

# Chapter 3

## *"The Covenants"*

The fourth loop is to whom God speaks. Earlier we talked about IF and HOW God made Himself known to the Hebrew people. Now, we will examine WHAT He said. As we already stated, God spoke to the early Hebrew ancestors in the Old Testament as it was written in Ancient Hebrew and a small amount of Aramaic. He inspired the early church in the New Testament written in Greek. There are different, but connected, themes in the two testaments messages that involve prophecy. Why is it important to study to understand that God spoke to the Hebrews and what He said? Because in order to understand what God's plan is, one has to realize that the plan started with and will end with His chosen people. He calls them the apple of His eye. [Deuteronomy 32:9-10](#) “<sup>9</sup> For the LORD's portion is His people; Jacob is the lot of His inheritance. <sup>10</sup> He found him in a desert land, and in the waste howling wilderness; He led him about, He instructed him, He kept him as the apple of His eye.” The Jewish people are God's chosen people. Once more, when God chooses you, He chooses you forever.

God communicated with the early Hebrew fathers through the practice of Covenants. We teach our children that their actions come with both good and bad consequences. God used covenants to instruct His chosen people. The Old Testament is full of history of God's chosen people and their attempts (some succeeded and some failed) to obey God's law and receive God's mercy, blessing, and forgiveness. It also is full of the assurance of prophecy for the restoration, in the truest sense of the word, of the land and the people of Israel, not gentiles, via the Messiah.

- God spoke directly to Adam and Eve when He put them in the Garden of Eden. [Genesis 3:8-9](#) “<sup>8</sup> And they heard the voice of the LORD God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden. <sup>9</sup> And the LORD God called to Adam and said to him, “Where art thou?” They trembled because they knew they had disobeyed God and now were naked and exposed. They had been given everything they needed. The only rule God gave was that they could not eat from only one tree, but they did. Remember God's “master plan” was prearranged before the worlds began. It was not put into play until Adam and Eve sinned and they were expelled out of the Garden of Eden. To be clear, they were not expelled for the transgression of eating the forbidden fruit, rather, they were expelled because they did not accept responsibility for their sin and seek forgiveness. Instead, Adam and Eve tried to point fingers at each other. For the last 6000 years or so, man continued to fall short just, like the first Adam and Eve. The result was a break from God's grace, for us and for them. However, God wanted to bring them us all back under His covenant protection. With the introduction of sin, man's default setting for his heart and spirit changed from sinless to sinful.
- God, then spoke to Noah. God waited patiently for at least 100 years while Noah preached to the men of that time to accept responsibility while he built an ark, they didn't. No one believed Noah until the doors were shut and it started to rain. They realized they were too late to make the right choice as the waters increased. God made a covenant with Noah. [Genesis 9:15-17 \(NKJV\)](#) “<sup>15</sup> and I will remember my covenant which is between Me and you and every living creature of all flesh; the waters shall never again become a flood to destroy all flesh. <sup>16</sup> The rainbow shall be in the cloud, and I will look at it to remember the everlasting covenant between God and every living creature of all flesh that is on the earth. <sup>17</sup> And God said to Noah, “This is the sign of the covenant which I have established between Me and all flesh that is on the earth.”
- God spoke to Abram and entered into an EVERLASTING UNCONDITIONAL COVENANT with Abram and his descendants, the Hebrew people, which stands to this day. [Genesis 17:1-13](#) “<sup>1</sup> And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. <sup>2</sup> And I will make my

covenant between me and thee and will multiply thee exceedingly. <sup>3</sup> And Abram fell on his face: and God talked with him, saying, <sup>4</sup> As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. <sup>5</sup> Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. <sup>6</sup> And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. <sup>7</sup> And I will establish my covenant between me and thee and thy seed after thee in their generations for an EVERLASTING COVENANT, to be a God unto thee, and to thy seed after thee. <sup>8</sup> And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. <sup>9</sup> And God said unto Abraham, “Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. <sup>10</sup> This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. <sup>11</sup> And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. <sup>12</sup> And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. <sup>13</sup> He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.” When God chooses you, He chooses you forever. So, God’s part of the agreement was the land grant and God’s eternal blessing and promise to be protector/provider for Abram and that God’s promise would be passed to his seed (subsequent generations) forever. Additionally, Abram’s name would change to Abraham (father of many nations). Abraham’s part was that all male children would be circumcised and He (Yahweh) would be their God. From that point in time, there would be only two types of people, the circumcised (the Hebrews) and the uncircumcised (everyone else aka the Gentiles).

- God reaffirmed Abraham’s covenant with Isaac and Jacob. Abraham and his wife Sarah, both now over 100 years old, had a son, Isaac. God tested Abraham’s commitment to the covenant by commanding him to offer his son Isaac as an offering. [Genesis 22:2 \(NKJV\)](#) “Then He said, “Take now your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you.” The Bible does not say how old Isaac was at the time, but scholars believe him to be between a pre-teenager to a young adult as he would need to travel, by foot, a fair distance to Mt. Moriah and carry a bundle of firewood. This picture of offering a favored son as a sacrifice to atone for sin is a preview of how God will use His Son, Jesus, as a sacrifice to atone for the sin all of mankind. It also demonstrates God’s attribute of working in patterns. As a point of significance, before Abraham and Sarah conceived Isaac, Sarah (then around the age of 75) had not yet been able to give Abraham a son to pass his wealth and inheritance aka the birthright. At Sarah’s insistence, she allowed her maid Hagar, to be a surrogate of sorts. Hagar conceived and birthed Ishmael, who would later become known as the Father of the Arabs. After Isaac was born, Hagar became worried that Ishmael would be killed so they fled from the camp. [Genesis 21:9-13](#) “<sup>9</sup> And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. <sup>10</sup> Wherefore she said to Abraham, “Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, even with Isaac.” <sup>11</sup> And the thing was very grievous in Abraham’s sight because of his son. <sup>12</sup> And God said to Abraham, “Let it not be grievous in thy sight because of the lad and because of your bondwoman. In all that Sarah hath said unto thee, harken unto her voice; for in Isaac thy seed shall be called. <sup>13</sup> And also of the son of the bondwoman will I make a nation because he is thy seed.” We will refer back to this when we look at Arabs vs Muslim after we look at the conflict Israel will be involved before the Antichrist can appear. [Genesis 26:24](#) “And the LORD appeared unto him (Isaac) the same night and said, “I am the God of thy father Abraham; fear not, for I am with thee, and will bless thee, and multiply thy seed for My servant Abraham’s sake.” With Jacob God sealed the deal with a name change. [Genesis 35:9-12](#) “<sup>9</sup> And God appeared unto Jacob

again, when he came out of Padanaram, and blessed him. <sup>10</sup> And God said unto him, thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. <sup>11</sup> And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; <sup>12</sup> And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.” God promised Abraham and his descendants the land of Israel and after many centuries of being out of the land, they returned to possess their promised homeland in 1948. We’ll go into the significance of this date later.

- The next thread is the story of Joseph. God plans ahead. The life stories of Joseph and Jesus parallel each other. [Genesis 15:13 \(NKJV\)](#) “Then He said to Abram: “Know certainly that your descendants will be strangers in a land that is not theirs and will serve them, and they will afflict them four hundred years.” In order for God to make an escape strategy for Israel from Egypt, they first needed to get there. Out of fear and jealousy, Joseph was sold into slavery to Egypt by his brothers. There, he flourished and became the top advisor to Pharaoh. Pharaoh had a dream and only Joseph could interpret it. [Genesis 41:29-30 \(NIV\)](#) “<sup>29</sup> Seven years of great abundance are coming throughout the land of Egypt, <sup>30</sup> but seven years of famine will follow them. Then all the abundance in Egypt will be forgotten, and the famine will ravage the land.” When the famine arrived, it affected the whole known world, including the tribe of Israel. Joseph’s brothers came to petition Pharaoh for food. They did not recognize their brother until Joseph gave them an audience to grant their request. Joseph emerged and made himself known to the brothers as the instrument of their salvation, as would happen to Jesus. Joseph was put in place by God so he could be when and where he was needed to help Israel survive. [Genesis 45:5](#) “Now therefore be not grieved nor angry with yourselves that ye sold me hither; for God did send me before you to preserve life.” [Genesis 50:20 \(NIV\)](#) “You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives.” God gave the Jews a picture of what was to come at the end of days. Ultimately, God used something appeared to be horrendous consequences for Joseph, but ended up bringing Him glory.
- After Joseph’s death, the Israelites were made slaves; that is until He sent a deliverer by the name of Moses. When the time was right, God heard the Hebrews cries and appointed Moses to liberate and lead the Hebrews out of Egypt. [Exodus 2:23-25](#) “<sup>23</sup> Now it came to pass in the process of time, that the king of Egypt died. And the children of Israel sighed by reason of the bondage, and they cried, and their cry came up to God by reason of the bondage. <sup>24</sup> So God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob. <sup>25</sup> And God looked upon the children of Israel, and God acknowledged them.” Everybody, including the unchurched, has heard the story of Moses from the movie “The Ten Commandments” with Charlton Heston. The Bible tells the story how Moses negotiated with Pharaoh to free the Israelites from bondage and then bring them the Law from God Almighty Himself. Like most books made into movies, there are some important details missing in this version of the story. Moses’ story and the history of the early Hebrews from Adam through Joseph are told in the first five books of the Bible called the Pentateuch. There, we find details of Moses’ birth, the reason for his own personal exile, and his finding God in the burning bush on top of Mt. Heron in Midian. From there, he and his brother Aaron approached Pharaoh. After God defeated the Egyptian priests and gods by sending ten plagues. Pharaoh then released the Israelites where Moses led them out across the desert to the Red Sea. There, as Pharaoh’s chariots were about to overtake the Israelites, God made a way out by parting the waters. He then guided them into the wilderness where they stopped upon their arrival to Mount Sinai. There, God gave them very specific laws, including the Ten Commandments. For the purpose of our discussion, this is where the story becomes relevant. What is less well

known and arguably more important are three key points made with Moses and the fleeing Israelites. They are brought under a new conditional covenant, called the Mosaic Covenant (including the Ten Commandments), the Law of Sabbath Year, and the Feast Days of the Lord. The bargaining session took place when the Israelites were camped at Mount Sinai three months after they left Egypt. [Exodus 19:1 \(NLV\)](#) “In the third month after the people of Israel left Egypt, they came to the Sinai Desert on the same day.”

- The Mosaic Covenant. Unlike the unconditional everlasting covenants of Abraham, Isaac and Jacob, God’s covenant with Moses and the Israelites is conditional. It is based on the premise that with obedience comes blessing and disobedience comes curses. [Deuteronomy 28:1-2 \(NKJV\)](#) “<sup>1</sup> Now it shall come to pass, if you diligently obey the voice of the LORD your God, to observe carefully all His commandments which I command you today, that the LORD your God will set you high above all nations of the earth. <sup>2</sup> And all these blessings shall come upon you and overtake you, because you obey the voice of the LORD your God.” [Deuteronomy 28:15 \(NKJV\)](#) “But it shall come to pass, if you do not obey the voice of the LORD your God, to observe carefully all His commandments and His statutes which I command you today, that all these curses will come upon you and overtake you.” [Deuteronomy 30:1-3 \(NIV\)](#) “<sup>1</sup> When all these blessings and curses I have set before you come on you and you take them to heart wherever the LORD your God disperses you among the nations, <sup>2</sup> and when you and your children return to the LORD your God and obey Him with all your heart and with all your soul according to everything I command you today, <sup>3</sup> then the LORD your God will restore your fortunes and have compassion on you and gather you again from all the nations where He scattered you.” Details of the covenant begin in [Exodus 19](#) and continue to the end of the book. [Leviticus](#), [Numbers](#), and [Deuteronomy](#) also have elements of the covenant. [Exodus 19:4-6 \(NKJV\)](#) “<sup>4</sup> ‘You have seen what I did to the Egyptians, and how I bore you on eagles’ wings and brought you to Myself. <sup>5</sup> Now therefore, IF you will indeed obey My voice and keep My covenant, THEN you shall be a special treasure to Me above all people; for all the earth is Mine. <sup>6</sup> And you shall be to Me a kingdom of priests and a holy nation.’ These are the words which you shall speak to the children of Israel.” Moses brought the proposal to the people and they agreed. [Exodus 19:7-8](#) “<sup>7</sup> And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him. <sup>8</sup> And all the people answered together and said, “All that the LORD hath spoken we will do.” And Moses returned the words of the people unto the Lord.” Moses then went back up again to deliver the agreement. In addition to the conditions, God stipulated that only Moses can be allowed in the presence of God. [Exodus 19:12 \(NKJV\)](#) “You shall set bounds for the people all around, saying, “Take heed to yourselves that you do not go up to the mountain or touch its base. Whoever touches the mountain shall surely be put to death.”” Then God details the terms of the covenant in [Exodus chapters 20-24](#). It started with God giving Moses the Ten Commandments, which focused on the Israelites having no other God before Him or make any carved image (idol) nor worship it. God demands priority over any other God as He is a jealous God. He also explicitly mentioned the importance of keeping the Sabbath, and other details regarding behavior to fellow tribesmen. Moses came down and they reaffirmed their agreement in [Exodus 24:7 \(NKJV\)](#) “Then he took the Book of the Covenant and read in the hearing of the people. And they said, “All that the LORD has said we will do, and be obedient.” Keep in mind at this point there were no tablets. Moses made another trip back up and brought the approved agreement to God on top of the mountain. [Exodus 24:12 \(NKJV\)](#) “Then the LORD said to Moses, “Come up to Me on the mountain and be there; and I will give you tablets of stone, and the law and commandments which I have written, that you may teach them.” [Exodus 24:18 \(NKJV\)](#) “So Moses went into the midst of the cloud and went up into the mountain. And Moses was on the mountain forty days and forty nights.” While on top of the mountain, according to [Exodus 25-31](#), God gives instructions (floor plans) to build a tabernacle to specific construction requirements, including dimensions and

materials. The tabernacle was a building that could be moved. [Exodus 25:8-9 \(NKJV\)](#) “<sup>8</sup> And let them make Me a sanctuary, that I may dwell among them. <sup>9</sup> According to all that I show you, that is, the pattern of the tabernacle and the pattern of all its furnishings, just so you shall make it.” God gives instructions as to where the tabernacle furniture is to be placed, and where the twelve tribes are to camp in relationship to the tabernacle. There are also instructions on priestly garments, the reiteration of God being the only one true God and keeping the Sabbath, dimensions for building an ark for the written word of God, altar and incense, restriction on food, offerings, and sacrifice, instruments, and placement of lamp stands and furniture. All these are relevant because they are precise duplicate measurements of heaven from God. Henceforward, when He came to be among His people there would be a place that was sanctified enough for Him to sit. [Exodus 25:22 \(NKJV\)](#) “And there I will meet with you, and I will speak with you from above the mercy seat, from between the two cherubim which are on the ark of the Testimony, about everything which I will give you in commandment to the children of Israel.” These are also the same proportions Solomon uses later to build his temple. Special emphasis on keeping the Sabbath is highlighted in [Exodus 31:12-18 \(NKJV\)](#) “<sup>12</sup> And the LORD spoke to Moses, saying, <sup>13</sup> “Speak also to the children of Israel, saying: ‘Surely My Sabbaths you shall keep, for it is a sign between Me and you throughout your generations, that you may know that I am the LORD who sanctifies you. <sup>14</sup> You shall keep the Sabbath, therefore, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that person shall be cut off from among his people. <sup>15</sup> Work shall be done for six days, but the seventh is the Sabbath of rest, holy to the LORD. Whoever does any work on the Sabbath day, he shall surely be put to death. <sup>16</sup> Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations as a perpetual covenant. <sup>17</sup> It is a sign between Me and the children of Israel forever; for in six days the LORD made the heavens and the earth, and on the seventh day He rested and was refreshed. <sup>18</sup> And when He had made an end of speaking with him on Mount Sinai, He gave Moses two tablets of the Testimony, tablets of stone, written with the finger of God.” Before Moses came back down in [Exodus 32](#), we learn that the people were afraid because they hadn’t seen or heard from Moses for some time. They thought he might be dead, causing them to fashion a golden calf to worship, breaking the first commandment they just pledged to obey. This angered God greatly and He almost destroyed them all. [Exodus 32:7-10](#) “<sup>7</sup> And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: <sup>8</sup> They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, “These be thy gods, O Israel, which have brought thee up out of the land of Egypt. <sup>9</sup> And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: <sup>10</sup> Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.” However, Moses interceded and talked Him out of it. Moses did not fully appreciate the level of debauchery until he got closer to camp. In a rage, he destroyed the two stone tablets God just gave him. [Exodus 32:19](#) “And it came to pass, as soon as he came near the camp, that he saw the calf and the dancing. And Moses’ anger waxed hot, and he cast the tablets out of his hands and brake them beneath the mount.” Moses then went down and killed about 3000 people responsible for partaking in this “great sin.” [Exodus 32:28](#) “And the children of Levi did according to the word of Moses. And there fell of the people that day about about three thousand men.” Moses then negotiated successfully with God for forgiveness. In [Exodus 33-40](#) God then commands them to leave the Mount Sinai camp. [Exodus 33:1 \(NKJV\)](#) “Then the LORD said to Moses, “Depart and go up from here, you and the people whom you have brought out of the land of Egypt, to the land of which I swore to Abraham, Isaac, and Jacob, saying, “To your descendants I will give it.” Demonstrating again when God gives His word, He keeps it. Moses was then instructed to prepare two new tablets of stone so God could rewrite to replace them. [Exodus 34:1-4 \(NKJV\)](#)

“<sup>1</sup> And the LORD said to Moses, “Cut two tablets of stone like the first ones, and I will write on these tablets the words that were on the first tablets which you broke. <sup>2</sup> So be ready in the morning, and come up in the morning to Mount Sinai, and present yourself to Me there on the top of the mountain. <sup>3</sup> And no man shall come up with you, and let no man be seen throughout all the mountain; let neither flocks nor herds feed before that mountain.” <sup>4</sup> So he cut two tablets of stone like the first ones. Then Moses rose early in the morning and went up Mount Sinai, as the LORD had commanded him; and he took in his hand the two tablets of stone.” God then reaffirmed His covenant with His people and gave the Israelites marching orders to leave the Mount Sinai area. [Exodus 34:10-11](#) “<sup>10</sup> And He said: “Behold, I make a covenant. Before all thy people I will do marvels such as have not been done in all the earth, nor in any nation; and all the people among which thou art shall see the work of the LORD. For it is a terrible thing that I will do with thee. <sup>11</sup> Observe thou that which I command thee this day. Behold, I drive out from before thee the Amorite and the Canaanite and the Hittite and the Perizzite and the Hivite and the Jebusite.” [Exodus 34:27-28](#) “<sup>27</sup> And the LORD said to Moses, “Write these words, for after the tenor of these words I have made a covenant with thee and with Israel.” <sup>28</sup> And he was there with the LORD forty days and forty nights; he did neither eat bread nor drink water. And he wrote on the tablets the words of the covenant, the Ten Commandments.” To house these sacred and powerful tablets the dimensions of the Ark of the Covenant are listed in [Exodus 37:1-9](#) “<sup>1</sup>And Bezaleel made the ark of shittim wood: two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it: <sup>2</sup>And he overlaid it with pure gold within and without, and made a crown of gold to it round about. <sup>3</sup>And he cast for it four rings of gold, to be set by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it. <sup>4</sup>And he made staves of shittim wood, and overlaid them with gold. <sup>5</sup>And he put the staves into the rings by the sides of the ark, to bear the ark. <sup>6</sup>And he made the mercy seat of pure gold: two cubits and a half was the length thereof, and one cubit and a half the breadth thereof. <sup>7</sup>And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy seat; <sup>8</sup>One cherub on the end on this side, and another cherub on the other end on that side: out of the mercy seat made he the cherubims on the two ends thereof. <sup>9</sup>And the cherubims spread out their wings on high, and covered with their wings over the mercy seat, with their faces one to another; even to the mercy seatward were the faces of the cherubims.” Once completed, they packed their camp and followed God back into the desert. [Numbers 10:33](#) “And they departed from the mount of the LORD three days’ journey; and the Ark of the Covenant of the LORD went before them in the three days’ journey, to search out a resting place for them.”

- We just looked closely at God’s Ten Commandments, now we will look at the Law of the Sabbath Year and the seven cycles for seven years (49) followed by the Year of Jubilee (50). [Exodus 20, 25 and 31](#). The Law of Sabbath is not only for one day out of seven, but is also so for one year out of seven. While we are focused in [Leviticus](#), it gives us the detail that God commanded the Israelites to observe a Sabbath year and to let the land rest. [Leviticus 25:1-4](#) “<sup>1</sup> And the LORD spake unto Moses in mount Sinai, saying, <sup>2</sup> Speak unto the children of Israel, and say unto them, “When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD. <sup>3</sup> Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; <sup>4</sup> But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.” This is known as the Law of Sabbath Year. In addition to letting the land rest, debts are forgiven. [Deuteronomy 15:1-2](#) “<sup>1</sup> At the end of every seven years thou shalt make a release. <sup>2</sup> And this is the manner of the release: Every creditor that lendeth ought unto his neighbour shall release it; he shall not exact it of his neighbour, or of his brother; because it is called the LORD’s release.” After seven cycles of seven years (7x7=49), the fiftieth year is called the Year of Jubilee. In addition to the release of debt, ownership of purchased shall revert back to the

original owner. It is a Holy Decree. [Leviticus 25:8-15](#) “<sup>8</sup> And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. <sup>9</sup> Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. <sup>10</sup> And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. <sup>11</sup> A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. <sup>12</sup> For it is the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field. <sup>13</sup> In the year of this jubilee ye shall return every man unto his possession. <sup>14</sup> And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another: <sup>15</sup> According to the number of years after the jubilee thou shalt buy of thy neighbour, and according unto the number of years of the fruits he shall sell unto thee.” We will refer back to this issue later when an issue that Jeremiah and the ten tribes of Judah being sent into exile is discussed.

- The Feast Days of the Lord. We introduced this section at the beginning in chapter 2 when we looked at God setting His own calendar. These days are sometimes referred to as the Jewish Feasts, but that is a misnomer they are God’s appointed times or “Feast Days.” In [Leviticus 23](#), God set up a schedule when He would come to visit His chosen people, and where He could preside over them and they could come and worship Him. The seven Feast Days are divided into two periods to coincide with the spring rains and the fall rains. The spring period has (in order) Passover, Unleavened Bread, First Fruits, and Pentecost. The fall Feasts have Trumpets, Day of Atonement, and Tabernacles, as recorded in [Exodus](#), [Leviticus](#), [Numbers](#), and [Deuteronomy](#). However, they are presented chronologically, inclusively and concisely in [Leviticus 23](#). The chart below shows how the Feasts shaped the lives of the early Israelites’ yearly cycle, which was centered around worship and communion with God Himself.

SPRING FEASTS

Bible	Month	Feast Day	Origin of Tradition
<a href="#">Leviticus 23:5</a> “In the fourteenth day of the first month at even is the Lord’s Passover.”	Nisan 14 (Mar/April)	Passover beginning of Orthodox New Year	The night before the Exodus, the tenth plague of Egypt was that the firstborn of each house was to be killed, Jew and Gentile. To avoid the calamity, an unblemished lamb was sacrificed and its blood was spread on the door posts and lintels so that when the Angel of Death came upon it, he would “pass over” that house and spare the first born.



<p><b>Leviticus 23:6</b> “And on the fifteenth day of the same month is the Feast of Unleavened Bread to the Lord; seven days ye must eat unleavened bread.”</p>	<p>Nisan 15-21 (Mar/April)</p>	<p>Unleavened Bread</p>	<p>The preparation for the flight was so quick that, they did not have time to make bread with yeast, so they made it without. Yeast, or leaven, is a symbol of sin. The bread or matzah was baked flat with stripes and piercings. For seven days, devoted Jews would not eat bread with yeast to symbolize the denial of sin. It was also customary to hide away a portion of the matzah by wrapping it and placing it out of sight.</p>
<p><b>Leviticus 23:10-11</b> <sup>“10</sup> Speak to the children of Israel, and say unto them: ‘When ye come into the land which I give unto you, and reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest to the priest. <sup>11</sup> And shall wave the sheaf before the LORD, to be accepted for you; on the morrow after the Sabbath the priest shall wave it.’”</p>	<p>Nisan 16-17 (Mar/April)</p>	<p>Offering of First Fruits</p>	<p>Before the Spring Harvests of barley and wheat began, a farmer would cut a small portion and bring it to the tabernacle or temple priest to as an offering to God and seek His blessing. This action would sanctify or justify the following crop. In the fall there was a harvest of grapes that also went through this act.</p>
<p><b>Leviticus 23:15-16</b> <sup>“15</sup> And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering: seven Sabbaths shall be complete. <sup>16</sup> Even unto the morrow after the seventh Sabbath shall ye number fifty days and ye shall offer a new meat offering to the Lord.”</p>	<p>Sivan 6 (May)</p>	<p>Feast of Weeks aka Pentecost or Shavuot</p>	<p>The literal translation of Pentecost is “fifty days.” It commences fifty days after the Offering of First Fruits. It is also believed to be the day God Himself came down to Mount Sinai in a whirlwind of fire after the Exodus to give Moses the Law.</p>

**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, an holy convocation.’”

Tishri 1-10  
(Sept/Oct)

Feast of Trumpets aka Yom Teruah (Day of Trumpets) Rosh Hashanah (beginning of Civil New Year) the Wedding Feast of the Messiah

All Feasts except this one transpires during the full moon. The Feast of Trumpets occurs at the new moon, which is “hidden” or not visible. Two men of high reproach keep watch, and when the sliver of the moon is first seen, they go to the priests to announce the beginning of the Feast. At that time a “shofar” is sounded in long, short, and staccato blasts that follow a set sequence totaling 99 blasts. It concludes with a 100th blast, known as the “Last Trump.” The subsequent 10 day period is also known as the Days of Awe. It is a period of self-reflection that culminates with repenting of one's sins.

**Leviticus 23:27** “Also on the tenth day of this seventh month there shall be the Day of Atonement. It shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire to the Lord.”

Tishri 10  
(Sept/Oct)

Day of Atonement aka Yom Kippur

The Highest of Holy Days in Judaism. It is believed to be the day God would physically visit the tabernacle or temple and dwell among men. Only the High Priest was allowed to enter the Holy of Holies to intercede and seek atonement for his people. The “Great Trump” is sounded at this Feast to herald the coming of God.

**Leviticus 23:42-43** “<sup>42</sup> Ye shall dwell in booths seven days. All that are Israelites born shall dwell in booths. <sup>43</sup> That your generations may know that I made the children of Israel dwell in booths when I brought them out of the land of Egypt: I am the Lord your God.”

Tishri 15-21  
(Sept/Oct)

Feast of Booths aka Tabernacles, Sukkot

Jewish people would construct a “sukkah,” a small hut where during the seven-day observance meals were served there. It commemorates the 40-year wilderness journey after the Exodus. It is one of three Feasts (with Passover and Weeks) that require all men to travel to Jerusalem for a pilgrimage.

Continuing on, just as a point of reference, the title of the [Book of Numbers](#) refers to the “numbers” of able-bodied men that could go to battle. They are counted intaking two censuses, one in the beginning and one towards the end of the book. [Numbers 1:1-3](#) “<sup>1</sup> And the LORD spake unto Moses in the Wilderness of Sinai, in the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying: <sup>2</sup> “Take ye the sum of all the congregation of the children of Israel, after their families, by the houses of their fathers, with the number of their names, every male by their polls, <sup>3</sup> from twenty years old and upward, all that are able to go forth to war in Israel. Thou and Aaron shall number them by their armies.”

We will be looking at two examples of God’s judgment of the Israelites. Specifically, when they did not trust and obey Him about crossing over Jordan into the land of Canaan, and when Moses’ authority as God’s chosen leader was challenged. The first example in [Numbers](#) is about the nation being called to gather and leave the area for Canaan. In [Numbers](#), we are given a little more detail of the first two years of the Sinai wilderness. [Numbers 10:12-13](#) “<sup>12</sup> And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran. <sup>13</sup> And they first took their journey according to the commandment of the LORD by the hand of Moses.” God was looking to fulfill one of His promises He made to Moses at the burning bush encounter. Namely [Exodus 3:8 \(NIV\)](#) “So I have come down to rescue them from the hand of the Egyptians, and to bring them up out of that land to a good and spacious land, a land flowing with milk and honey, the home of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites.” God ordered Moses to move the people away from Mount Sinai to head toward Canaan. In preparation for the Canaan campaign, God commanded Moses to send spies before they attacked Canaan. [Numbers 13:1-2 \(NKJV\)](#) “<sup>1</sup> And the LORD spoke to Moses, saying, <sup>2</sup> “Send men to spy out the land of Canaan, which I am giving to the children of Israel; from each tribe of their fathers you shall send a man, everyone a leader among them.” The majority of the returning spies said the Israelites could not defeat the giants. Only Joshua and Caleb said if God was on their side, they could defeat the Canaanites. [Numbers 14:6-8 \(NKJV\)](#) “<sup>6</sup> But Joshua the son of Nun and Caleb the son of Jephunneh, who were among those who had spied out the land, tore their clothes; <sup>7</sup> and they spoke to all the congregation of the children of Israel, saying: “The land we passed through to spy out is an exceedingly good land. <sup>8</sup> If the LORD delights in us, then He will bring us into this land and give it to us, ‘a land which flows with milk and honey.’” The heads of the tribes were scared and did not believe God (even after seeing Pharaoh’s army drown in the Red Sea) and turned to leave. God became angry at them and wanted to destroy them. Again, Moses interceded and God spared them, but they did have a penalty to pay. [Numbers 14:22-23 \(NKJV\)](#) “<sup>22</sup> Because all these men who have seen My glory and the signs which I did in Egypt and in the wilderness, and have put Me to the test now these ten times, and have not heeded My voice, <sup>23</sup> they certainly shall not see the land of which I swore to their fathers, nor shall any of those who rejected Me see it.” For their disobedience, they were forced to wander the wilderness for the next 38 years until that generation passed.

The second example gives details of a revolt that tried to overthrow Moses, who was God’s choice to be the leader. There was a revolt led by Korah, Abiram, and Dathan (played by Edward G. Robinson in the movie) against Moses. Because Moses was God’s emissary, the revolt was put down by God, who opened the earth and swallowed the three leaders and their followers. [Numbers 16:28-33 \(NIV\)](#) “<sup>28</sup> Then Moses said, “This is how you will know that the LORD has sent me to do all these things and that it was not my idea: <sup>29</sup> If these men die a natural death and suffer the fate of all mankind, then the LORD has not sent me. <sup>30</sup> But if the LORD brings about something totally new, and the earth opens its mouth and swallows them, with everything that belongs to them, and they go down alive into the realm of the dead, then you will know that these men have treated the LORD with contempt.” <sup>31</sup> As soon as he finished saying all this, the ground under them split apart <sup>32</sup> and the earth opened its mouth and swallowed them and their households, and all those associated with Korah, together with their possessions. <sup>33</sup> They went down alive into the realm of the dead, with everything they owned; the earth closed over them, and they perished and were gone from the community.” These transgressions

of not listening and following God's direction angered Him. [Numbers 32:13](#) "And the LORD's anger was kindled against Israel, and He made them wander in the wilderness forty years until all the generation that had done evil in the sight of the LORD was consumed." However, even in His anger, God provides for His children. [Exodus 16:35](#) "And the children of Israel did eat manna forty years until they came to a land inhabited; they did eat manna until they came unto the border of the land of Canaan."

[Deuteronomy](#) covers the last two years in the wilderness. Moses' covenant was restated in [Deuteronomy 11:26-28](#) "26 Behold, I set before you this day a blessing and a curse; 27 A blessing, if ye obey the commandments of the LORD your God, which I command you this day: 28 And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known." It also tells us of the changing of the guard with Joshua. [Deuteronomy 34:5-6 \(NKJV\)](#) "5 So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. 6 And He buried him in a valley in the land of Moab, opposite Beth Peor; but no one knows his grave to this day."

After Moses leadership was passed to Joshua. [Deuteronomy 34:9](#) "And Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hands on him; and the children of Israel harkened unto him and did as the LORD had commanded Moses." Joshua received his commission from God. [Joshua 1:1-3](#) "1 Now after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister, saying, 2 Moses My servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. 3 Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses." [Joshua 1:5 \(NIV\)](#) "Just as I was with Moses, so I will be with you. I will not leave you or forsake you." [Joshua 5:6](#) "For the children of Israel walked forty years in the wilderness, till all the people that were men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD swore that he would not shew them the land, which the LORD swore unto their fathers that he would give us, a land that floweth with milk and honey." After the forty years, God led the Israelites into Canaan and began conquering various cities. This included the city of Jericho where the walls fell at the sound of the trumpets. Under Joshua's leadership and obedience to God's word they entered the land and destroyed their opponents in a string of battles and received the blessing of people and land.

This was a long way to prove and demonstrate God's lynch pin principle with His chosen people that obedience brings blessing and disobedience brings judgment. God chose Moses and the Jewish people to demonstrate as the prime example of this conditional covenant relationship. It is also critical in understanding God's desire to have a beneficial relationship with all people. A little later we will be looking at how this affects "the church" when we are talking about Peter and Paul. This connection, which is still in place, continued for some generations under the era of the Judges until the era of Kings began with Saul, David, and Solomon. God blessed the land and leaders because of their adherences to God's word. Under King Saul, the first United Kingdom of Israel was birthed. God restated His covenant with David, who founded Jerusalem. God put His name on the city. The literal translation of Jerusalem is "City of God" or "City of Peace." It is also sometimes referred to as the City of David. God also made a special covenant with King David which predetermined the blood line lineage of Jesus. [2 Samuel 7:12-13 \(NKJV\)](#) "12 When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish His (Jesus) kingdom. 13 He shall build a house for My name, and I will establish the throne of His kingdom forever." Solomon was commissioned by God to build His temple. He used the same proportions of the tabernacle layout to permanently re-create what was used in the wilderness. Solomon's Temple was also built to house the Ark of the Covenant. [1 Kings 8:6 \(NKJV\)](#) "Then the priests brought in the ark of the covenant of the LORD to its place, into the inner sanctuary of the

temple, to the Most Holy Place, under the wings of the cherubim.” God reiterated Moses’ covenant to Solomon in [2 Chronicles 7:14](#) “If My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven and will forgive their sin and will heal their land.” [Psalm 33:12](#) “Blessed is the nation whose God is the Lord, and the people whom He hath chosen for His own inheritance.”