addition to reminding the nation of Israel how God had brought them out of Israel and made them dwell in booths, we as Christians understand that our physical bodies are temporary as well as we navigate this world on our way to God’s Kingdom (compare 2 Corinthians 5:1).

Lest anyone think that these Feasts were only for Israel, notice the scriptures after the Christian church had begun that showed them observed:

New Testament church begins on Pentecost – Acts 2

“Let us keep the Feast”: written to gentile congregation – 1 Cor 5:8

Paul to stay in Ephesus until Pentecost – 1 Cor 16:8

Paul wants to keep the Feast in Jerusalem – Acts 18:21

Paul hurrying to Jerusalem to keep Pentecost – Acts 20:16

Fast said to be already over (a reference to Atonement) – Acts 27:9