
FEASTS AND FESTIVALS / CALENDARS AND SCHEDULES

Leviticus 23



WHY IS LEVITICUS 23 IMPORTANT FOR US?

Leviticus 23 is important for us today because it helps shape our thinking to better organize our lives around the truth of the gospel of Jesus Christ and the local church.

THEME OF LEVITICUS 23

In Leviticus 23, God organizes the nation of Israel's yearly calendar to remind them of His covenantal faithfulness and to help keep their lives centered on Him.

MAJOR OUTLINE FOR LEVITICUS

- I. The Institution of the Sacrificial System (1–7)
- II. The Ordination of the Priesthood (8–10)
- III. The Prescriptions for Cleanness/Purity (11–15)
- IV. The Instructions for the Day of Atonement (16)
- V. The Commands for Holy Living (17–27)

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LEVITICUS 23

I. The Introduction to the Israelite Calendar (1–2)

II. The Appointed Meetings for the Spring Calendar (3–22)

A. Weekly Sabbath (3)

B. Passover (4–5)

C. Feast of Unleavened Bread (6–8)

D. Feast of First Fruits (9–14)

“Undoubtedly the addition of wine alone suggests that this is a joyful occasion, at least, from a human standpoint, not to mention that it is part of the produce. But it needs to be borne in mind that this joy must first be shared by the Lord, for all these offerings are given to the Lord, and then to the priests. Until the people have offered the sheaf, the burnt offering, the loyalty offering and the wine to their God, they must abstain from bread and parched or fresh grain.”

NOBUYOSHI KIUCHI, COMMENTARY ON LEVITICUS

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E. Feast of Weeks (15–22)

“By making these offerings, the Israelites were able to achieve atonement (*purification offering, burnt offering*), express worship and praise (*burnt offering*) and celebrate covenant fellowship (*fellowship offering*).”

JAY SKLAR, COMMENTARY ON LEVITICUS

“The feast reminded the Israelites that God's care and control reached into every area of life, making no false distinctions between material and spiritual blessings. Christ taught that not merely does our heavenly Father give us the things of which we have need, but that He will give the Holy Spirit to those who ask Him.”

R. K. HARRISON, COMMENTARY ON LEVITICUS

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III. The Appointed Meetings for the Fall Calendar (23–43)

A. Feast of Trumpets (23–25)

B. Day of Atonement (26–32)

“During the course of the year it was difficult for people to account for every defilement and every sin. Regular worship left too many things unresolved. And so here was a chance to have a general atonement for people, priests, and places of worship.”

ALLEN P. ROSS, COMMENTARY ON LEVITICUS

“No matter what had happened during the year, on this day all their sins were carried away, all the baring defilements were purged, and they were free to enter the sanctuary and commune with the Lord.”

ALLEN P. ROSS, COMMENTARY ON LEVITICUS

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B. Day of Atonement (26–32)

i. To humble their souls (27, 29, 32)

“This afflicting of the soul withdrew the man from earthly joys; the world and its scenes faded away while he contemplated his guilt, and the wrath of his God, and then the atonement provided by God. His afflicted soul is weaned from earth.”

ANDREW BONAR, COMMENTARY ON LEVITICUS

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i. To humble their souls (27, 29, 32)

ii. To make a sacrifice (27)

iii. Not to work (28–32)

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C. Feast of Booths (33–44)

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III. The Appointed Meetings for the Fall Calendar (23–43)

A. Feast of Trumpets (23–25)

B. Day of Atonement (26–32)

C. Feast of Booths (33–44)

i. To gather fruit and branches (39–40)

ii. To rejoice and celebrate (40b–41)

iii. To live in booths (42–43)

“By living in these structures as they feasted on the harvest, the Israelites were to teach their descendants—and to remind themselves—that the blessings of redemption and bountiful provision they enjoyed were gracious gifts from their loving King, gifts that called for an appropriate response of wholehearted dependence, obedience and worship.”

JAY SKLAR, COMMENTARY ON LEVITICUS

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- III. The Appointed Meetings for the Fall Calendar (23–43)
- IV. The Conclusion to the Israelite Calendar (44)

LEVITICUS 23 AND THE NEW TESTAMENT

1. The Passover and Christ's Sacrifice
2. The Feast of Weeks and Pentecost
3. The Motif of Remembering and Baptism / Communion

LEVITICUS 23 AND PRIORITIZING OUR CALENDARS

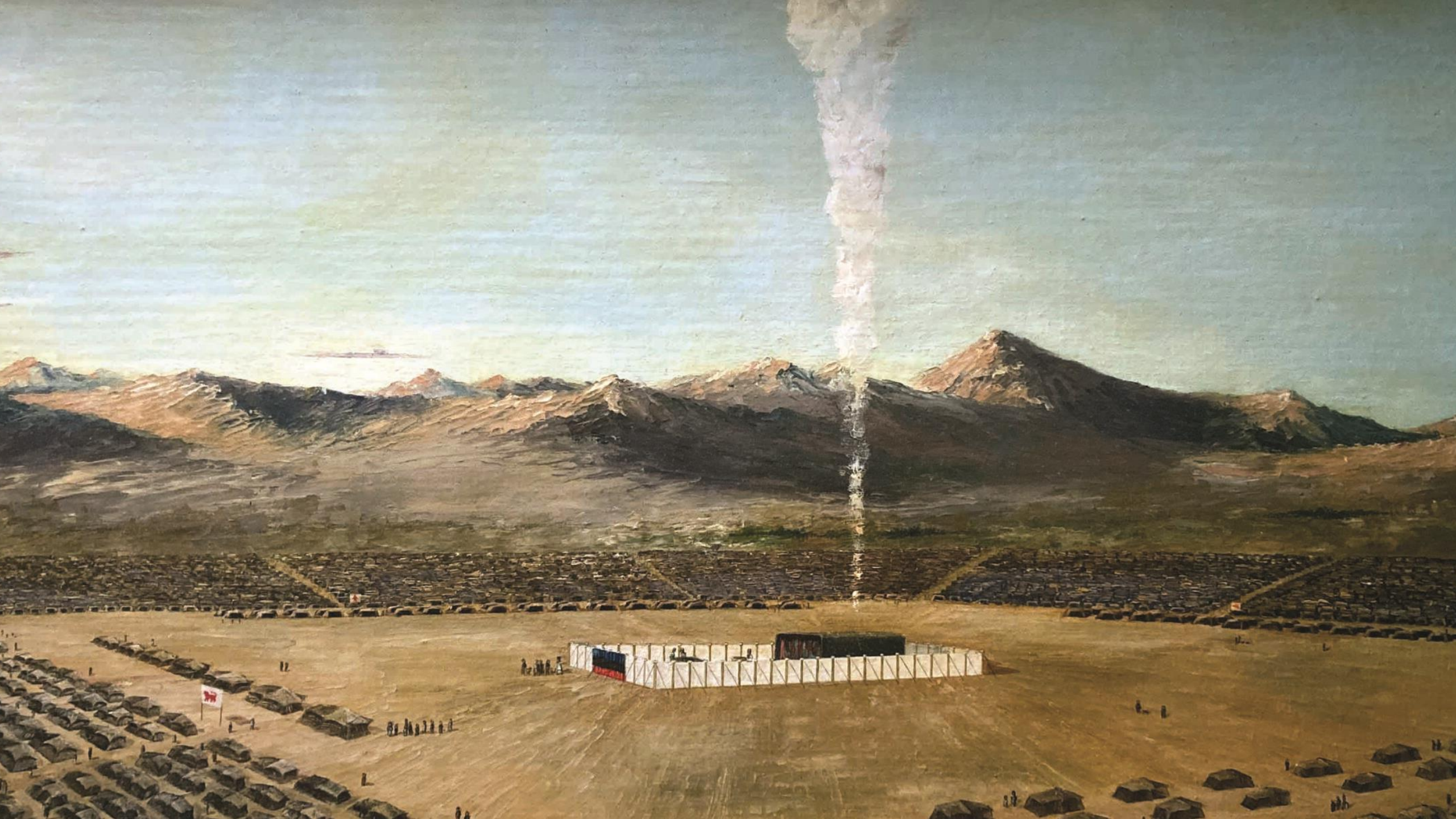
1. Be committed to reflecting the triune God.
 - A. God's character—He is not confused but orderly.
 - B. God's decrees—He wills and executes His plan.
 - C. God's time—He oversees every second (providence)
 - D. God's people—He orders our lives

2. Be committed to organizing your schedule around Sunday—the Lord's Day
 - A. Organize your Mon–Sat. schedule to help free up Sunday
 - B. Focus your Sunday efforts on worship, fellowship w/ believers, and rest

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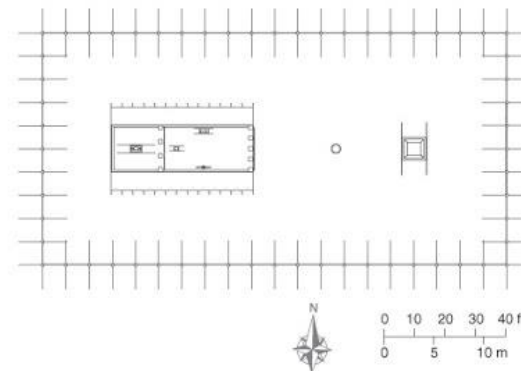




THE TABERNALE AND COURT

The tabernacle was a portable temple—a “tent of meeting”—within a movable courtyard (Exodus 25–31; 35–40). It was constructed after the pattern that Yahweh revealed to Moses on Mount Sinai, and was assembled in the desert as Moses led the Israelites from Egypt to the Promised Land. For an enlargement of the tent itself, see p. 186. The tabernacle courtyard was 150 feet (46 m) long and 75 feet (23 m) wide, totaling 11,250 square feet (1,045 square meters).

Tabernacle and Court Architectural Plan



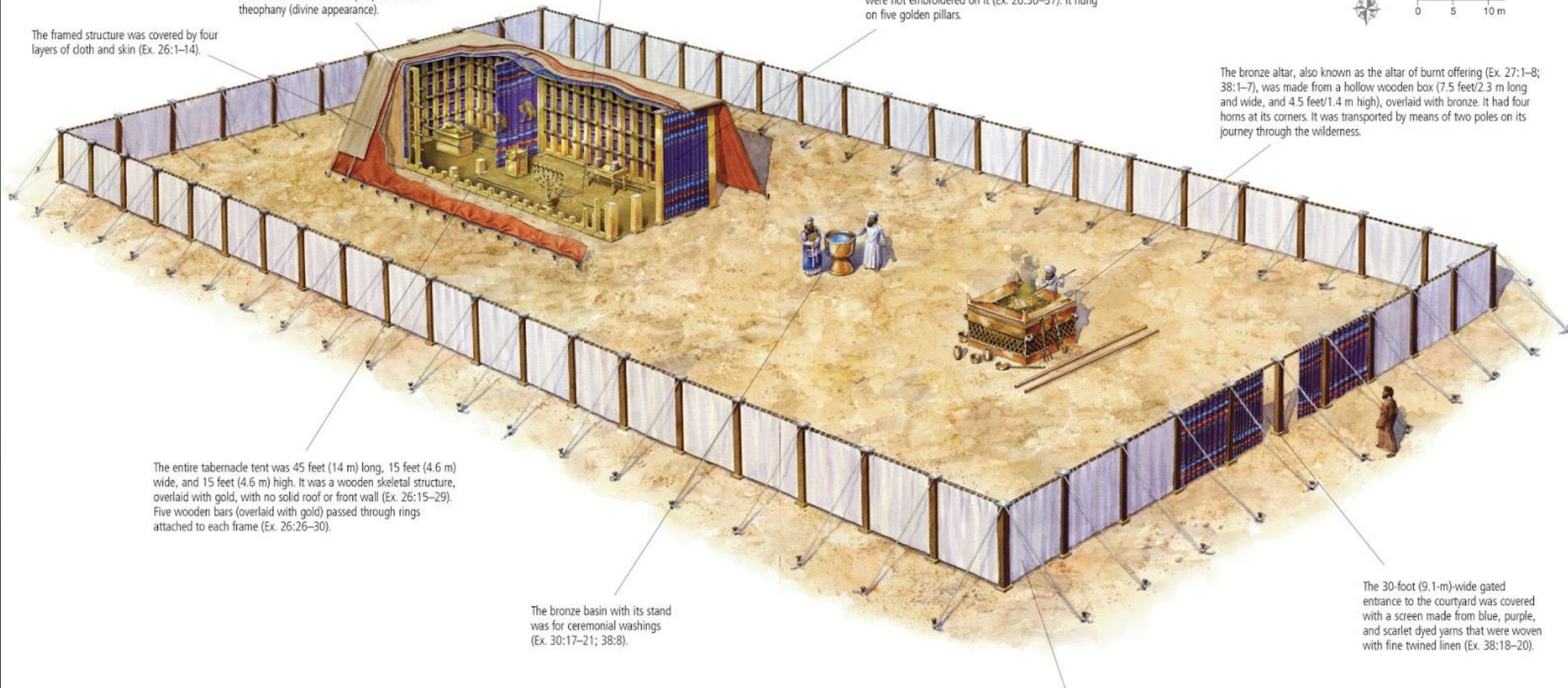
The Most Holy Place of the tabernacle tent was a 15-foot (4.6-m) cube, containing only the ark of the covenant (Ex. 25:10–22; 37:1–9). It was here that Yahweh would descend to meet with his people in a cloud theophany (divine appearance).

The Holy Place of the tabernacle tent was 30 feet (9.1 m) long, 15 feet (4.6 m) wide, and 15 feet (4.6 m) high. It housed the table (Ex. 25:23–30), the golden lampstand (Ex. 25:31–40; 37:17–24), and the altar of incense (Ex. 30:1–10; 37:25–29).

The veil separating the Holy Place from the tabernacle courtyard was similar to the veil separating the Holy Place from the Most Holy Place, except that cherubim were not embroidered on it (Ex. 26:36–37). It hung on five golden pillars.

The bronze altar, also known as the altar of burnt offering (Ex. 27:1–8; 38:1–7), was made from a hollow wooden box (7.5 feet/2.3 m long and wide, and 4.5 feet/1.4 m high), overlaid with bronze. It had four horns at its corners. It was transported by means of two poles on its journey through the wilderness.

The framed structure was covered by four layers of cloth and skin (Ex. 26:1–14).



The entire tabernacle tent was 45 feet (14 m) long, 15 feet (4.6 m) wide, and 15 feet (4.6 m) high. It was a wooden skeletal structure, overlaid with gold, with no solid roof or front wall (Ex. 26:15–29). Five wooden bars (overlaid with gold) passed through rings attached to each frame (Ex. 26:26–30).

The bronze basin with its stand was for ceremonial washings (Ex. 30:17–21; 38:8).

The 30-foot (9.1-m)-wide gated entrance to the courtyard was covered with a screen made from blue, purple, and scarlet dyed yarns that were woven with fine twined linen (Ex. 38:18–20).

The surrounding hangings (fine twined linen curtains connected to pillars and stabilized by guy ropes and pegs) stood about 7.5 feet (2.3 m) high. The 60 wooden pillars were overlaid with bronze, stood in copper sockets, and had capitals overlaid with silver (Ex. 27:9–19; 38:9–17).

The Most Holy Place was a 15-foot (4.6-m) cube, containing only the ark of the covenant (Ex. 25:10–22; 37:1–9). It was here that Yahweh would descend to meet with his people in a cloud theophany (divine appearance). The high priest could enter only once a year, on the Day of Atonement (see note on Heb. 9:7).

The framed structure was covered by four layers of cloth and skin (Ex. 26:1–14).

The table for the bread of the Presence (Ex. 25:23–30)

The Holy Place of the tabernacle tent was 30 feet (9.1 m) long, 15 feet (4.6 m) wide, and 15 feet (4.6 m) high.

The veil separating the Most Holy Place from the Holy Place was made from blue, purple, and scarlet dyed yarns woven with fine twined linen and embroidered with cherubim (Ex. 26:31–33). It hung on four golden pillars.

The altar of incense (Ex. 30:1–10; 37:25–29)

The golden lampstand (Ex. 25:31–40; 37:17–24)

The veil that formed the entrance to the tabernacle was similar to the veil separating the Holy Place from the Most Holy Place, except that cherubim were not embroidered on it. It was suspended on five golden pillars (Ex. 26:36–37).

