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Hebrew Law II

Offerings & Feasts

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Pray before you begin and ask the Lord to enlighten your spiritual understanding.

Read the question carefully and then read the Bible text at least twice.

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Work on your study regularly. If you lay it aside, you will lose the flow and continuity of the lesson.

As you complete each lesson or chapter, mentally summarize what you have just learned.

Other helps such as commentaries or devotional books can add greater depth to your studies.

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HEBREW LAW - PART II

OFFERINGS AND FEASTS

Hebrew Law Study Part I covering the Civil Laws and the Tabernacle should be completed before beginning Part II. In this study we will learn about the sacrifices and feasts which were very important and symbolic in Israel's worship of God.

I. THE SACRIFICIAL OFFERINGS

There were five main types of offerings: The Trespass Offering, the Sin Offering, the Peace Offering, the Meal Offering and the Burnt Offering. The description of each one of these is found in Leviticus chapters 1-5.

1. When you have read Leviticus chapters 1-7, check this box. []
2. Each of the following portions of scripture reveals that Christ is the fulfillment of the Old Testament sacrificial offerings. Note how many times Christ's sacrifice was made. How do these scriptures prove that Christ's sacrifice was superior to the animal sacrifices of the Old Testament law?

Heb. 7:27,28; 9:24-28; 10:10-12. _____

The procedure for the five sacrificial offerings entails far more than merely slaying goats and bulls. Like every part of the Law it is full of intricate detail. Jehovah is the God of detail, and it is for His pleasure and glory. These five Levitical offerings contain, as did the Tabernacle, a progressive revelation of the Christian walk. In the Tabernacle the Christian proceeded from the brazen altar to his final destination, the Holy of Holies. From the offerings we will learn much about the essence of the Christian walk--SACRIFICE. It was upon sacrifice that Christianity was founded, and it is only upon sacrifice that it will live and thrive.

A. THE TRESPASS OFFERING

The trespass offering was brought by an Israelite who was guilty of a definite trespass, a specific breaking of a law. The offender would bring his animal to the door of the Tabernacle, and the priest would estimate its worth. (Lev. 5:15) It was important to the Lord that the offender know the value of the animal that would be slain for his sin. This pointed to a day when all men would realize the value of the sacrifice of the only begotten Son of God, slain for a multitude of trespasses.

3. What is emphasized in the following verses? I Cor. 6:20; 7:23 _____

The animal would be slain, and his blood would be sprinkled upon the side of the brazen altar and poured around the bottom of it. (Lev. 5:9) This reminds us that all forgiveness for sin is found at the foot of the cross, through Jesus Christ. (I John 1:9)

4. Jesus did two things to the ordinances that were written against us. What are they? Col. 2:14 _____
5. Psalm 69 is a prophetic psalm pointing to Jesus as the true trespass offering, sacrificed for all mankind. When you have read this psalm aloud, check this box. []

B. THE SIN OFFERING

The trespass offering made atonement for particular trespasses, but the sin offering was made for something much deeper in the offender's life--his sinful nature. It is not the sins that are the real problem but rather the sinner himself.

6. What are we by nature? Eph. 2:3 _____
7. The sacrificial animal was to be perfect, without blemish. (Lev. 4:3) How does this truth point to Jesus? Heb. 4:15; 1 Pet. 1:19 _____

The sinner was to lay his hand upon the head of the sin offering. (Lev. 4:4,15,24,29) This act was to signify his full identity with the animal slain in his place; this act of identification is the miracle of salvation. Jesus Christ, the sacrifice, identifies with our sin; and we, the sinners, identify with His death, resurrection and new life.

8. Write out II Cor. 5:21, _____
9. With what three areas of Christ's life does Paul wish to identify? Phil. 3:10 _____

The fatty parts of the sacrificed animal were burned on the brazen altar, but the greater part of the animal was burned outside the camp which was a place of shame for the unclean and the leper. Because the laying on of hands symbolically transferred the sin nature of the offerer to the animal, the animal had to be removed from God's presence, thus paying the penalty for sin.

10. Like the sin offering, Jesus bore our sins in His body. In His identification with us, what did He become? II Cor. 5:21 _____
11. What was to be done to the sin offering once it was taken outside the camp? Lev. 4:11,12 _____
12. The sin offering was sacrificed on wood. Where was Jesus sacrificed? I Peter 2:24 _____
13. What is the similarity of the location of the sin offering and the location of the crucifixion of the Lord? Heb. 13:11-13 _____

The blood of the sacrifice was then taken back to the Tabernacle into the Holy Place and sprinkled upon the inner veil "before the Lord". (Lev. 4:16,17)

14. The only way to approach the Holy of Holies was with the blood of the sin offering. How do we draw near to God today? Eph. 2:13 _____
15. Psalm 22 and Isaiah 53 are prophecies of Jesus as our sin offering. When you have read them, check this box. []

C. THE PEACE OFFERING

The Christian who has offered his trespass offering and his sin offering has taken the first giant steps in his Christian walk. He has dealt with the sins that "so easily beset him" (Heb. 12:1), but even

more than that, he has allowed Jesus to deal with his sin nature and all its wrong desires, thoughts and motives. Yet the trespass and sin offerings are not referred to as a "sweet smelling savor to the Lord". This is because the laying aside of sins and trespasses is no real sacrifice on the Christian's part, no more than the putting down of a cup of poison could be referred to as a sacrifice. It is the Lord who has made the sacrifice. He laid aside the glory of heaven, fellowship with the Father, and even life itself. The peace offering is referred to as a "sweet smelling savor to the Lord," for it is a real sacrifice on the part of the offerer himself. At first the procedure of the peace offering seems to be no different than that of the trespass or sin offering. The sacrifice is slain, its fat is burned and its blood sprinkled upon the altar. (Review Lev. 3.) The peace offering, like the trespass and sin offerings, points to the sacrificial death of Jesus Christ.

16. Read Psalm 85. Who was angry? _____
17. What two attributes of God do we find in Ps. 85:10 _____

Man's sin requires the punishment of a righteous and just God. But because God is merciful, He loves the sinner and desires to pardon him. The nature of God being both just and merciful led Him to a resolution which would satisfy both aspects: He took upon Himself the sin of the world and paid its penalty, so that His mercy could be extended to mankind. Thus those who identify with the substitutionary death of Jesus Christ no longer receive God's wrath but have been reconciled to Him by His mercy.

18. What will the Lord speak to His people? Ps. 85:8 _____
19. Write Col.1:20-22 in your own words. (Use other translations to help you.) _____

The first step of the peace offering is similar to the trespass and sin offerings. It points to the part that Jesus would play in reconciling sinful man to a holy God. The next step points to the believer's response to this work of the Lord.

20. Carefully review Lev. 7:28-34. What portion of the animal is referred to as the heave offering? _____

The right shoulder of an animal such as an ox symbolizes its strength and power. It was this portion that was to be "heaved" or laid aside. The work that Christ did on the cross also demands this same response from us. Christ's work is complete; it only will satisfy all of God's requirements. Therefore, it is necessary that our "right shoulder", our human strength and effort, should be laid aside.

21. This is true of salvation. What cannot save us? Eph. 2:8,9 _____
22. It is also true of Christian service. In Zech. 4:6, what was the word of the Lord to Zerubbabel? _____
23. Scripture refers to human strength as the arm of the flesh. (See II Chron. 32:7,8.) In your own words, what is a man like who trusts in the arm of the flesh? Jer. 17:5,6 _____

24. In your own words, what is he like who trusts in the Lord? Jer. 17:7,8 _____
25. Which portion of the sacrifice is referred to as the wave offering? Lev. 7:29,30 _____
26. The offerer himself would offer the breast of the animal to the Lord. How would he do this? Lev. 7:29,30 _____

The breast of the animal encloses its heart. As scripture indicates, the heart of man is the seat of his emotional life, i.e., "Thou shalt love the Lord thy God with all thine heart..." In light of this truth, the "wave breast" could be considered an emotional offering.

From these portions of scripture, list five responses a Christian should manifest in his life.

27. Deut. 6:5 _____ 28. Rev. 3:19; Titus 2:14 _____
29. Ps. 5:11; 149:5 _____ 30. Jude 22 _____
31. I Thess. 5:18 _____

From the following portions of scripture, list five expressions of a Christian's emotional response to Calvary.

32. James 5:13; Ps. 33:3,4 _____
33. II Sam. 6:14-16; Ps. 149:3 _____
34. Ps. 150:3-5 _____
35. Ps. 132:9; 47:1 _____
36. Lk. 7:38; Acts 20:19,31 _____
37. Describe the wave offering in Psalm 134. (Also see I Tim. 2:8.) _____

Many desire to strip the Christian experience of all emotion. They forget that God Himself expresses emotion: "God so loved the world...", "He is angry with the wicked every day...", "Jesus wept.", He rejoiced and told us to leap for joy. (John 3:16; Psalm 7:11; John 11:35; Luke 10:21; Luke 6:23)

38. The sin and trespass sacrifices were offered because the justice of God demanded it. For what reason would an Israelite make a peace offering to God? Lev. 7:11,12; 22:29 _____
39. Whose decision was it to make a peace offering? Lev. 22:29; 19:5 _____

Praise is the first act of sacrifice into which a Christian is called to enter. It is a spiritual offering of thanksgiving, given freely because the believer himself desires to give it. There are times when it is easy to wave our hands and praise the Lord, and there are times when it is very difficult to offer this spiritual sacrifice; but every time it is offered, it is a sweet smelling savor to God.

40. How do we offer the sacrifice of praise to God? Heb. 13:15 _____
41. We do not bring animal sacrifices to church with us. Our sacrifices are spiritual. What do we bring to the Lord? Hosea 14:2 _____

The Israelite who brought the wave offering was not just waving as though he were batting the air. He was very purposefully and specifically waving the large portions of the peace offering which had been placed in his hands. There was no doubt from where his victory and his joy came.

42. Who gives the Christian victory? I Cor. 15:57 _____

No matter how difficult our circumstances may seem or how much Satan, the enemy of our souls, tries to attack us, it is our obligation to wave, proclaim and shout the victory. In so doing we make a sacrifice of a "sweet smelling savor" unto the Lord.

D. THE MEAL OFFERING

Review Leviticus chapter 2. The meal offering was a bloodless offering, but it was always offered in conjunction with blood offerings. Because a sin offering had been made, the Israelite was allowed to present his meal offering. The blood sacrifices pointed to the death of our Lord; the meal offering spoke of His life. The ingredients and preparation of this meal offering typified His character and ministry.

43. What is the first ingredient mentioned that is not to be included in the meal offering? Lev. 2:11 _____

44. The Pharisees were a religious sect severely criticized by the Lord. What was their leaven? Lk. 12:1 _____

45. What two things are referred to as leaven in I Cor. 5:8? _____

46. What are the two qualities symbolized by unleavened bread? I Cor. 5:8 _____

Leaven is a type of sin and false teachings, the very opposite of sincerity and truth. (See Matt. 16:12.) Often people feel that they can handle sin in small doses if it is kept hidden.

47. In your own words retell the parable of Matt. 13:33. _____

48. The smallest sin, no matter how well hidden, is like leaven: it grows and grows. Write out Gal. 5:9 _____

List the first four attributes of Jesus our High Priest. Heb. 7:26

49. _____ 50. _____

51. _____ 52. _____

53. According to Heb. 4:15, Jesus was without _____

God is not only interested in the praise of our lips; He is also interested in our WALK. It should be holy, harmless, undefiled and separate from the world.

The mixture of fine flour with oil and salt made cakes that were the substance of Jewish life. These cakes were food for Israel; in like manner, Jesus the bread of heaven gave Himself. Also, Christians should be willing to give their lives for the spiritual benefit of others.

54. From Matt. 20:25-28 we learn that it is wrong to constantly be the recipient of someone else's ministry. What should we desire? _____

List the six things that Jesus said He was anointed to do. Luke 4:18-19.

55. _____
56. _____
57. _____
58. _____
59. _____
60. _____
61. What kind of life is described as a sweet smelling savor? Eph. 5:2 _____

62. In Phil. 4:14-19, Paul thanks the church for their generous giving during a time of trouble in his life. How did God feel about their offering? _____

The meal offering portrays a person dedicated to ministering, one who has stepped over from the "receiving end" to the "giving end" of the gospel.

63. How was Peter asked to prove his love for Jesus? John 21:15-17 _____

64. A "meal offering life" is a perfume both to the Lord and to the world. What was laid on top of the bread cakes? Lev. 2:15 _____

The purpose of offering our life to the Lord as a meal offering is that souls might be saved. Lev. 2:13 warns that salt is not to be lacking from the offering. One basic quality of salt is that it makes people thirsty. Your life should be making people thirsty for God!

65. Rewrite Matt. 5:13 in your own words. _____

66. Just as salt is used to fight against the natural decaying process of foods, the gospel is used to overcome the corrupting influence of this evil world. What part of a Christian's life should always be seasoned with gospel salt? Col. 4:6 _____

From Lev. 2:5,6 we learn that the cakes were made from flour mingled with oil and oil was poured upon them. As the oil was added to the cakes in two separate actions, the oil of the Holy Spirit was present with Jesus on two separate occasions: at conception and His baptism in water. (Matt. 1:18; Luke 1:35; Matt. 3:16,17)

67. Who lives in every believer? Rom. 8:9; II Tim. 1:14 _____

68. The believer's first experience with the Holy Spirit imparts spiritual life (like the conception of Jesus). This life-giving experience is necessary for all men. According to Jesus, what must occur before a man can enter the kingdom of heaven? John 3:5-7 _____

Salvation is imparted in the initial experience with the Holy Spirit. But there is a further work of the Spirit in our lives. Just as Jesus was anointed by the Holy Spirit a second time, so too the believer needs a further anointing of the Spirit to equip him for ministry.

69. What did Paul ask the men of Ephesus if they had received since they believed? Acts 19:1-7 _____

70. What did Paul do to help them receive this blessing? Acts 19:6 _____

Jesus told one hundred twenty people to wait in the upper room until they were endued with power from on high. This power came during the Jewish feast of Pentecost.

What three supernatural manifestations took place when the Holy Spirit came upon them? Acts 2:2-4

71. _____

72. _____

73. _____

As the oil was poured upon the cakes in the meal offering, so is the Holy Spirit poured upon our offering. The first experience with the Holy Spirit transforms the unregenerate man into a saint. The second transforms the saint into a witness.

74. Where would the disciples witness after they received the Holy Spirit? Acts 1:8 _____

The life of the Lord Jesus Christ is characterized not only by His ministry but also by His suffering. As a man, Jesus never had a wife and children nor a home of His own. He traveled throughout the entire nation of Israel on foot and poured His heart out every day to the multitudes. In return, many mocked Him, slandered Him, met in secret councils against Him, and often tried to kill Him.

75. In a life that is offered to the service of the Lord, the key word is obedience. How did Jesus learn His obedience to the Father? Heb. 5:8 _____

Ministering and suffering seem to go hand-in-hand. It was this way for Jesus and for the early church as well.

76. In II Cor. 6:4-10 Paul lists several proofs that his ministry was of God. When you have read this passage, check this box. []

The meal cakes were made from finely crushed flour or corn dried by fire and beaten into meal. (Lev. 2:1, 14) This speaks of the suffering necessary to shape the life of a minister of the Lord, a process necessary in preparing "bread of life".

77. From Isa. 28:28, finish this phrase: "Bread corn is _____

78. What becomes of the meal offering? Lev. 2:9 _____

79. How are we to present our bodies? Rom. 12:1 _____

80. Why should we rejoice when we are faced with a fiery trial? I Pet. 4:12,13 _____

81. Every refiner knows that fire is necessary to separate the dross from the silver. When the Divine Refiner has finished His work in our lives, what will He have created? Prov. 25:4 _____

As a living sacrifice we have been saved and endued with power by the Holy Spirit, and we have searched our hearts for sinful leaven. We have chosen to make men thirsty for God, to preach deliverance to the captives, to be a sweet smelling savor of salvation to all the world. This decision to minister brings with it a call to suffer as a living sacrifice, and yet it is the most rewarding thing a person can do with his life.

82. A supernatural marriage of suffering and joy is the paradox of ministering. Paul speaks of this in II Cor. 6:10. Write out this scripture. _____

83. Biblically, honey typifies natural pleasure and sweetness. What does Lev. 2:11 instruct about honey in the meal offering? _____

84. A life of full-time ministry to the Lord is a hard life and is often void of natural ease and pleasure. Psalm 19:7-10 and 119:103 teach of the wonderful and pleasurable experiences King David enjoyed in the work of God. What comparison does David make? _____

E. THE BURNT OFFERING

You may have noticed that the progression of our study from the sin offering to the burnt offering is opposite to the Biblical order. Likewise in covering the Tabernacle, we worked our way from the brazen altar to the Ark of the Covenant, reversing the Biblical progression. Because the Holy Spirit is the author of the Bible, the Tabernacle and offerings are recorded from God's viewpoint. In our study, we have progressed from the believer's viewpoint. In the Tabernacle we began at the brazen altar and worked our way to the throne room of God. Following the same principle in the offerings, we began with the trespass offering which deals with transgression; we studied the sin offering made for man's sin nature; we looked at the peace offering through which we learn to walk in praise and victory. Finally, we learned that the meal offering is a type of the Christian life of service and ministry to the Lord.

At this point we have progressed far along in the Christian life. But there is yet one step more, the sacrifice dearest to God's heart.

The burnt-offering, as mentioned, is recorded first in the Bible and should be given special consideration. It should be made a matter of prayer in every believer's life.

85. What physical standard was the offering to meet? Lev. 1:3 _____

86. A certain group of people are also called to this high standard (in the Spirit). Who are they? Eph. 5:27 _____

87. What was to motivate the offerer to bring his burnt offering to the door of the Tabernacle? Lev. 1:3 _____

88. From Lev. 1:4, how does the offerer indicate his identification with the animal? _____

89. Who is required to kill the beast? Lev. 1:5 _____

90. What else is he required to do to his sacrifice? Lev. 1:6 _____

The offerer has identified himself with the sacrifice. Thus we have a picture of a man killing, skinning and chopping himself to pieces **voluntarily!** Immediately we see Jesus who voluntarily endured the cross. Here we must examine this question: Is this a picture of Jesus as our substitute or our example? Because the offerer is a common Israelite and not a high priest, it is clear that this expression of worship is open to every believer, not Jesus alone. For thirty-three years Jesus, our example, offered His meal offering, but on the cross He presented His burnt offering.

91. Believers are called to live a crucified life. When you have read the following scriptures, check this box. [] Rom. 6:6; Luke 9:23; Phil. 2:5-8; Gal. 2:20; 5:24; 6:14.

Crucified men are dead men void of all natural life processes. So too, in the spirit, crucified men have no life of their own. Like Jesus, they died to their own life so that others might have life. Their own free will, their personal lives, their ambitions, their desires, their privacy, their due rights, their personal needs (both physical and emotional) have been killed, flayed and chopped in pieces.

92. What is the valuable principle contained in the following scriptures? John 12:24; I Cor. 15:36 _____

93. How do we see this principle working in Paul's life? II Cor. 4:12 _____

94. In Lev. 1:9 we learn that the entire beast was to be laid upon the altar to be consumed by the Lord's fire. God has not changed. What does Heb. 12:29 tell us about Him? _____

95. How often was the burnt offering to be made before the Lord? Ex. 29:38-42; Lev. 6:8,9 _____

96. How often are Christians to make their personal burnt offering? I Cor. 15:31; Luke 9:23 _____

97. What does II Cor. 4:10 reveal concerning this death experience? _____

98. The burnt offering is to be a day by day, continual offering. Jesus himself was tempted to remove His offering from the altar; and today, 2000 years later, we often hear the same words that tempted Him. What are they? Mark 15:30 _____

Notice that the burnt offering was always performed in conjunction with a meal offering. No person should give any thought to entering the ministry unless he is willing to back it up with total self sacrifice. Although the burnt offering is the most difficult, it is also the most glorious.

From II Chron. 29:27-36, answer the next five questions.

99. What began when the burnt offering began? _____

What three things continued until the burnt offering was finished?

100. _____
101. _____
102. _____
103. What were the first eight words that King Hezekiah said to his people after the burnt offering? v. 31 _____
104. How many made burnt offerings? v. 31 _____
105. Were many burnt offerings made? v. 35 _____
106. Please read Heb. 10:4-9 and Psalm 40:6-8. God is not really interested in lambs and bullocks; they are only a figure of God's will for us. What does He desire of us? Ps. 40:8 _____

II. FEASTS

As we have seen, Hebrew law was prophetic and many of the events it foreshadowed found fulfillment in the life and substitutionary death of the Lord Jesus. God's plan of the ages is woven into the intricate details of the law. This is especially clear in a study of the Jewish feasts. The Hebrew word translated feast means "appointed time or season." Each of the yearly feasts clearly foreshadowed a "season" of God's great calendar of the ages.

107. Because there will be some emphasis of prophetic events in this section, it is important that the student refresh his understanding of prophecy. When you have reviewed the advanced study entitled "Bible Prophecy," check this box. []

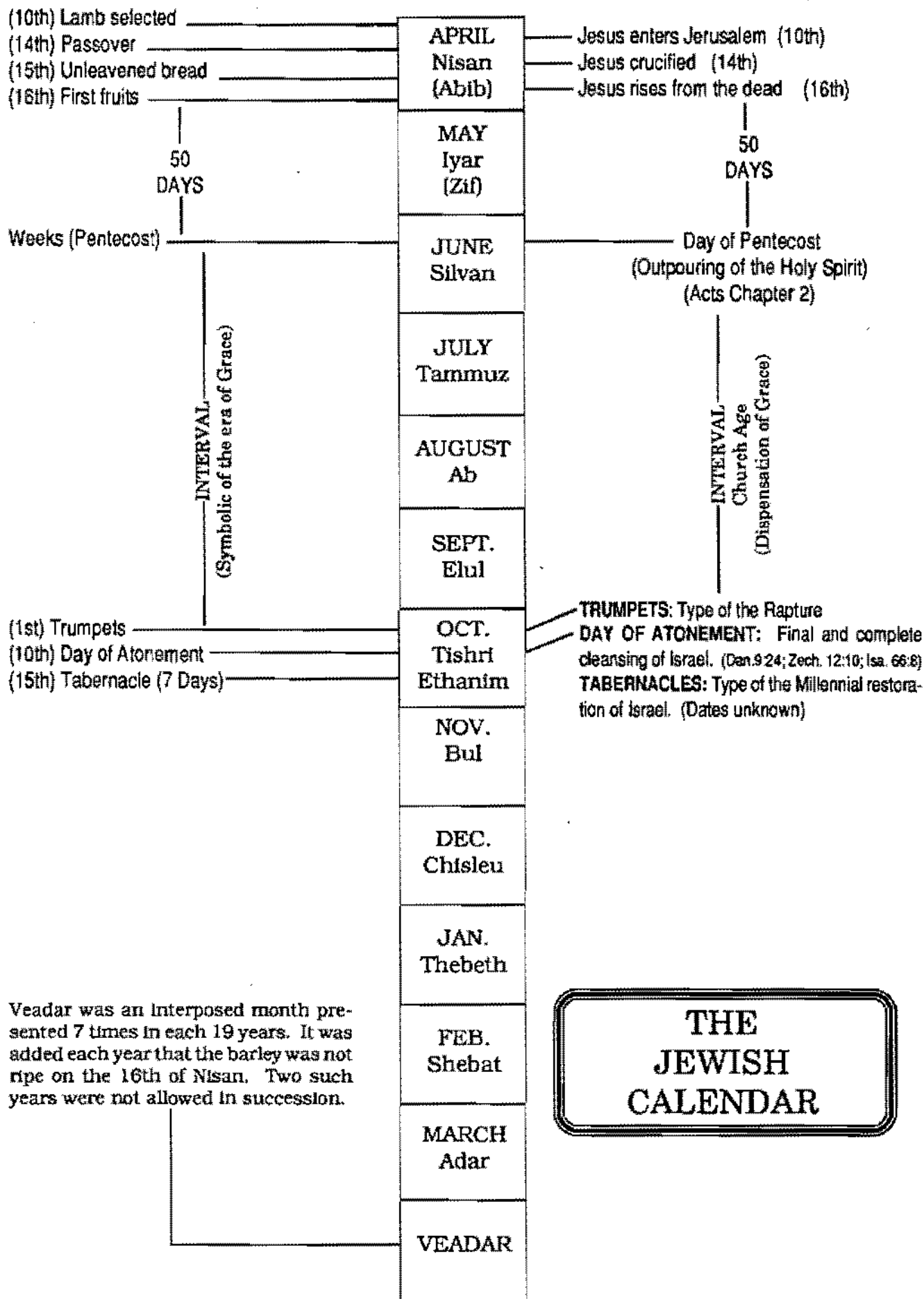
The Jewish calendar is a miniature of God's plan of the ages. The Hebrew year began with the month Nisan, which corresponds roughly to April. The first four religious observances, occurring in Nisan pointed to aspects of Jesus' first advent. These types were fulfilled during the earthly ministry of the Lord Jesus. The last three religious feasts foreshadowed events which have not yet taken place. Refer to the Jewish Calendar on page 11.

108. When you have read Ex. 23:14-19; Lev. 23; Num. 28:16-30; Num. 29 and Deut. 16:1-17, check the box. []

A. PASSOVER, UNLEAVENED BREAD AND FIRSTFRUITS

Passover, along with unleavened bread, were feasts instituted to commemorate a great event in Jewish history.

109. When you have read Exodus chapters 11-13, check this box. []
110. What was the final plague upon Egypt? Ex. 11:4-6 _____
111. In what way were the Egyptians different from the Israelites? Ex. 11:7 _____
112. Formerly, the Hebrews were nothing more than an enslaved people. The events of Passover night



Veadar was an interposed month pre-
sented 7 times in each 19 years. It was
added each year that the barley was not
ripe on the 16th of Nisan. Two such
years were not allowed in succession.

THE

JEWISH

CALENDAR

gave birth to a new nation. Compare the change that God made in the Jewish calendar (Ex. 12:1,2; Deut. 16:1) with the miraculous change that takes place at an individual's salvation experience (John 3:3; II Cor. 5:17).

113. Receiving Jesus is like the dawning of a new day in the life of a repentant sinner. List three things that the psalmist David compares with the salvation experience. II Sam. 23:4 _____
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-
-

The calendar year as we know it begins in mid-winter, a time reminiscent of death and hardship; but for Israel, the new year began in the spring, a time of new life and beginnings.

114. The Song of Solomon portrays a type of the Lord Jesus Christ. His command to "Rise up my love, my fair one and come away" is similar to the Lord's command to Israel: "Rise up and get ye forth." (Ex. 12:31) Describe the season pictured in Song of Solomon 2:10-13. _____
-
-
-

115. Four days before Passover Jesus rode into Jerusalem amidst the praise and adoration of the people. They chose Him to be their king. (John 12:12,13) What were the Israelites choosing four days before Passover? Ex. 12:3-6 _____
-
-
-

116. The Israelites were to put the blood of the spotless lamb on their doorpost where it could be plainly seen. What does this tell us about our Christian witness? Rom. 1:16 _____
-
-
-

117. A doorway has two side posts, a top post and a threshold. Which of these was not sprinkled with the lamb's blood? Ex. 12:7 _____
-
-
-

118. What deed is worthy of severe punishment? Heb. 10:29 _____
-
-
-

119. The wrath of God is often described as fire. (Deut. 4:24; Heb. 12:29; Ps. 21:9) What was done to the Passover lamb reminding us that Jesus endured the wrath of God for our salvation? Ex. 12:8 _____
-
-
-

120. What part of the Passover meal reminds us that Jesus was innocent and sinless? Ex. 12:8 _____
-
-
-

121. What part of the meal expressed the pain and agony the Lord endured for us? Ex. 12:8 _____
-
-
-

122. Through the ages the Lord has dealt with man with love and compassion, only to receive man's bitter response. This is clearly illustrated through an incident that took place on the cross. Describe it. John 19:28,29 _____
-
123. Jesus, the Lamb of God, did not drink water while on the cross. What does Ex. 12:9 say about water in the preparation of the Passover lamb? _____
124. The entire Passover lamb was to be eaten, but if this were impossible, the remainder was to be burned. Jesus also is to be wholly consumed. (John 6:53,54) Many, however, are "picky eaters" choosing the Lord's crown and leaving His cross. At the last supper when Jesus passed out the bread and wine symbolizing His body and blood (Matt. 26:26,27), what instruction did He give? v. 27 _____
125. How was the Israelite to dress when he ate the Passover dinner? Ex. 12:11 _____

These are the Israelites' traveling clothes. The Passover was to be eaten hastily, and then without delay the Israelites were to leave Egypt. Salvation is to be followed by an immediate fleeing from the things of this world. Flight from the world is as much a part of salvation as it was an integral part of the Passover night.

126. The Passover was celebrated in Ezra's day. From what did the people separate themselves? Ezra 6:19-22 (answer in v. 21) _____
127. The separation from the Egypt in our hearts (worldliness) is a major victory in our lives. It should not be done timidly. How did the children of Israel "go out"? Num. 33:3 _____

The Hebrew word for Passover is "pesah", meaning to leap over. Just as the destroyer leaped over the children of Israel, the wrath of God will also leap over us because of the blood. (Ex. 12:23) From the Passover we see that God's plan was far greater than only the salvation of individual Jews in Egypt.

128. In times to come, the older generation would tell their children about the Passover. What did they say the Lord delivered when He smote the Egyptians? Ex. 12:27 _____
129. Their houses contained their entire families. What is promised in Acts 16:31? _____
130. On what day was the Passover lamb slain? Deut. 16:1,2; Lev. 23:4,5; Num. 28:16 _____
131. Pilate gave Jesus to be crucified as the Jews were preparing for what feast day? John 19:14 _____
132. The Passover lamb was being slain throughout Israel as the Lamb of God was crying "It is finished" on Golgotha's hill. Both of these events occurred as the evening sacrifice was being prepared. What was not done to either the Passover lamb or the Lord? Ex. 12:46; John 19:33,36 _____

The Lord Himself took time to celebrate a last Passover with His disciples and instituted a new ordinance for the church age which we call the Lord's supper.

133. What did Jesus say about His last Passover? Luke 22:15 _____

The Passover meal is a type of the work of Christ on the cross. The Lord's supper, on the other hand, is observed in remembrance of it. At the Lord's supper we partake of the slain Lamb (I Cor. 11:24,25) in which the unleavened Passover bread is included. (I Cor. 11:27-32)

134. There is a difference between the Passover and the last supper. What dish is missing from the Lord's supper? Ex. 12:8 _____

135. We may be called to carry the cross, but Jesus experienced the bitterness of it. What did Jesus "taste" for every man? Heb. 2:9 _____

136. Bitterness is often associated with the sinner's death. (Rev. 8:11; Deut 32:24; Eccl. 7:26) A Christian's death is different; there is no bitterness. How does I Cor. 15:55 describe this new kind of death? _____

137. Traditionally, Jews sing the "Hallel" (Psalms 113-118) after eating the Passover. Perhaps this was the same hymn the Lord sang with His disciples. (Matt. 26:30) Read these psalms with a heart of thanks to the Lord. As you read, remember your salvation -- the day you were "passed over" and received life instead of death. After you have finished reading these psalms, check here. []

138. Salvation is to be followed by a sanctified life. Passover was on the 14th day of Abib. What was on the 15th? Lev. 23:6; Num. 28:17 _____

139. Christ is the Passover. Who is the unleavened bread? I Cor. 5:7 _____

140. To this day, Jews all over the world search every corner of their house in an attempt to rid it of all traces of leaven during Passover. When we search our spiritual houses, what kind of leaven do we look for? I Cor. 5:8 _____

141. The feast of unleavened bread was a type of the sanctification of the church. It was to be observed for seven days, the number of completeness or perfection. (Ex. 12:15,19,20) Christians are often tempted to think sanctification is impossible. What does Eph. 5:27 say concerning our potential for sanctification? _____

142. The burnt, meal and sin offerings were to be made during the feast of unleavened bread. (Num. 28:19-23) On which days of the feast were they offered? Num. 28:24 _____

143. The feast of firstfruits was celebrated three days after Passover. The Jewish sabbath is Saturday. On what day of the week was the first fruit waved before the Lord? Lev. 23:11 _____

144. Jesus rose again on the third day. What day of the week was it? Matt. 28:1-8 _____

145. God intended to give the Israelites a great harvest in their new land. Describe the ceremony that marked the beginning of the harvest. Lev. 23:10,11 _____

146. How is Jesus described at the end of Rom. 8:29? _____

The crop could not be harvested until the firstfruits were presented (waved) before the Lord as a token of dedication. Likewise, the harvest of souls that would make up the church had to wait until Jesus, the "firstborn of many brethren," was presented to the Lord.

147. Jesus is the first fruit and we are the harvest. As the sheaf of grain was lifted up and presented to God, so Jesus was raised bodily from the dead and lifted into heaven. Since Jesus, the first fruit, arose, what will happen to the rest of the harvest? 1 Cor. 15:20-23 _____

B. THE FEAST OF WEEKS, OR PENTECOST

The feast of weeks, called Pentecost in the New Testament, was the last Jewish feast to be fulfilled as a type of the church age. So mighty was its fulfillment that it has been called "the birth of the church." In one day frightened and weak disciples were unified and transformed into the body of Christ.

148. How many days was it from the feast of firstfruits to Pentecost? Lev. 23:15,16 _____

149. After His resurrection, Jesus spent some time with His disciples before He ascended into heaven. How long was this period? Acts 1:2,3 _____

150. What did He want them to wait for in Jerusalem? Acts 1:4,5 _____

151. What would the baptism in the Holy Spirit do for them? Acts 1:8 _____

152. The disciples waited ten days in the upper room before the promise of the Father came. What was God's apparent reason for this delay? Lev. 23:15,16; Acts 2:1 _____

This event marks the completion of the disciples' preparation for ministry. They had learned many things from Jesus, but the work was not complete until they were baptized in the Holy Spirit.

153. At the feast of firstfruits barley sheaves were waved. What was waved at the feast of weeks? Lev. 23:17 _____

In Israel wheat grows more slowly than barley. The feast of firstfruits celebrated the barley harvest and the feast of weeks celebrated the ripening of the wheat. Jesus is represented by the firstfruits of the barley, and the church is represented by the firstfruits of wheat.

154. Barley cakes fed the poor in Israel while wheat was the food of wealthier people. In what way was Jesus like the barley harvest and the church like the wheat? II Cor. 8:9 _____

155. What are the firstfruits of James 1:18? _____

The Lord's wheat harvest is a rich harvest indeed. Eye has not seen nor ear heard all that God has prepared for us. We are called the firstfruits of His creatures because we will be glorified first, followed by the rest of creation. (See Rom. 8:18-21.)

That the firstfruits were made into loaves of bread speaks of the church's responsibility to feed a world that is hungry for God.

156. Joel prophesied that one day ordinary men and women would become prophets who would minister to this hungry world. When was this prophecy fulfilled? Acts 2:16-18 _____

157. Notice in the prophecy of Joel that the Spirit of God was poured out on all people (sons, daughters, servants, old men, etc.). Describe the commandment given in Deut. 16:11 concerning the feast of weeks. _____

158. Great rejoicing marked the day of Pentecost. To what was the jubilation of the disciples compared? Acts 2:13-15 _____

159. Selfishness and greed seemed to disappear on the day of Pentecost. Compare Deut. 16:10 with Acts 2:45,46. _____

160. Great miracles took place as a result of Pentecostal power, but they were the works of God; the disciples took no credit. Did the Israelites do any work during the feast of weeks? Lev. 23:21 _____

C. THE FEAST OF TRUMPETS

As shown in the chart, Pentecost is followed by an interval of almost four months which represents the church age. The feast of the trumpets marks the end of this interval.

161. The date of this feast indicates that something had been completed. The feast of trumpets was held on the first day of which month? Num. 29:1 _____

162. What sound indicated that the interval had ended and another feast had begun? Lev. 23:24 _____

163. What sound will herald the end of the church age? I Thess. 4:16,17 _____

When the trumpeter sounded, all work ended. Likewise, the "last trump" will end all our labors. Hallelujah!

The first day of each month was called the new moon. The feast of trumpets was celebrated on the seventh new moon and was thus a special religious day. Although the new year began in Abib, the Israeli

civil year began on the first of Tishri. In a sense a whole new way of recording time was introduced on this day.

164. In heaven also a new concept of recording time will begin. Explain Rev. 10:6b. _____

D. THE DAY OF ATONEMENT

165. When you have read Num. 29:7-11, Lev. 23:27-32; Lev. 16, place an X in the box. []

The day of atonement was the most important day in Israel. Jehovah was a holy God, but because of the events of this day, His judgment would be laid aside for another year. The Hebrew word for atonement means "cover-up" because blood was used to cover their sins.

166. Was the high priest able to enter the Holy of Holies whenever he desired? Lev. 16:2 _____

167. When the high priest entered into the Holy of Holies, what was he required to take with him? Heb. 9:6,7 _____

168. How was he dressed? Lev. 16:4 _____

169. For whom did Aaron, acting as high priest, present the sin offering? Lev. 16:6 _____

170. How did the offering of the high priest differ from that of Jesus? Heb. 7:26,27 _____

171. What animals were chosen to be the sin offering for the people? Lev. 16:5 _____

172. Why were lots cast upon the goats? Lev. 16:8 _____

173. What happened to the goat on which the Lord's lot fell? Lev. 16:9 _____

174. What was Aaron to do to the scapegoat? Lev. 16:21 _____

175. In what way does the scapegoat in Lev. 16:22 clearly foreshadow Jesus in Heb. 9:28 and Isa. 53:4? _____

176. The Hebrew word for scapegoat is "azazel" which means "entire removal." To where did the scapegoat carry the iniquities? Lev. 16:22 _____

177. "Land not inhabited" can also be translated "land of separation." What was the separation that the Lord Jesus endured? Matt. 27:46 _____

178. Unlike the scapegoat, the Lord will return again. What will He no longer bear? Heb. 9:28 _____

179. Where has the Lord cast our sins? Micah 7:19 _____

180. Our sins have been removed. What does Heb. 8:12 and 10:17 say about our sins? _____

A "fit man" or a "man of opportunity" was to lead the scapegoat into the wilderness. (Lev. 16:21) The Christian too must be a man of opportunity, availing himself of God's provision. When we confess our sins and lay them upon the Lord Jesus, He is our scapegoat and carries them away.

181. The high priest carried a censer into the Holy of Holies. What did it contain? Lev. 16:12 _____

182. The brazen altar was a type of the cross. The high priest carried the coals from the altar in a censer which he held in his hand. Briefly describe Isaiah's experience. Isa. 6:5-7 _____

The high priest carried into the Holy of Holies the censer as well as the blood of the sin offering. So too, the Christian must bear the cross as well as Christ's precious blood into the Lord's presence.

183. What was required of the high priest in the Holy of Holies to prevent his death? Lev. 16:13 _____

If a Christian desires to draw close to God, the sweet smelling savor of the cross must emanate from his life.

184. The high point of the entire day of atonement is described in Lev. 16:15. What was done with the blood of the sin offering? _____

185. Although the tabernacle prefigured Jesus in many ways, in one respect it was not a perfect type. From what was the tabernacle cleansed? Lev. 16:17,19 _____

186. The tabernacle could not remain clean in the midst of an unclean people. How does Jesus differ? Heb. 4:15 _____

187. List the things that were cleansed by the blood on the day of atonement. Lev. 16:33 _____

188. How often was the day of atonement observed? Lev. 16:34 _____

189. What was forbidden on the day of atonement? Lev. 23:28 _____

190. What happened to the man who worked on the day of atonement? Lev. 23:30 _____

191. What works are required of the Christian for the atonement of his sins? Gal. 2:16 _____

The annual day of atonement was considered a sabbath, that is, a rest from work. Every seventh year the day of atonement began a sabbatical year. This meant that for an entire year the people were to rest from working the land. (Ex. 23:11; Lev. 25:2-5)

192. What else happened during the sabbatical year? Deut. 15:1-4 _____

193. When you have read Lev. 25; 27:16-25, check this box. []

The greatest liberty in Israel occurred on the fiftieth year, after seven sabbath years had been observed. It was called the "year of jubilee" and began on the day of atonement. Like the sabbath, the year of jubilee released men from their labors and from their debts. Even their original lands and possessions were returned to them in this year.

194. What special release was granted in the year of jubilee? Lev. 25:39-41 _____

195. Release from servitude was the greatest liberation provided by the law. It foreshadowed the work of the Lord Jesus. (John 8:36) Describe the "acceptable year of the Lord." Luke 4:18,19 _____

Many sin offerings were made throughout the year, but the sin offering on the day of atonement was of a different nature. While the daily offerings atoned for the sin of an individual, the yearly sacrifice atoned for the sins of the entire nation. It was to be a day of fasting, prayer and mourning for the sinfulness of the nation.

196. The remorse for sin is a necessary part of salvation. What happened to the man who did not "afflict his soul"? Lev. 23:27-29 _____

The day of atonement prefigured a time we refer to as the "national repentance of Israel." (Zech. 12:10-13:1) Although many Jews have been saved, the nation as a whole is apostate because of its refusal to recognize Jesus as the promised Messiah. As a result, Israel will suffer persecution during the tribulation. But at the moment when the annihilation of Israel seems inevitable, the skies will open to reveal the glorious return of Jesus Christ.

197. Whom will the Lord Jesus come to defend? Zech. 12:8,9 _____

198. What does the Lord pour upon the inhabitants of Jerusalem? Zech. 12:10 _____

199. Whom will they look upon and mourn for? Zech. 12:10 _____

200. What will be opened for the sin and uncleanness of the inhabitants of Jerusalem? Zech. 13:1 _____

E. THE FEAST OF TABERNACLES, OR INGATHERING

201. Three times a year the Jews were required to travel to Jerusalem to worship. Name these occasions. Ex. 23:14-17 _____

202. The feast of tabernacles was at the end of the year. What had taken place by then? Ex. 23:16 _____

The feast of tabernacles foreshadowed an event that is yet to occur when the entire field of the world, including Israel, is harvested. From Lev. 23:39-43, answer the next two questions.

203. How long did the feast last? _____
204. Describe the dwelling places of the Israelites during the feast. _____

The feast of tabernacles was a foreshadow of the millennial reign of the Lord Jesus Christ. Prophecy tells us that the Jews will be gathered from all over the world to dwell in Jerusalem with the Lord. That the feast lasted seven days indicates that they will dwell there for an entire dispensational age.

205. The personal reign of Christ during the millennium is foretold in Rev. 20:4,5. How long will it last? _____
206. Isa. 51:11 foretells the great return (ingathering) of all Jews to the city of Jerusalem (Zion). Write out this verse. _____

207. Isaiah spoke of the joy of the returning Jews. What were the Hebrews commanded to do during the feast of tabernacles? Deut. 16:14 _____

The feast of tabernacles was characterized by abundance. (Num. 29:12-40) It was a type of the personal reign of Jesus Christ which will be filled with the glory of the Lord.

This concludes Part II of the study of Hebrew law. Part III is a study of the sacred offices and consecrations, including the Levite, the Priest and the Nazarite. We encourage you to begin Part III as soon as possible to maintain the proper flow of study.

I have completed all the work to the best of my ability.

Name _____

Address _____

Date _____