

## Leviticus Chapter 23 Second Continued

Leviticus 23:24 "Speak unto the children of Israel, saying, In the seventh month, in the first [day] of the month, shall ye have a sabbath, a memorial of blowing of trumpets, a holy convocation."

Verse 24 is being shown again as it goes with verse 25.

**Leviticus 23:25 "Ye shall do no servile work [therein]: but ye shall offer an offering made by fire unto the LORD."**

Only such as was necessary for dressing food, but not any manual work, such as servants were employed in on other days, as agriculture or any mechanic business.

"But ye shall offer an offering made by fire unto the LORD":

A burnt offering, and what that was may be seen in (Num. 29:1).

This seventh month of the religious calendar was the first month of the civil year.

This was a holy festival, and there was to be no servile work.

Servile means work of any kind.

The LORD here is Jehovah.

Verses 26-32

The annual Day of Atonement pointed to the forgiveness and cleansing of sin for the priests, the nation, and the tabernacle (see notes on 16:1-34).

For more on the "Day of Atonement" (see Num. 29:7-11).

**Leviticus 23:26 "And the LORD spake unto Moses, saying,"**

This phrase, which is a kind of preface to each precept, seems to be used to distinguish one from another, as the preceding one from the Feast of Pentecost.

And here, the Day of Atonement from that of the blowing of the trumpets.

And afterwards, the Feast of Tabernacles from the Day of Atonement.

The reason why it is not used before the Feast of Pentecost seems to be, because, as Aben Ezra observes, that depended upon the wave sheaf, and was reckoned from it.

"Saying":

As follows.

**Leviticus 23:27 "Also on the tenth [day] of this seventh month [there shall be] a day of atonement: it shall be a holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD."**

Tisri, the same as before, answering to part of our September, and part of October.

"There shall be a day of atonement":

For all the sins of the year past (see Lev. 16:29).

"It shall be a holy convocation unto you":

When they should be called together for the exercise of holy duties.

"And ye shall afflict your souls":

Their souls, by repentance, contrition, and humiliation for sin, and their bodies by fasting.

And, as the Targum of Jonathan paraphrases it, "by abstaining from eating and drinking, and the advantage of bathing and wiping, and the use of the bed and sandals."

Hence called the fast (Acts 27:9; see notes on Lev. 16:29).

"And offer an offering made by fire unto the LORD":

A burnt offering, of which see (Num. 29:8).

Jesus is the atonement for the Christian.

The number ten has to do with world government.

We see from the ten and the seven here, that these people must be cleansed from worldliness through the sacrifice, and would be spiritually complete in God's view.

The day of atonement was the day the priest went into the Holy of Holies and carried the blood.

God was not available at their beckon call.

Even the high priest, who went into the Holy of Holies, did not really get to see God.

The smoke in this place obscured perfect view of God.

This temple curtain separating God from the people, and from the priests, and the High Priest, was torn from the top to the bottom at the time of the crucifixion of Jesus.

When the curtain was torn from the top to the bottom, all believers in Christ were given access to the Father.

This curtain actually symbolized the flesh of Jesus.

Christians now have access to the Father in the name of Jesus Christ.

Mark 15:38 "And the veil of the temple was rent in twain from the top to the bottom."

The name of Jesus Christ gives us access.

The people made sacrifices all through the year, but this was a time when the blood of the sacrifice would be carried into the Holy of Holies by the High Priest.

The Israelite's access was through the high priest who represented them before God.

He was their mediator.

Christians' mediator is Christ the Lord.

I Timothy 2:5 "For [there is] one God, and one mediator between God and men, the man Christ Jesus;"

Hebrews 3:1 "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;"

**Leviticus 23:28 "And ye shall do no work in that same day: for it [is] a day of atonement, to make an atonement for you before the LORD your God."**

No more than on the weekly Sabbath.

"For it is a day of atonement, to make atonement for you before the LORD your God":

See notes on Lev. 16:30.

Aben Ezra's note is, "for you only."

That is, for the Israelites and not the Gentiles.

But the atonement of Christ, the antitype of this, was not for the sins of the Jews only, but for the sins of the whole world, of all his people in it (1 John 2:2).

**Leviticus 23:29 "For whatsoever soul [it be] that shall not be afflicted in that same day, he shall be cut off from among his people."**

That is, as the Targums of Jonathan and Jerusalem explain it, which can fast and does not fast.

For a sick person, and a child under nine years of age, were not obliged to fast on this day.

"He shall be cut off from among his people":

By an untimely death, by the hand of God.

The Targum of Jonathan says, by the pestilence.

A person who would not participate in Day of Atonement would still be walking in their sin.

Whoever rejects Jesus as their perfect atonement, will not be among the saved.

We shall all stand before Jesus as Judge.

The very day we stand before Him, we will either be condemned, or saved.

Those who do not accept the perfect atonement of the Lord Jesus Christ, will (without question), be lost.

We must believe in our heart, and confess with our mouth, the Lord Jesus to be saved.

**Leviticus 23:30 "And whatsoever soul [it be] that doeth any work in that same day, the same soul will I destroy from among his people."**

Any sort of work whatever.

For, as before observed, it was to be kept as strictly as the weekly Sabbath.

"The same soul will I destroy from among his people":

With the pestilence, as the above Targum.

It seems to be but another phrase for cutting them off, and to signify the same thing.

We see that this day was a holy day.

It was to be treated as Sabbath, no work at all was to be done on this day.

**Leviticus 23:31 "Ye shall do no manner of work: [it shall be] a statute for ever throughout your generations in all your dwellings."**

Which is repeated, that it might be observed, and to show how strictly God required this day should be kept.

And how careful men should be of breaking the command in this respect, and how much he should resent it if they did.

"It shall be a statute for ever, throughout your generations in all your dwellings":

Unto the coming of the Messiah, who, by the atoning sacrifice of himself, would answer to this law, and put an end to it.

We see that this day separated to God was not just an ordinary day of rest.

This was a day to think on God and what He had done for them.

This was the tenth day of the seventh month.

The number ten in the Hebrew language means riches.

We can see in these two numbers here, that the riches that are worth having are the riches in the spirit.

These people had the wealth of being forgiven of their sins by God.

They must think on this on this special day each year.

They must never forget the provision that God had made for the forgiveness of their sin.

We Christians should also think on the greatest gift ever given to any man.

We should think on the grace of the Lord Jesus Christ toward us, which makes us the wealthiest people in the world.

This free gift from Jesus gives us the greatest wealth, which is eternal life in Him.

**Leviticus 23:32 "It [shall be] unto you a sabbath of rest, and ye shall afflict your souls: in the ninth [day] of the month at even, from even unto even, shall ye celebrate your sabbath."**

See notes on (Lev. 16:31).

And this is thought by some to be the Sabbath spoken of in (Isa. 58:13).

"And ye shall afflict your souls: in the ninth day of the month at even":

The fast was to begin at the close of the ninth day, and to continue to the end of the tenth.

He begins to fast and afflict himself at the evening of the ninth next to the tenth.

And so at the going out of it he continues in his affliction a little while of the night of the eleventh, next to the tenth, which is confirmed by what follows.

"From even unto even, shall ye celebrate your sabbath":

Which some understand of the Sabbath in general.

But it seems to have a particular respect to the Sabbath of the Day of Atonement, which was to last from the evening of the ninth to the evening of the tenth day.

This being repeated three times here, shows us the seriousness of always remembering the gift of forgiveness.

Verses 33-44

The "Feast of Tabernacles" was also referred to as "The Feast of Booths".

It was seven days in length and concluded with a holy convocation (verse 36).

During the week, the people lived in booths or huts made of boughs (Neh. 8:14-18), or branches of palms, willows, or other native trees.

It served as a reminder of the way in which the Israelites wandered about in the wilderness after the Exodus, living in tents and temporary shelters.

God had provided for them in bringing them out of Egypt and through the wilderness (23:43).

There were 189 animals sacrificed (Num. 29:12-38).

It also celebrated the autumn harvest of fruits, "when ye have gathered in the fruit of the land" (verse 39), and olives (Exodus 23:16).

According to (Zech. 14:16), it will be observed during the Millennium.

Thus, the Feast of Tabernacles marked the climax of the religious year when a thankful people entered fully into the anticipated promises, resting fully in the God who had supplied their needs.

**Leviticus 23:33 "And the LORD spake unto Moses, saying,"**

Concerning the feast of tabernacles here repeated and enlarged upon.

"Saying":

As follows.

**Leviticus 23:34 "Speak unto the children of Israel, saying, The fifteenth day of this seventh month [shall be] the feast of tabernacles [for] seven days unto the LORD."**

Giving them directions about keeping a feast, in which the whole body of them had a very special and particular concern.

"The fifteenth day of this seventh month":

The month Tisri or September.

"Shall be the feast of tabernacles for seven days unto the LORD":

I.e., of tents, or booths, or a shady garden alcove with sides and a roof formed by trees or climbing plants trained over a wooden framework.

This feast was appointed principally to remind them of that time when they had no other dwellings in the wilderness, as it is expressed (Lev. 23:43).

And to stir them up to bless God as well for the gracious conduct and protection then afforded them, as for their more commodious and secure habitations now given them.

And secondarily, to excite them to gratitude for all the fruits of the year newly ended.

Which were now completely brought in, as may be gathered from (Lev. 23:39; Exodus 23:16; Deut. 16:13-14).

See an instance of this feast in (Neh. 8:16).

One of the other names this feast is known by is Festival of Tents.

Two more names are Feast of Ingathering and Festival of Jehovah.

There are so many things this festival symbolizes.

We know during this time, these people were not to live in their homes, but make booths to live in.

This reminds us of Abraham, who gave up his home in Ur of the Chaldees to wander, living in tents, seeking a city whose maker is God.

The children of Israel wandered also living in tents, seeking their Promised Land.

We Christians, too, are wandering through this life, seeking that same city that Abraham sought for.

Fifteen has all sorts of wonderful meanings.

Fifteen is three times five.

Three means God and five means grace.

By the grace of God, we will tabernacle with Him in heaven.

This place is not my home; I'm just passing through.

We must not get too satisfied with this earth and its things.

Our Home is in heaven with Jesus, if we are truly Christians.

Some people use this Scripture, to say that we will not be raptured into heaven, until after the seven years of tribulation on the earth.

Others use it to say that we will be raptured at the beginning of the seven years of tribulation.

I do not believe either is what God would have us glean from this.

One other thing that would be interesting to note here, is the seven 1000 year days the earth will accomplish, before we enter our Promised Land (heaven), to stay with Jesus.

There is a very interesting Scripture in Zechariah chapter 14 about the Feast of Tabernacles.

Zechariah 14:16-19 "And it shall come to pass, [that] every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles." "And it shall be, [that] whoso will not come up of [all] the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain." "And if the family of Egypt go not up, and come not, that [have] no [rain]; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles." "This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles."

I just put this in for you to contemplate on, read the rest of the 14th chapter of Zechariah.

**Leviticus 23:35 "On the first day [shall be] a holy convocation: ye shall do no servile work [therein]."**

When they should be called together to holy exercises, to prayer, praising, and reading the law.

And at this present time they observe this day, by rising early in the morning and going to the synagogue, where they sing and pray much.



And everyone takes a bundle of branches of palm tree, olive, etc. in the right hand, and a pome citron in the left, and says: Blessed be thou, O Lord our God, the Lord of the world, who has sanctified us by thy precepts, and hath commanded us to carry the palm tree bundle.

Then they shake it, and give a great shout, according to (Psalm 96:12).

All which they frequently repeat on this day, as well as bring out the book of the law, attended with various ceremonies, and read some passages in it.

"Ye shall do no servile work therein":

As on the first and seventh days of Unleavened Bread, the Day of Pentecost, and of the blowing of trumpets; but what was necessary for preparing and dressing food might be done.

The one thing that they were allowed to do on this day was to cut the branches to build their shelter with.

They also were allowed to sacrifice.

In fact, on the first day of this festival they were to offer 13 bullocks, 2 rams, 14 lambs, and one goat.

**Leviticus 23:36 "Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be a holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it [is] a solemn assembly; [and] ye shall do no servile work [therein]."**

A burnt offering.

What this was, and how many were offered on each day (see Num. 29:13).

"On the eighth day shall be a holy convocation unto you":

As on the first day (see notes on Lev. 23:35).

"And ye shall offer an offering made by fire unto the LORD":

Which was different from that on all the other days, being one bullock only (Num. 29:35).

"It is a solemn assembly":

Of all the people, when they were gathered together before the LORD.

Some render the word used a "restraint" or "detention", and interpret it of restraining or detaining them from servile work, as in the next clause, so Aben Ezra and Gersom.

But this sense seems to make that clause unnecessary and is never used elsewhere where that is.

"Ye shall do no servile work therein":

As on the first day (see notes on Lev. 23:35).

This is a very interesting thing about Feast of Tabernacles.

The offerings were lowered each day of the bullocks until the 7th day, only 7 were offered and on the eighth day only one was offered.

Could this possibly show that these offerings would all be fulfilled in the one offering of Jesus Christ our Lord?

I have mentioned it before, but I personally believe that God allowed the Temple in Jerusalem to be destroyed, to stop the people who professed belief in Jesus to stop sacrificing.

Jesus did it all for all time to come at Calvary.

There is no need for further sacrifice.

He paid it all.

Eight in the Bible, symbolizes new beginnings.

It is also the number of the Lord, whom we have our new beginning in.

### **Leviticus Chapter 23 Second Continued Questions**

1. What day had God set aside as a memorial of blowing trumpets?
2. Were they allowed to work on this day?
3. How was the offering that was to be made on this day described?
4. This seventh month of the religious year was the first month of what?
5. Who did God give these instructions to?
6. What day was to be Day of Atonement?
7. Who is the atonement for the Christian?
8. What does the number 10 symbolize?
9. What does the use of the 10 and the 7 in the Scripture show us?

10. What special thing did the high priest do on Day of Atonement, that was not done at other times?
11. What blocked the high priest from perfect view of the presence of God in the Holy of Holies?
12. What was the purpose of the veil separating the Holy Place from the Holy of Holies?
13. When was that veil of separation torn?
14. What did the tearing of the veil from the top to the bottom do for the Christians?
15. Where do we find the Scripture that tells us that the veil was torn from the top to bottom?
16. What gives the Christian access to the Father?
17. Who represented these Israelites before the Father?
18. Who is the Christian's mediator?
19. What happened to those who would not observe Day of Atonement?
20. How can we relate the rejection of observing Day of Atonement to Christians?
21. Who condemns us, or saves us at judgement?
22. What must we do to be saved?
23. What happened to those who worked on that day?
24. How long was this statute for?
25. Explain what they were expected to do on this day.
26. What does the number ten in the Hebrew language stand for?
27. What is the greatest wealth that we can have?
28. Why are these instructions repeated three times?
29. What day is Feast of Tabernacles?
30. What are some of the other names this Feast is known by?
31. Where were the people to live during this festival?
32. What are some other events in the Bible this festival brings to mind?
33. What are some of the things some people believe this 7 day period symbolizes?
34. What do we read in Zechariah about Tabernacles?

35. What is an interesting thing about the bullocks that are offered on the seven days and then on the eighth day?
36. What does the author believe this might symbolize?
37. What does the number eight in the Bible symbolize?
38. Who is the Christian's new beginning?