

# PETE BUMGARNER MINISTRIES

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LEVITICUS

STUDY GUIDE



# LEVITICUS

- A. Leviticus is the third book of the Pentateuch.
- B. The Hebrew title of the book of Leviticus is "And He Called."
- C. The book of Leviticus is divided into twenty-seven chapters.
- D. Leviticus is a book which consists of laws given unto Moses by God.
  - 1. Explicit details are given concerning sacrifices and the procedure for properly offering the various sacrifices.
  - 2. Various laws were given to cover every area of living.
- E. Chapters one through three give instructions concerning the sacrifices that were presented to God by those who had not sinned against Him.
  - 1. Those who had not sinned against God could offer a burnt offering, a grain offering, or a peace offering.
  - 2. Cows, sheep, goats, turtledoves, and young pigeons were the acceptable animals that could be offered to God as a burnt offering.
  - 3. Specific rules and procedures applied to each type of animal that was presented to the Lord as a burnt offering.
  - 4. A grain offering of fine flour, oil, and frankincense was an acceptable sacrifice to God.
  - 5. Leaven was not allowed in grain offerings.
  - 6. Cows, sheep, and goats were the acceptable animals used for a peace offering.
- F. Chapters four and five give specific instructions concerning sacrifices presented to God by those who had **unintentionally** sinned against Him.

1. The sin offering and the trespass offering were the acceptable sacrifices for those who had unintentionally sinned against the Lord.
  2. A young bull was the only acceptable sin offering.
  3. Mandatory guidelines were given for presenting and offering the sin offering.
- G. Chapters six and seven are instructions to the priests concerning proper procedure in offering the various sacrifices.
- H. Chapter eight records the consecration of the priests, the tabernacle, and the furniture and utensils of the tabernacle.
1. These Old Testament acts of anointing give tremendous insight into understanding New Testament "anointing."
  2. The definition of anointing does not reveal the effect of anointing; the Old Testament example does.
  3. Through the act of anointing, an object or person is set apart for a particular service.
- I. Chapter nine tells of Aaron's sacrifice for himself and the people, and God's acceptance of his sacrifice.
- J. Chapter ten reveals the sin and punishment of Nadab and Abihu.
1. Violation of God's procedures and instructions results in undesirable consequences.
  2. The fire offered by these men was not initiated by God; it was the work of men.
  3. The services that we do **to** and **for** God must be initiated by God.
- K. Chapter eleven declares the clean and unclean animals.
- L. Chapter twelve contains the purification laws concerning childbirth.

- M. Chapters thirteen and fourteen deal with the laws concerning leprosy.
- N. Chapter fifteen reveals the law concerning bodily discharges from both men and women.
- O. Chapter sixteen gives specific instructions concerning the Day of Atonement.
  - 1. It is imperative that we recognize both the Lord's goat and the scapegoat which were required for atonement.
  - 2. Jesus fulfilled both goats; He died as the Lord's goat, and He removed our sins as the scapegoat.
  - 3. For the believer, atonement has already been accomplished; for the nation of Israel, atonement will be accomplished when she accepts Jesus Christ as the Messiah.
- P. Chapter seventeen declares the sanctity of the blood; life is **in** the blood.
- Q. Chapters eighteen through twenty document the laws of sexual and social sins.
- R. Chapters twenty-one and twenty-two reveal laws concerning priest and priesthood.
- S. Chapter twenty-three records the required feasts of the Lord.
  - 1. The Passover, Unleavened Bread, Firstfruits, Pentecost, Trumpets, Day of Atonement, and Tabernacles are the seven required feasts celebrated by the nation of Israel. (Refer to page 48)
  - 2. These seven feasts can be divided into three categories: peace; power; and rest.
    - a. Passover, Unleavened Bread, and Firstfruits represent the category of peace.
    - b. Pentecost represents the category of power.

- c. Trumpets, Atonement, and Tabernacles represent the category of rest.
3. Three of these feasts (Unleavened Bread-Pentecost-Tabernacles) required all Israelite males to travel to Jerusalem for the celebration, which signifies three mandatory encounters with God.
- a. Those who did not comply with this command were "cut off."
  - b. They also were instructed not to appear before the Lord "empty-handed." Surely there is a spiritual truth in this command. (Deuteronomy 16:16-17)
  - c. The purpose for these encounters was to provide divine peace, power, and rest.
    - (1) Passover provides peace; Pentecost provides power; and Tabernacles provide rest.
      - (a) Redemption of the inward man provides peace.
      - (b) The Holy Spirit provides power.
      - (c) Redemption of the outward man provides rest. At this time of adoption, conflict between the inward and outward man will cease. (Romans 8:23)
    - (2) The peace of God comes first; the power of God comes next; and the rest of God comes last.
    - (3) This divine order proves true in the life of an individual, the life of a local church, the life of the universal Church, and the life of national Israel.
4. The seven feasts were and are celebrated in three different months of the year--the first, third, and seventh. These three months mark two distinct times of year for Israel.

- a. The first four feasts (Passover, Unleavened Bread, Firstfruits, and Pentecost) come in the spring of the year.
  - b. The last three feasts (Trumpets, Atonement, and Tabernacles) come in the fall of the year.
  - c. The first coming of Jesus relates to the spring feasts; the second coming of Jesus relates to the fall feasts.
5. The Hebrew word *mowed* (mo-ade'), which is translated as feasts, means an appointment.
  6. We must not confuse "feast" with eating indulgences. Although eating was a part of most feasts, eating was not to be the main theme; the appointment with God was the main theme.
  7. The purpose of each of the seven feasts was to bring attention to God, not man. They were **feasts of the Lord!**
  8. Each of these feasts was declared a Sabbath or time of rest. (Leviticus 23:4)
    - a. The feasts pointed to Jesus, Who either has or will fulfill each feast.
    - b. Jesus is our Sabbath; we must rest in Him.
  9. The symbolism of the seven feasts is very important to the New Testament believer.
  10. Each of these feasts represents a New Covenant event. (Refer to pages 20 & 21)
    - a. The **Passover** was celebrated at twilight (evening) on the fourteenth day of the first month, Abib or Nisan (March/April), which was the time of the barley harvest. It lasted only one day. (Exodus 12:1-28; Leviticus 23:4-5; Numbers 9:11-14; Numbers 28:16; Numbers 33:3; Deuteronomy 16:1-8)

- (1) In order to avoid the death of the firstborn, the Israelites were instructed to kill a lamb per family and to sprinkle the blood of the lamb over the door-post and on the two side posts of the door. The lamb was to be selected on the tenth day of the month and observed until the fourteenth day of the month, to be certain no blemish could be found in him. No bone of the lamb could be broken, and the entire lamb was to be consumed. He was to be eaten with unleavened bread and bitter herbs. No uncircumcised person was allowed to eat the passover lamb. Those who ate the Passover lamb were required to eat in a state of readiness, and they were commanded to eat quickly. Tradition teaches that the lambs were killed at three o'clock in the afternoon on the fourteenth day of the first month. (Exodus 12:1-17; Leviticus 23:4-5)
  
- (2) Jesus is our "Passover." He was identified by John as the Lamb who takes away the sin of the world. He entered into Jerusalem on the tenth day of the first month before Passover (Palm Sunday). He was examined by the religious and civil leaders, but they could not find any fault in Him. Jesus was crucified on Passover. He was nailed to the cross at nine o'clock in the morning; He died at three o'clock in the afternoon. None of His bones were broken. He was taken from the cross and buried the same day. Nothing was left to be seen; He was totally consumed. Jesus fulfilled Passover when He acted as the sin substitute for all humanity. He has delivered us from spiritual death and guarantees unto us eternal life. (Isaiah 53:7; Matthew 21:1-13; Matthew 26:1-5, 17-29 & 57-61; Matthew 27; Mark 11:1-11; Mark 14; Mark 15; Luke 19:28-44; Luke 22; Luke 23; John 1:29 & 36; John 12:1 & 12-16; John 18; John 19; I Corinthians 5:7)

- (a) Dispensationally (1 day=1,000 years), there are four days or four thousand years from Adam to Christ. The Lamb (Jesus), Who was foreordained before the foundation of the world, was set aside for four days or four thousand years. (Genesis 3:14-15; I Peter 1:17-21; Revelation 13:8; Revelation 17:8)
- (b) The Passover lamb had to be a male; Adam, the male, sinned--Jesus, the male, redeemed. (Exodus 12:5; Romans 5:12-21; I Corinthians 15:22)
- (c) The lamb had to be without spot or blemish; the examiners of Jesus could find no fault in Him. (Exodus 12:5-6; Matthew 27:1-25; Luke 3:22; Luke 23:8-16; John 11:49-53; John 18:13-14, 19-24, 28 & 38; John 19:4-6)
- (d) Only one lamb per house was to be slain; the sacrifice of Jesus is sufficient for the entire household. (Exodus 12:3)
- (e) The Passover lamb was to be killed in the evening; Jesus died at three o'clock in the afternoon. (Exodus 12:6; Matthew 27:45-50; Mark 15:33-34)
- (f) The whole assembly was to kill a Passover lamb; no one was exempt. No one is exempt from needing Jesus. (Exodus 12:6)
- (g) The blood of the lamb was to be applied to the lintel and doorposts, which are the entrance of the house. The blood of Jesus must be applied to our hearts. The application of this blood was an act of faith. (Exodus 12:7)

- (h) The people were to consume the lamb totally; we must consume all of Jesus (the Word). Picking and choosing among favorite scriptures is not an option. (Exodus 12:8-10)
  - (i) The lamb was not to be eaten in a relaxed state; those eating the lamb were to eat quickly, and they were to be prepared to leave immediately. We must consume the Lamb of God with an anticipation of leaving at any moment. (Exodus 12:11; Isaiah 53:7; Ephesians 6:13-18; I Peter 1:13)
  - (j) No bone of the lamb was to be broken; no bone of Jesus was broken. (Exodus 12:46; Psalm 34:20; John 19:32-33)
  - (k) Only the circumcised were allowed to eat the passover lamb. Only those in covenant with God benefit from Jesus, God's Passover Lamb. (Exodus 12:48)
  - (l) Of those who left Egypt, there was not a feeble one among them. (Psalm 105:37)
  - (m) The Israelites did not leave Egypt in poverty; they left with much silver and gold. (Exodus 12:35-36; Psalm 105:37)
- (3) Personal application--The blood of Jesus applied to our hearts saves us from spiritual death, and it also grants unto us peace with God through our Lord and Savior, Jesus Christ. Passover is our first meaningful encounter with God. Only those who are in covenant with God experience Passover. Passover speaks of justification and position of right-standing with God. Through Passover, we receive strength and sustenance. Passover is only the beginning of our experiences with the Lord. It is the foundation upon which we build. (John 3:5; Romans 5:1; II Corinthians 5:17)

- (4) Passover speaks of deliverance from death. Not only are we delivered from spiritual death, but we have the assurance that we also will be delivered from physical death.
  - (5) Passover was one of the three required feasts to be celebrated in Jerusalem by every male. This "type" reveals that redemption is a requirement, not an option.
  - (6) Passover is symbolic of salvation; everyone must go to the same place to receive salvation.
  - (7) Communion is a Passover reminder to the believer.
  - (8) The blood on the doorposts of the Israelites' houses caused the death angel to "pass over" them. God ordained that this "passover" day mark the beginning of months for Israel. (Exodus 12:2; Exodus 12:13)
  - (9) Anyone who receives Jesus as the Passover Lamb experiences "new birth." Without question, the "new birth" is the beginning of months.
- b. The **Feast of Unleavened Bread** began on the fifteenth day of the first month, Abib or Nisan (March/April) and lasted for seven days. The Feast of Unleavened Bread took place in the time of the barley harvest. (Exodus 12:17-20; Exodus 13:3-10; Exodus 23:14-15; Exodus 34:18; Leviticus 23:6-8; Numbers 28:17-25; Deuteronomy 16:1-8)
- (1) The Feast of Unleavened Bread began the day after Passover. This day was declared a Sabbath, which is a day of rest. It consummated on the twenty-first day of Abib or Nisan, which was also declared a Sabbath of rest. (Exodus 12:18; Numbers 28:17-18)

- (2) Leaven is a working agent that affects the substance into which it is placed, thus symbolizing the effect of the "works of the flesh." It is often compared to sin.
- (3) Jesus never yielded to the works of the flesh; His entire life was lived in and by faith. He never sinned.
- (4) Jesus died and was buried on Passover, but He arose the second day of the Feast of Unleavened Bread. (Matthew 26:17-31; Matthew 27:1-2 & 15; Matthew 28:1-6; Mark 14:1, 12-18, & 22-27; Mark 15:1 & 42-46; Mark 16:1-9; Luke 22:1-2, 7-8, 14-15, 39, & 66-71; Luke 23:1, 44-46, & 50-56; Luke 24:1-3; John 18:28; John 19:30-31 & 38-42; John 20:1-2; I Corinthians 11:23-26)
- (5) The Feast of Unleavened Bread symbolizes the burial of the pure, sinless Lamb of God, Jesus. (Matthew 27:17-19; Matthew 27:57-60; Mark 14:55; Mark 15:14 & 42-46; Luke 23:4, 14-15, & 50-53; John 19:4-6 & 38-42)
- (6) Personal application--We must not yield to the works of the flesh. Also, the just shall live by faith, not works. Unleavened Bread reminds us of our deliverance from the bondage of sin, through Jesus, and speaks of sanctification and our condition of separation. We are buried with Christ, thereby putting off the "old man." Our condition has changed from sinner to saint. (Romans 12:1-2; I Corinthians 5:6-8; II Corinthians 5:17; I John 2:15-17)
- (7) Unleavened Bread serves as a reminder that no other agent is needed for our salvation. Salvation is received through faith in Jesus, not works. Leaven represents "working." We must continually remind ourselves that salvation requires Jesus plus nothing.

- (8) One who has experienced Passover and Unleavened Bread must live a life consistent with redemption and holiness. (Romans 6:8-14; I Corinthians 5:6-8)
  - (9) Israel left Egypt on the fifteenth day of the first month, the day following "Passover;" it was the first day of "Unleavened Bread." Their journey was motivated by faith. (Numbers 33:3)
- c. The **Firstfruits** were to be waved on the sixteenth day of the first month, Abib or Nisan (March/April). The Feast of Unleavened Bread began the day after Passover, and that day was declared a Sabbath. (Leviticus 23:9-14)
- (1) The sheaf of the firstfruits (barley harvest) was waved the day following the Sabbath that began the Feast of Unleavened Bread. This act consecrated the harvest to the Lord.
  - (2) Jesus died on Passover and arose the second day of Unleavened Bread as the firstfruits of a great harvest. When He arose, He presented Himself to the Father and brought forth others with him, thereby fulfilling the wave sheaf. (Matthew 27:52-53; Matthew 28:1-6; John 20:1-17)
  - (3) Jesus is the "Firstfruits" that was presented on the second day of the Feast of Unleavened Bread. He is the first begotten from the dead, thereby guaranteeing resurrection from physical death. God accepted Jesus as the firstfruits; consequently, our acceptance as the remaining harvest is assured. (Leviticus 23:6-14; Romans 11:16; I Corinthians 15:20-23; Colossians 1:18; Revelation 1:5-6)
  - (4) Firstfruits speak of resurrection. Jesus was the first Son raised from the dead, thereby guaranteeing that many more sons would follow.

- (5) Personal application--We are resurrected with Christ, thereby putting on the "new man." We have been raised spiritually, and we will be raised physically as the final harvest. (Romans 6:11-14; Romans 8:23; I Corinthians 15:51-54; II Corinthians 5:17; I Thessalonians 4:15-18; Galatians 2:20)
  - (6) Israel's exodus from the Red Sea was the original "firstfruits." This type and shadow was pointing to Jesus, Who is the substance of Firstfruits.
- d. **Pentecost** (Shavuot), which is also known as the "Feast of Weeks" or the "Feast of Harvest," was celebrated in the month, Sivan (May/June), seven weeks after offering the sheaf of the Firstfruits. Pentecost came in the time of the wheat harvest. (Exodus 19; Exodus 20; Exodus 23:14-17; Exodus 24; Exodus 34:22-23; Leviticus 23:15-21; Numbers 28:26-31; Deuteronomy 16:9-12)
- (1) "Pentecost" means fifty. Pentecost was celebrated fifty days after "Firstfruits." Pentecost is the harvest related to Firstfruits; Jesus, the Firstfruits, preceded the harvest of Pentecost.
  - (2) The feast lasted one day and marked the completion of the wheat harvest, in contrast to the Feast of Firstfruits, which marked the beginning of harvest.
  - (3) Two loaves of leavened bread made from the ripe grain which had just been harvested were waved before the Lord by the priest, thus symbolizing the Holy Spirit **working** in and through men **producing** a harvest of both Jews and Gentiles. The "Firstfruits" of Pentecost points to the final harvest of "Ingathering." (Leviticus 23:15-21; I Corinthians 10:16-17; Revelation 14:14-16)

- (4) Jesus was on earth forty days after His resurrection. Those assembled in the upper room **on the day of Pentecost** had been waiting ten days for the "Promise of the Father." We know that Jesus died on Passover and arose on Firstfruits. If we subtract the forty days that Jesus was on earth after His resurrection from the fifty days between Firstfruits and Pentecost, we have ten days. (Acts 1:3; Acts 2:1)
- (5) Jesus fulfilled Pentecost by sending the Holy Spirit. (John 15:26; John 16:7; Acts 2:1-4; Hebrews 8)
- (6) The Holy Ghost accepts and seals us as the "Firstfruits of Pentecost" until the consummation of the harvest. (II Corinthians 1:22; Ephesians 1:13; Ephesians 4:30)
- (7) Personal application--Pentecost is our second significant encounter with God. The character of Christ is produced through the fruit of the Spirit. Pentecost grants unto us the power to be effective witnesses of the lordship of Jesus. Jesus ministered in the power of the Spirit; we must do the same.
- (8) Pentecost was one of the three required feasts to be celebrated in Jerusalem by every male, thus signifying the importance of being sealed by the Holy Spirit. Those who are not sealed with the Holy Spirit will not be accepted by God. (Deuteronomy 16:16)
- (9) Without the Holy Spirit, no one has the power to be what God has called him to be.
- (10) Israel's journey from the Red Sea to Mount Sinai took fifty days. The commandments were given to Moses on Pentecost. The commandments of God are written on the hearts of men when they experience Pentecost. (Exodus 19:1-11; Hebrews 8:7-13)

- (11) Passover emphasizes the blood saving from death; the blood of Passover was applied to the doorposts. Pentecost emphasizes the blood covenant; the blood of Pentecost was sprinkled on both the book (covenant) and the people. (Exodus 24:1-8; Matthew 26:28; Hebrews 9:18-22)
  - (12) Acts 7:38 refers to Israel as "the church in the wilderness."
- e. The **Feast of Trumpets** (Rosh Hashanah) was celebrated on the first day of the seventh month, Tishri (September/October). This feast began the new civil year for Israel and corresponds to our New Year's Day. (Leviticus 23:23-25; Numbers 29:1-6)
- (1) The Feast of Trumpets symbolizes the beginning of a new year for those who have been sealed by the Holy Spirit.
  - (2) This feast corresponds to the "catching away," or rapture of the Church.
  - (3) The sound of a trumpet initiates the return of Jesus when He meets us in the clouds.
  - (4) Personal application--This feast reminds us to draw near to God in this life. We should be so "caught up" in Jesus and His kingdom that we are not controlled or influenced by the kingdoms of this world.
  - (5) The ancient Jewish wedding ceremony gives insight into the Feast of Trumpets.
    - (a) The bridegroom or an agent went in search of a bride. (Genesis 24)
    - (b) When the right woman was found, a price would be established for the bride.

- (c) At this time, a scribe would draw up a marriage contract, stating the price of the bride, the promises of the groom, and the rights of the bride. When this procedure was complete, the perspective bride and groom were legally bound together, yet they did not live together. The groom or representative would then give presents to the betrothed bride. After she received his presents, a cup of wine was shared between the two, thus consummating the betrothal. Before leaving the perspective bride, the groom would announce that he was going to prepare a place for her and that he would come again. The groom then went to his father's house to prepare a place for his bride. When the father was satisfied that a place was properly prepared, he would release his son to go receive his bride. The groom would arrive with a shout and the blowing of a trumpet. He would then take his bride home to the wedding celebration. The wedding celebration honored the groom, as those present admired his selection. (Much of this information was gleaned from *His Glory Revealed* by John Hagee)
  - (d) The Holy Spirit is seeking a bride for Jesus. When we agree to the price, He seals us as betrothed and blesses us with gifts.
  - (e) Jesus is preparing a place for us. When the Father releases Him, He will come and receive us.
- f. **The Day of Atonement** (Yom Kippur) was celebrated on the tenth day of the seventh month, Tishri (September/October). (Leviticus 16; Leviticus 23:26-32; Numbers 29:7-11)
- (1) There were ten days between the Feast of Trumpets and the Day of Atonement.

- (2) The Day of Atonement was a time of affliction and fasting, in recognition of sin and judgment.
- (3) Jesus has already fulfilled the two goats of Leviticus 16, which were offered on the Day of Atonement. As the Lord's goat, He died and shed His blood to redeem us from sin. As the scapegoat, He has removed our sins by bearing them for us.
- (4) Although the Church has received atonement by accepting Jesus as the Messiah, the nation of Israel still awaits atonement. When Jesus comes again, national Israel will accept Him as the Messiah and receive her atonement.
- (5) Atonement removes the sins of the people and places the entire nation in right-standing with God.
- (6) Not only did atonement remove sin, but it also judged and punished sin. The Day Of Atonement is recognized as a Day of Judgment as well. Following the rapture, the wicked on earth will be judged. This period of time is also referred to as "Jacob's trouble."
- (7) When the Day of Atonement is consummated, the sons of God will be manifested and national Israel will be saved. (Romans 8:19; Romans 11:25-26)
- (8) Personal application--We must die to self so that others can be saved. Atonement should remind us to judge any sin in our lives and remove it through the sacrifice of Jesus.
- (9) The blood of Atonement was sprinkled on the mercy seat that covered the ark of the covenant.
- (10) The Year of Jubilee was announced on the Day of Atonement. (Leviticus 25:9; Luke 4:18-21)

- g. The **Feast of Tabernacles** (Sukkot), which is also known as the "Feast of Ingathering," was the last feast of the year. It began five days after the day of Atonement (15th day of Tishri) and lasted for eight days. During this festival, the people lived in booths or tents. (Leviticus 23:33-43; Numbers 29:12-39; Deuteronomy 16:13-16)
- (1) This feast marked the end of the ecclesiastical year and the ingathering of all crops. (Leviticus 23:33-43; Numbers 29:12-39; Deuteronomy 31:10-13)
  - (2) The Feast of Tabernacles was a time for Israel to rest and rejoice for all the good things that God had done for them when they left Egypt on their journey to the Promised Land.
  - (3) The Feast of Tabernacles began and ended with rest. It was celebrated five days after the Day of Atonement. (Leviticus 23:33-36)
  - (4) "Tabernacles" are temporary. The purpose for the feast was to recall what God had done for the nation of Israel during their "temporary" journey from Egypt to the Promised Land.
  - (5) During the millennial reign of Jesus Christ, we, too, can rest. It will also be a time to recall what Jesus has done for us. The end reminds one of the beginning. Remember! Our pilgrimage in earth is a temporary journey, in temporary bodies. (Zechariah 14:16)
  - (6) Pentecost represents the firstfruits of the harvest; the Feast of Tabernacles represents the consummation of the harvest. (Revelation 14:14-16)
  - (7) The Feast of Tabernacles was one of the three required feasts to be celebrated in Jerusalem by every male. Those who did not comply were "cut off." (Deuteronomy 16:16)

- (8) Those who do not celebrate this event of Tabernacles will be eternally lost.
  - (9) Blessed and holy are those who have part in the first resurrection. (Revelation 20:6)
  - (10) Personal application--This feast symbolizes a time to rest from our labors by living a life of faith. Unbelief will keep one from entering into God's rest; therefore, we must place our trust and confidence in Jesus.
- h. The first four feasts of the Lord are history; they were fulfilled as a result of the first coming of the Messiah.
  - i. The last three feasts of the Lord have not yet been fulfilled. Their fulfillment will be in connection with the second coming of the Messiah.
  - j. We are living between the Lord's fourth (Pentecost) and fifth (Trumpets) feasts.
  - k. Passover looked ahead to Tabernacles, while Tabernacles looked back to Passover. The end was in the beginning, just as the tree is in the seed and the fruit is in the root.
  - l. The seal of the Holy Spirit, through Pentecost, is a guarantee of being included in the Feast of Ingathering.
- T. Chapter twenty-four gives instructions concerning service in the Tabernacle and civil laws imposed upon those who violate God and man.
  - U. Chapter twenty-five deals with the Sabbath Year and the Jubilee.
    - 1. Every seventh year was declared a year of rest; sowing and reaping were not allowed.
    - 2. Every fiftieth year was declared a year of jubilee; liberty was to be proclaimed throughout the land.

3. The Sabbath Year and Jubilee were God's method of internal economic balance for the nation of Israel.
  4. These two events are a type and shadow of Jesus, Who is our rest and liberty.
- V. Chapter twenty-six deals with rewards of obedience and consequences of disobedience.
- W. Chapter twenty-seven reveals the rules and procedures of dedication and consecration vows.
- X. The Christ of Leviticus is our High Priest and the "law," which is the Word of God.

## SYNCHRONIZED JEWISH/GREGORIAN CALENDAR

Sacred/Civil Month		Name of Months		Farm Seasons	Feasts
1	7	Nisan	March/April	Barley Harvest	Passover Unleavened Bread Firstfruits
2	8	Iyyar	April/May	Barley Harvest	
3	9	Sivan	May/June	Wheat Harvest	Pentecost
4	10	Tammuz	June/July	Grape Harvest	
5	11	Ab	July/August	Olive Harvest	Tisha B'Av
6	12	Elul	August/Sept	Dates/Figs Harvest	
7	1	Tishri	Sept/Oct	Former Rains	Trumpets (Rosh Hashanah) Atonement (Yom Kippur) Tabernacles (Sukkot)
8	2	Heshvan	Oct/Nov	Plowing	
9	3	Kieslev	Nov/Dec	Wheat/Barley Sowing	Dedication (Hanukkah)
10	4	Tebeth	Dec/Jan	Winter Rains	
11	5	Shebat	Jan/Feb	Almond Bloom	
12	6	Adar	Feb/March	Citrus Harvest Latter Rains	Purim
13		Adar Sheni		Intercalary Month	

## SYNCHRONIZED CALENDAR

Month	Day	Name of Months		Feasts	Fulfillment by Jesus
1	14	Nisan	March/April	Passover	Crucifixion & Burial
	15			Unleavened Bread	Resurrection
	16			Firstfruits	
	21			End of Unleavened Bread	
2		Iyyar	April/May		Outpouring of the Holy Spirit
3	6	Sivan	May/June	Pentecost	
4		Tammuz	June/July		
5		Ab	July/August		
6		Elul	August/Sept		
7	1	Tishri	Sept/Oct	Trumpets (Rosh Hashanah)	Rapture
	10			Atonement (Yom Kippur)	Israel's Salvation
	15			Tabernacles (Sukkot)	Millennial Reign
	21			End of Tabernacles	
8	2	Heshvan	Oct/Nov		
9	3	Kieslev	Nov/Dec		
10	4	Tebeth	Dec/Jan		
11	5	Shebat	Jan/Feb		
12	6	Adar	Feb/March		
13		Adar Sheni	Intercalary Month		