



Sowing the Word



'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.'

Leviticus 23:10

Leviticus 23-24 January 21st-27th,

So they read distinctly from the book, in the Law of God; and they gave the sense, and helped *them* to understand the reading.

(Nehemiah 8:8)

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Helpful Study Resource:

Explore the Book by J. Sidlow Baxter

Commentary:

The commentary used with permission throughout
this booklet is:

With the Word Bible Commentary

by Warren W. Wiersbe.

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Outline

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Other Helpful links

The Way to Wholeness by Ray Steadman
<http://pbc.org/dp/stedman/leviticus/index.html>

Online Messages and helps

http://preceptaustin.org/leviticus_commentaries.htm

The Jewish Calendar

The Jews used two kinds of calendars:

Civil Calendar—official calendar of kings, childbirth, and contracts.

Sacred Calendar—from which festivals were computed.

NAMES OF MONTHS	CORRESPONDS WITH	NO. OF DAYS	MONTH OF CIVIL YEAR	MONTH OF SACRED YEAR
TISHRI	Sept.–Oct.	30 days	1st	7th
HESHVAN	Oct.–Nov.	29 or 30	2nd	8th
CHISLEV	Nov.–Dec.	29 or 30	3rd	9th
TEBETH	Dec.–Jan.	29	4th	10th
SHEBAT	Jan.–Feb.	30	5th	11th
ADAR	Feb.–Mar.	29 or 30	6th	12th
NISAN	Mar.–Apr.	30	7th	1st
IYAR	Apr.–May	29	8th	2nd
SIVAN	May–June	30	9th	3rd
TAMMUZ	June–July	29	10th	4th
AB	July–Aug.	30	11th	5th
* ELUL	Aug.–Sept.	29	12th	6th

The Jewish day was from sunset to sunset, in 8 equal parts:

FIRST WATCH	SUNSET TO 9 P.M.
SECOND WATCH	9 P.M. TO MIDNIGHT
THIRD WATCH	MIDNIGHT TO 3 A.M.
FOURTH WATCH	3 A.M. TO SUNRISE
FIRST HOUR	SUNRISE TO 9 A.M.
THIRD HOUR	9 A.M. TO NOON
SIXTH HOUR	NOON TO 3 P.M.
NINTH HOUR	3 P.M. TO SUNSET

* Hebrew months were alternately 30 and 29 days long. Their year, shorter than ours, had 354 days. Therefore, about every three years (7 times in 19 years) an extra 29-day month, VEADAR, was added between ADAR and NISAN.

Jewish Feasts

Feast of	Month on Jewish Calendar	Day	Corresponding Month	References
Passover	Nisan	14	Mar.-Apr.	Ex. 12:1-14; Matt. 26:17-20
*Unleavened Bread	Nisan	15-21	Mar.-Apr.	Ex. 12:15-20
Firstfruits	Nisan or Sivan	16 6	Mar.-Apr. May-June	Lev. 23:9-14 Num. 28:26
*Pentecost (Harvest or Weeks)	Sivan	6 (50 days after barley harvest)	May-June	Deut. 16:9-12; Acts 2:1
Trumpets, Rosh Hashanah	Tishri	1, 2	Sept.-Oct.	Num. 29:1-6
Day of Atonement, Yom Kippur	Tishri	10	Sept.-Oct.	Lev. 23:26-32; Heb. 9:7
*Tabernacles (Booths or Ingathering)	Tishri	15-22	Sept.-Oct.	Neh. 8:13-18; John 7:2
Dedication (Lights), Hanukkah	Chislev	25 (8 days)	Nov.-Dec.	John 10:22
Purim (Lots)	Adar	14, 15	Feb.-Mar.	Esth. 9:18-32

*The three major feasts for which all males of Israel were required to travel to the temple in Jerusalem (Ex. 23:14-19).

With the Word Bible Commentary

Leviticus 23

The Hebrew calendar was organized around a series of sevens. The seventh day of the week was the Sabbath. They celebrated seven annual feasts, three of which occurred in the seventh month. The seventh year was their Sabbatical Year, and after forty-nine years (seven times seven), they celebrated the Year of Jubilee.

God invites us to remember. Passover and the Feast of Unleavened Bread reminded them of their miraculous deliverance from Egypt by the mighty hand of God. The Feast of Tabernacles reminded the people that their ancestors had lived in booths during their wanderings. Each new generation must be taught what God has done for His people; otherwise, they may take their blessings for granted. Specific times of remembering can be good for all of us.

God invites us to rejoice. At least three of the seven feasts (Firstfruits, Pentecost, and Tabernacles) were tied to the agricultural life of the people, reminders that God was the Giver of all that they needed and enjoyed.

God invites us to repent. The great Day of Atonement (chap. 16) required the people to confess their sin and trust God for cleansing. It was followed by Tabernacles, a week of joy and feasting. True joy comes only when we know we are right with God (Ps. 51:8, 12).

—Wiersbe, W. W. (1997, c1991). With the word Bible commentary (Le 23:1). Nashville: Thomas Nelson.

With the Word Bible Commentary

Leviticus 24

Three important responsibilities “before the Lord” (vv. 3, 6, 8) are given in this chapter.

Providing the oil (1–4). Only God and the priests saw the light, but the lamps had to be kept shining, for there was no other source of light in the Holy of Holies. The purest olive oil had to be used, supplied by the people themselves. Do we today, as God’s people, help the light of the church to keep shining continually (Rev. 1:20)?

Presenting the bread (5–9). Twelve loaves were put on the table each Sabbath, and then the old loaves were given to the priests to eat. They were a reminder that God fed the twelve tribes both physically and spiritually, and that they in turn were to feed the world the truth about the Lord.

Protecting the name (10–23). The man could not be blamed for his parentage, but he could be blamed for blaspheming. Would someone with Egyptian ancestry glorify Israel’s God? (See Exod. 5:2.) Like Moses, we should wait on God for direction (James 1:5). It was a capital offense, and the man was stoned to death. God emphasized again the basic principle that He stated in Exodus 21: equal justice and not personal vengeance.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Le 24:1). Nashville: Thomas Nelson.

“Ye shall afflict your souls.”

Leviticus 23:27,29,32

Written by: F B Meyer

Taken from: Our Daily Homily

Whilst Aaron was making the solemn atonement for the people, confessing their sins on the victims and sending them away, the camp was pervaded with the atmosphere of the Sabbath rest. No servile work was done on penalty of death. Probably for the most part the people abode in their tents. No sound was heard save sighs, and groans, and cries of penitence. The people afflicted themselves for their sins.

Sin is forgiven by God, but it should not be forgotten by us. — We should remember it, in order to refresh our memory of God’s great grace in putting it away; in order to deepen our sense of gratitude and to promote our self-humiliation; in order to make us watchful and careful in our daily walk and conversation. Holding the hand of our Savior, we need not dread to look down into the abyss from which He has redeemed us. We shall turn from it to Him with tenderer love and gratitude.

Repentance is once for all; penitence is perennial. — We repent when we turn from the kingdom of darkness to that of God’s dear Son; it is the act of the will, the utter reversal of the course we had been pursuing. But we are penitent after we have seen the face of Jesus: it is the act of the emotions; the sense of Christ’s love and of our unworthiness together makes us weep, as the forgiven sinner did at his feet.

Penitence does not purchase forgiveness, but accompanies and follows it. — Could our tears for ever flow, they could not bring God’s pardon into our souls. That is secured by the offering of our Substitute on Calvary. But being forgiven, we wash his feet with our tears, we break our alabaster boxes on his head, and love much.

“Before the Lord continually.”

Leviticus 24:4-8

Written by: *F B Meyer*

Taken from: *Our Daily Homily*

The light of the candlestick and the twelve cakes of fine flour were to be before the Lord continually, as symbols of the twofold office his people were to sustain, on the one hand to the world's darkness, on the other to God Himself.

We must shine as lights in the world. — As a candle in the hand of the housewife, who sweeps her house diligently; as a lamp in the hand of the virgin expecting the bridegroom; or as the lighthouse on a rocky coast. We must dispel the darkness, and guide wanderers through the murky night. Light is soft and still, and is thus a fitting emblem of the influence of a holy life, which burns steadily on before the Lord continually, and is unaffected by the heed or comment of man. If no one seems the better for our consistent testimony, aim to satisfy the Lord. The lamps of the pure candlestick of a holy life are not for man only, but for Him. But they can only be maintained through the constant supply of the pure oil of the Holy Ghost, ministered by Him who walks amid the seven golden candlesticks. “Ye are the light of the world.”

We must be as bread to God. — In a blessed sense we feed on God, but God also feeds on us. He finds satisfaction in beholding his people's unity and love, in receiving their sacrifices of praise, and in watching their growing conformity to his will. The two rows of six cakes foreshadow the unity and order of the Church; the fine flour, its holy, equable character; the pure frankincense, the fragrance of Christian love. There is a testimony in all these to the world; but we do not always realize the satisfaction afforded to the great God, who has made such costly sacrifices on behalf of his Church.

