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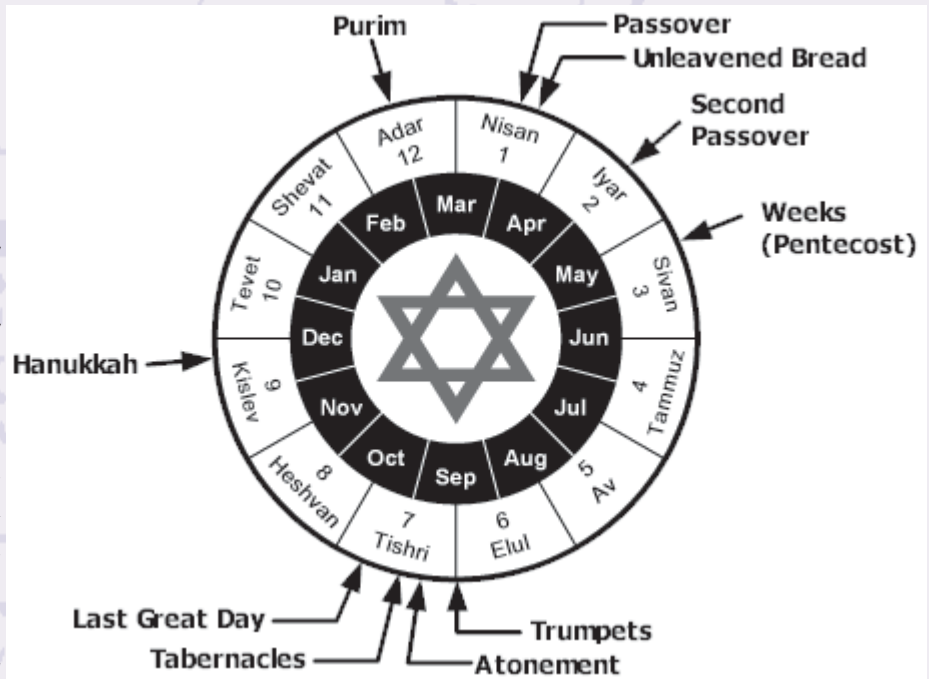
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What is a religious calendar? And is having one important to the life of a church? The study in this lesson plugs us into the annual religious calendar of ancient Israel. That the religious calendar played an important role can be seen from the five calendar texts in the Pentateuch: [Exodus 23:12-19](#); [34:17-26](#); [Deut. 16:1-17](#); [Lev. 23](#); [Numbers 28-29](#). *Numbers 28-29* is the most detailed, and a close literary relationship exists between it and *Leviticus 23*.

The worship of God in the temple revolved around seven major festival celebrations.

Our passage, vv. 9-14, treats a worship procedure that was a part of the three major pilgrim festivals: *Passover, Pentecost, and Yom Kippur*.

In order to profit from this Old Testament text we must resist the temptation to spiritualize or allegorize these texts as though they were intended to point to Christ. In reality, the significance of Christ's redemptive work draws upon the foundation laid by these festivals. To say that they point to Christ is to miss the point. They don't point to Christ; rather, Christ points to them as defining his mission!



I. Context

The background for this passage is important to understand. This material for *Leviticus* is closely connected to the background of the Pentateuch, or the first five books of the Old Testament. Collectively they were viewed as the Torah of God in Jewish and early Christian tradition. Also important for background studies are the other OT texts that detail the system of festivals and feasts in the religious tradition.

a. Historical

External History. As a part of the Pentateuch, its compositional history is clouded in the foggy past without much clear data to analyze. Frequently down through interpretative history these five books have simply been called the ‘books of Moses.’ This because Moses has been closely associated with these documents by virtue of his leadership of the Israelite people in their move from slaves to nation. These documents have also been labeled the Law of Moses as well.

Although Moses certainly had a lot to do with the materials found in these documents, several indicators inside them suggest that at least in their present form they came into existence much later than the lifetime of Moses himself. References such as to the Canaanites being in the land ‘at that time’ (Gen. 12:6) suggesting that ‘now’ they were no longer in that land, as well as Moses’ own death narrated in Deut. 34 which is obviously narrated from another person’s perspective rather than Moses’ -- all these and many more began suggesting to Bible students -- both Jewish and Christian -- as early as the middle ages that the compositional history is more complex than simply assigning it to Moses would allow.

Beginning in the late 1500s Christian scholars began probing the origins intensely in light of the emerging emphasis on study of history, especially ancient history, in western culture. This intense analysis led to the development of the viewpoint that the Pentateuch emerged in its present form in the period from the late exile to the post-exilic era during the fifth and fourth centuries BCE. Numerous sources of material were utilized in the composing of these five OT documents, leading to the most commonly adopted view of the J, E, D, P sources as being dominant. This, of course, doesn’t deny that much of the source material goes back to Moses himself, but does demonstrate that the book we know as Genesis owes its present form to editors who lived and worked many centuries after the stories themselves took place. Their intent was to carefully preserve the story of ‘beginnings,’ beginnings of both humanity in general and of the Israelite people in particular. For that we can give thanks to God who providentially guided this process through to its culmination in this first document of our Bible.

Regarding its connection to the other documents in the Pentateuch, J. Milgrom (“Leviticus,” *Interpreter’s Dictionary of the Bible*, iPreach) observes:

[Heb. וִיקְרָא; LXX λειυτικον]. The book is

more aptly described by its tannaitic name כהנים תורה, “The Priests’ Manual.” It is thematically an independent entity. In Exodus, the P code (see PRIESTLY WRITERS[S]) describes the construction of the cultic implements (the tabernacle and the priestly vestments), whereas Leviticus converts this static picture into scenes from the living cult. Numbers then concentrates on the cultic laws of the camp in motion, e.g., the military arrangement of the tribes, the censuses of the warriors, the transport of the sanctums and their protection against encroachment (see ENCROACHMENT[S]). Since the latter is the main function of the Levites, it is striking that all the laws pertaining to the Levites are in Numbers, and none are in Leviticus.

Although “The Priests’ Manual” focuses on the priests, few laws are reserved for them alone (Lev. 8:1-10; 16:1-28; 21:1-22:16). Their role is defined in pedagogic terms: to teach the distinctions “between the holy and profane, between the pure and impure” (10:10; cf. 14:57; 15:31). They must do this, because Israel’s moral sins and physical impurities lead to the defilement of the sanctuary and its eventual abandonment by God (see ATONEMENT IN THE OT[S]; ATONEMENT, DAY OF[S]). The priests, then, are charged with a double task: to instruct Israel not to cause defilement, and to purge the sanctuary whenever it is defiled. However, Leviticus is not just a collection of rituals. On the contrary, the ethical element fuses with and even informs the ritual so that one may seek a moral basis behind each ritual act.

Thus Leviticus is deeply oriented to the sacrificial system installed first in the tabernacle and then later in the Jewish temple in Jerusalem.

Internal History. The time and place markers inside 23:9-14, although very limited, revolve around the annual lunar calendar of the ancient Israelites. S.J. de Vries (“Calendar,” *Interpreter’s Dictionary of the Bible*, iPreach) outlines the months of the Israelite lunar calendar as follows:

Taking these¹ over by transliteration, and probably without a full understanding of their original mythological associations, the Hebrews gave this new series of names to their months. With the passages where they occur in the OT and the Apoc., and with their LXX equivalents for the latter, these

¹Babylonian calendar names of months.

Babylonian names appear in the following form in Hebrew:

1. Nisan (ניסן) [Neh. 2:1; Esth. 3:7]; Νισάων [I Esd. 5:6; Add. Esth. 1:1]; II Macc. 11:30, 33, 38, have the Macedonian equivalent, Xanthicus)
2. Iyyar (אייר; not mentioned)
3. Sivan (סיון; Esth. 8:9)
4. Tammuz (תמוז; not mentioned)
5. Ab (אב; not mentioned)
6. Elul (אלול) [Neh. 6:15]; Ελουλ I Macc. 14:27])
7. Tishri (תשרי; not mentioned)
8. Marcheshvan (מרחשוון; not mentioned)
9. Chislew (כסלול) [Neh. 1:1; Zech. 7:1]; Χασελευ I Macc. 1:54])
10. Tebeth (טבת; Esth. 2:16)
11. Shebat (שבט; [Zech. 1:7]; Σαβατ II Macc. 16:14])
12. Adar (אדר) [Ezra 6:15; Esth. 3:7, 13; 8:12; 9:1, 15, 17, 19, 21]; Αδαρ [I Esd. 7:5; Add. Esth. 10:13; 13:6; 16:20; I Macc. 7:43, 49; II Macc. 15:36])

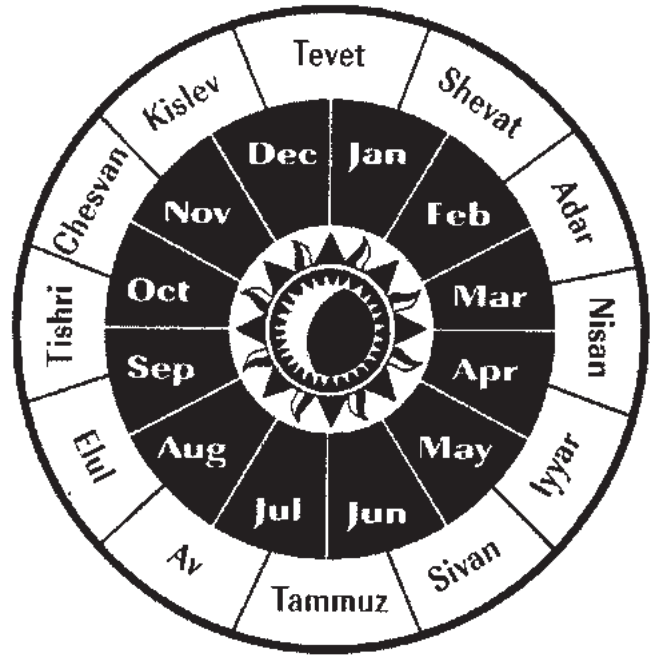
Thus the religious festivals are built around the calendar and the calendar is built around the festivals, as de Vries explains:

Briefly it must be noted that the entire Hebrew calendar was constructed upon the pattern of the

b. Literary

Genre. In general the materials in Lev. 23:9-14 are classified as Legal Materials. Walter Harrelson ("Law in the OT," Interpreter's Dictionary of the Bible, iPreach) provides a helpful overview of the terminology:

The basic term for "law" in the OT would appear at first glance to be "Torah." In Judaism this term is used to designate the first five books of the OT, the Pentateuch. Its actual meaning, however, is not "law" but "instruction," "guidance," "direction." Torah is that which points the way for the faithful Israelite and for the community of



religious feasts, which after the Exile came to assume a fairly rigid form. As observed in the postexilic cultus, the important feasts were: (a) the combined Passover and Mazzoth (Unleavened Bread) festivals on 14-21 Nisan; (b) the Feast of Weeks or First-fruits seven weeks later, on a Sunday in Sivan; (c) the Feast of Trumpets (the ancient New Year's Day) on the first of Tishri; (d) the Day of Atonement on the tenth of Tishri; and (e) the Feast of Booths (Ingathering) on 15-22 Tishri. (For further details about these and other festival days, see FEASTS AND FASTS.) One can hardly overemphasize the importance of the desire to maintain these festivals on a regular schedule throughout the successive years as a constant motive for calendrical study among the pious leaders of the Jews.

Israel. Not merely the laws of the Pentateuch provide guidance; the entire story of God's dealings with mankind and with Israel points the way. The term "Torah" may therefore stand in the way of an adequate understanding of law in the OT, if it is given too prominent a place.

1. Law in biblical Hebrew. Apart from the term "Torah" (תורה), no single Hebrew word is widely translated "law." The most common designations for Israelite law are מצוה, "commandment" (Gen. 26:5; Exod. 15:26); דבר, "word" (Exod. 34:28; Deut.

4:13); חק and its cognate terms, “decree,” “precept” (Amos 2:4); משפט, “judgment,” “ordinance,” “custom” (Exod. 21:1). In the postexilic period the term דת becomes rather prominent (Esth. 1:8). This is a loan word from Old Persian, with the meaning “order,” “law,” “regulation.” In the Aramaic portions of the OT, the same word is frequently used as a synonym for הורה (Dan. 6:5; Ezra 7:14).

In a few instances the terms חק and משפט are used as though they were intended to summarize two types of Israelite law (Exod. 15:25; Josh. 24:25; Ezra 7:10). In Exod. 24:3 the terms דבר and משפט (in the plural) may also point to a distinction between two types of law. It has been suggested that these two types may refer, respectively, to the “policy” and the “procedural” aspects of law mentioned above.

2. Law in LXX Greek. The LXX regularly translates the Hebrew word הורה by the Greek νόμος (Exod. 24:12). The same Greek term is also used less frequently to translate מצוה (Prov. 6:20), דבר (Ps. 119:57-60; Jer. 49:12; Prov. 29:12), חק (Josh. 24:25), משפט (Jer. 49:12; Prov. 29:12), and דת (Prov. 13:15). The Greek term ἐπιτολή (“commandment,” “order,” “decree”) is more customarily used to render the Hebrew word מצוה (Gen. 26:5), while προσταγμα (“order,” “injunction”) and δικαίωμα (“regulation,” “requirement”) often appear for חק and its cognate terms (Gen. 26:5; Exod. 18:16). The Greek δικαίωμα is more frequently found as the translation of משפט (Exod. 21:1).

The more narrowly defined genre issues of our passage take a distinctive turn, as G. Henton Davies (IDB, iPreach) describes:

In the Code of Holiness (chs. 17-26) there are all the usual features of a ceremonial and moral law code and the theological ideas appropriate

thereto. But the perusal of these chapters soon reveals a more sermoniac style and the appearance in 17:10 of the divine first person. Apart from such blocks of laws as 18:7-23 (cf. 19:19b-25a; 20:9-21; 22:17-30; 23:12-21), the appearance of the divine first person, at the beginning, or at the end, or interspersed through the laws, is constant from Lev. 17:10 onward and is very prominent in the final exhortation in ch. 26.

Thus the tone of vv. 9-14 is set by the introductory statement in 23:9, “The Lord spoke to Moses:” This phrase is used to introduce each section; cf. vv. 1, 9, 23, 26, 33, 44.

Literary Setting. The literary context of 23:9-14 exists at several levels.

At the broader level, this is a part of the so-called Holiness Code found in chapters 17-26. G. Henton Davies (“Leviticus,” *Interpreter’s Dictionary of the Bible*, iPreach) summarizes this setting as follows:

g. Chs. 17-26 contain the Law of Holiness (H):

Ch. 17. Sacrifice (vss. 1-9, the place of sacrifice; vss. 10-14, eating meat with blood prohibited; vss. 15-16, eating of carcasses also forbidden).

Ch. 18. Sexual laws; various prohibitions and exhortatory conclusion.

Ch. 19. Moral and ceremonial laws.

Ch. 20. Miscellaneous laws (vss. 1-8, Molech-worship; vs. 9, respect for parents; vss. 10-21, sexual laws; vss. 24-26, exhortatory directions).

Chs. 21-22. Priesthood and sacrifice (21:1-9, priests; 21:10-15, high priests; 21:16-24, disqualifying blemishes; 22:1-6, clean and unclean food; 22:17-25, blemished sacrificial animals; 22:26-33, further directions and exhortatory conclusion).

Ch. 23. *A sacred calendar (vss. 1-3, sabbath; vss. 4-8, Passover and Unleavened Bread; vss. 9-14, First Fruits; vss. 15-22, Feast of Weeks; vss. 23-25, New Year Festival; vss. 26-32, Day of Atonement; vss. 33-44, Feast of Tabernacles).*

Ch. 24. Miscellaneous laws (vss. 1-4, lamps; vss. 5-9, the bread of the Presence; vss. 10-16, 23, the blasphemer; vss. 17-22, injuries; vs. 23, conclusion).

Ch. 25. The sabbatical year and the Year of Jubilee (vss. 1-7, the sabbatical year; vss. 8-23, Year of Jubilee; vss. 24-34, redemption of land; vss. 35-38, usury; vss. 39-55, slavery).

h. Ch. 26 contains a concluding exhortation and colophon to the code.

Chs. 17-26 are marked by their beginning (17:12) and by their ending (26:46) as a separate law code,

which Klostermann entitled the “Law of Holiness” in reference to its recurring holiness formula (19:2; 20:7-8, 26; 21:6, 8, 15, 23; 22:9, 16, 32). Various writers have given lists of words and phrases that are peculiar to the code, and which show that the author is nearer to Ezekiel than to any other book in the OT.

Hartley (Leviticus, *Word Biblical Commentary*, Logos Systems) notes about chapter 23:

It is important to notice at the beginning of this discussion that the audience of this group of speeches and the ones following in chaps. 24–26 differ from those in chaps. 21–22, for here Moses is to address the congregation, while in chaps. 21–22 he was commanded to speak to the priests, Aaron and his sons. This change in audience signals a shift from regulations specifically for the priests (chaps; 21–22) to matters for the whole congregation (chaps; 23–26).

This speech presents Israel’s festal calendar. It regulates five festivals—Passover and the

Feast of Unleavened Bread (vv 4–8), the Feast of Weeks (vv 9–22), the day for sounding the trumpet (vv 23–25), the Day of Atonement (vv 26–32), and the Feast of Booths (vv 33–36). In contrast with the festal prescriptions found in Exod 23:14–17, 34:18–26, and Deut 16:1–17 this calendar along with the one in Num 28–29 includes two additional high days, i.e., the first and the tenth days of the seventh month. The primary purpose of this text is to set the dates for the celebration of these five feasts. Sometimes the duration of the feast is given (vv 5a, 34b, 39a). A secondary purpose is to provide some ritual prescriptions in order to expand and confirm the rituals of a given feast. Two genres are thus intertwined: calendrical fixations and ritual regulations (cf. Reventlow, *Das Heiligkeitsgesetz*, 103). This kind of mixture is commonplace in an ancient calendar as the calendars from Babylon, Ugarit, and Egypt attest (Morgan, “Cultic Calendars,” 220–21).

II. Message

Literary Structure. The internal thought flow literarily is structured first of all around God’s instructions to Moses in the introductory statement (vv. 9-10a): “The Lord spoke to Moses, ‘Speak to the people of Israel and say to them...’” Then in vv. 10b-14 come the specific instructions that are to be given to the children of Israel. These instructions address the responsibility of the Israelite worshipper to bring a “sheaf” offering to the priest (in the tabernacle), v. 10b; what the priest is to do with it, v. 11; additional offerings to accompany it, vv. 12-13; preparation for making the offerings, v. 14a; the permanency of this offering instruction, v. 14b.

a. God gave Moses instructions, vv. 9-10a

LXX	NASB	NRSV	NLT
<p>9 καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων 10 εἰπὸν τοῖς υἱοῖς Ἰσραὴλ καὶ ἐρεῖς πρὸς αὐτούς</p>	<p>9 Then the LORD spoke to Moses, saying, 10 “Speak to the sons of Israel and say to them,</p>	<p>9 The Lord spoke to Moses: 10 Speak to the people of Israel and say to them:</p>	<p>9 Then the LORD told Moses 10 to give these instructions to the Israelites:</p>

Notes:

In this narrative introduction to Moses’ speech one can find several important insights. This pattern defines the entire structure of the book of Numbers and is repeated continuously throughout the book.² Most often God gave Moses instructions to give to the people, but on several occasions the instructions

were to be given either to Aaron or to all the priests who functioned in the tabernacle. Two geographical markers are provided in the listing. In 1:1, God spoke to Moses in “the tent of meeting” and this setting is assumed for the subsequent expressions until 25:1 where the formula shifts to read, “The Lord spoke to Moses on Mount Sinai, saying...” This second location is assumed until the concluding declaration in 27:34, “These are the commandments that the Lord gave to

²Cf. 1:1-2a; 4:1-2a; 5:14; 6:1, 8-9a, 19, 24-25a; 7:22-23a; 11:1-2a; 13:1; 14:1, 33; 15:1-2a; 16:1; 17:1-2a; 18:1-2a; 19:1-2a; 20:1-2a; 21:1a, 16-17a; 22:1-2a, 17-18a, 26; 23:1-2a, 9-10a, 23-24a, 26, 33-34a, 24:1-2a, 13; 25:1-2a; 27:1-2a.



Moses for the people of Israel on Mount Sinai.”³ Whether the location of God speaking to Moses, either in the tabernacle or on Mt. Sinai, is significant geographically or

just literarily is not entirely clear. If just literarily significant, then the shift is but an indication of topic change. And perhaps signifying that when God spoke to Moses in the tabernacle over against speaking to him on Mt. Sinai some level of importance between the two settings should be understood. Although an examination of the content of the revelation from God in the two settings doesn’t seem to warrant a perceived difference in importance. Whatever its intended significance by the writer, Moses was in the tabernacle on the occasion of the revelation given him concerning the annual religious calendar.

Much more important and clearer is the theological principle behind the formulaic expression both here and elsewhere in Leviticus. God communicated His will to the leader Moses who was then instructed to pass this message on to either the priestly leaders, and/or to the people generally. Centuries later the apostle Paul would reflect upon an understand-

³But note the conclusionary declaration in 26:46, “These are the statutes and ordinances and laws that the Lord established between himself and the people of Israel on Mount Sinai through Moses.” Also note 23:44, “Thus Moses declared to the people of Israel the appointed festivals of the Lord.” Also, 21:24, “Thus Moses spoke to Aaron and to his sons and to all the people of Israel.” Also, 16:14b, “And Moses did as the Lord had commanded him.”

ing of this process in his letter to the churches of Galatia:⁴

Why then the law? It was added because of transgressions, until the offspring would come to whom the promise had been made; and it was ordained through angels by a mediator.

Thus Paul reflects later Jewish understanding that God spoke to Moses through angels. But nothing in the Old Testament texts is present to suggest this method of communication.

The critical factor is that God was communicating His revelation to Moses and that this divine revelation was to be communicated by Moses to the people. Only as the people understood properly God’s revelation could they faithfully obey Him. Thus the narrational angle of our text is that the content of the passage reflects divine revelation with the full force of God’s authority behind it.

Why is this important not just for our text but in general in the Judeo-Christian religious traditions? At the heart of both of these religious traditions lies the conviction that human words on religious principles don’t count for anything. Rather, only the words that have their origin in God matter and stand as authoritative. Thus Lev. 23:9-14 comes through as having its origin in God and as reflecting His will and plan.

To be sure this will raise important questions regarding the relevancy of these instructions by Moses to the Israelites for Christians living under the [New Covenant](#) established by Jesus. But this introductory formula does reaffirm the basic theological principle of the supremacy of divine revelation as the foundation of religious guidelines and practice.

⁴Gal. 3:19, NRSV. Τί οὖν ὁ νόμος; τῶν παραβάσεων χάριν προσετέθη, ἄχρι οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπήγγελται, διαταγείς δι’ ἀγγέλων ἐν χειρὶ μεσίτου.

b. Instructions to the people, vv. 10b-14

LXX

ὅταν εἰσέλθητε εἰς τὴν γῆν ἣν ἐγὼ δίδωμι ὑμῖν καὶ θερίζητε τὸν θερισμὸν αὐτῆς καὶ οἴσετε δράγμα ἀπαρχὴν τοῦ θερισμοῦ ὑμῶν πρὸς τὸν ἱερέα ¹¹ καὶ ἀνοίσει τὸ δράγμα ἔναντι κυρίου δεκτὸν ὑμῖν τῇ ἐπαύριον τῆς πρώτης ἀνοίσει αὐτὸ ὁ ἱερεύς

NASB

“When you enter the land which I am going to give to you and reap its harvest, then you shall bring in the sheaf of the first fruits of your harvest to the priest. 11 He shall wave the sheaf before the LORD for you to be accepted; on the day after the sabbath the priest shall wave it. 12 Now on

NRSV

When you enter the land that I am giving you and you reap its harvest, you shall bring the sheaf of the first fruits of your harvest to the priest. 11 He shall raise the sheaf before the Lord, that you may find acceptance; on the day after the sabbath the priest shall raise it. 12 On the day when

NLT

“When you arrive in the land I am giving you and you harvest your first crops, bring the priest some grain from the first portion of your grain harvest. 11 On the day after the Sabbath, the priest will lift it up before the LORD so it may be accepted on your behalf. 12 That same day you must

¹² καὶ ποιήσετε ἐν τῇ ἡμέρᾳ ἐν ᾗ ἂν φέρετε τὸ δράγμα πρόβατον ἄμωμον ἐνιαύσιον εἰς ὀλοκαύτωμα τῷ κυρίῳ ¹³ καὶ τὴν θυσίαν αὐτοῦ δύο δέκατα σεμιδάλεως ἀναπεποιημένης ἐν ἐλαίῳ θυσία τῷ κυρίῳ ὀσμὴ εὐωδίας κυρίῳ καὶ σπονδὴν αὐτοῦ τὸ τέταρτον τοῦ ἰν οἴνου ¹⁴ καὶ ἄρτον καὶ πεφρυγμένα χίδρα νέα οὐ φάγεσθε ἕως εἰς αὐτὴν τὴν ἡμέραν ταύτην ἕως ἂν προσενέγκητε ὑμεῖς τὰ δῶρα τῷ θεῷ ὑμῶν νόμιμον αἰώνιον εἰς τὰς γενεὰς ὑμῶν ἐν πάσῃ κατοικίᾳ ὑμῶν

the day when you wave the sheaf, you shall offer a male lamb one year old without defect for a burnt offering to the LORD. 13 Its grain offering shall then be two-tenths of an *ephah* of fine flour mixed with oil, an offering by fire to the LORD for a soothing aroma, with its drink offering, a fourth of a hin of wine. 14 Until this same day, until you have brought in the offering of your God, you shall eat neither bread nor roasted grain nor new growth. It is to be a perpetual statute throughout your generations in all your dwelling places.”

you raise the sheaf, you shall offer a lamb a year old, without blemish, as a burnt offering to the Lord. 13 And the grain offering with it shall be two-tenths of an ephah of choice flour mixed with oil, an offering by fire of pleasing odor to the Lord; and the drink offering with it shall be of wine, one-fourth of a hin. 14 You shall eat no bread or parched grain or fresh ears until that very day, until you have brought the offering of your God: it is a statute forever throughout your generations in all your settlements.”

sacrifice a year-old male lamb with no physical defects as a whole burnt offering to the LORD. 13 A grain offering must accompany it consisting of three quarts of choice flour mixed with olive oil. It will be an offering given to the LORD by fire, and it will be very pleasing to him. Along with this sacrifice, you must also offer one quart of wine as a drink offering. 14 Do not eat any bread or roasted grain or fresh kernels on that day until after you have brought this offering to your God. This is a permanent law for you, and it must be observed wherever you live.”

Notes:

This segment contains part of the speech that Moses was to deliver to the children of Israel in the tabernacle. This passage deals only with the [first fruit offerings](#) to be offered up in worship at the tabernacle and then later at the temple.

Great challenges exist with the attempt to understand the religious calendar system of ancient Israel. Five texts scattered throughout the Old Testament stand as calendrical texts and present a varying and sometimes conflicting picture of the festivals to be celebrated by the Israelites: [Exodus 23:12-19](#); [34:17-26](#); [Deut. 16:1-17](#); [Lev. 23](#); [Numbers 28-29](#). What most scholars conclude from this is that the religious celebrations evolved over time and in the process aspects of them changed as the situation of the Israelites changed, especially in their shift from an agricultural to an urban society.

In light of this, the only specific parallel in the above calendrical texts to Lev. 23:10b-14 is [Num. 28:26-31](#).

To be sure, brief references are found in Exod. 23:19 and 34:26:

Exod. 23:19a. The choicest of the first fruits of your ground you shall bring into the house of the Lord your God.

Exod 34:26a. The best of the first fruits of your ground you shall bring to the house of the Lord your

God.

Comparing the Leviticus and Numbers parallel becomes instructive for understanding the concept and details:

Lev. 23:10b-14, NRSV

When you enter the land that I am giving you and you reap its harvest, you shall bring the sheaf of the first fruits of your harvest to the priest. 11 He shall raise the sheaf before the Lord, that you may find acceptance; on the day after the sabbath the priest shall raise it. 12 On the day when you raise the sheaf, you shall offer a lamb a year old, without blemish, as a burnt offering to the Lord. 13 And the grain offering with it shall be two-tenths of an ephah of choice flour mixed with oil, an offering by fire of pleasing odor to the Lord; and the drink offering with it shall be of wine, one-fourth of a hin. 14 You shall eat no bread or parched grain

Num. 28:26-31, NRSV

26 On the day of the first fruits, when you offer a grain offering of new grain to the Lord at your festival of weeks, you shall have a holy convocation; you shall not work at your occupations. 27 You shall offer a burnt offering, a pleasing odor to the Lord: two young bulls, one ram, seven male lambs a year old. 28 Their grain offering shall be of choice flour mixed with oil, three-tenths of an ephah for each bull, two-tenths for one ram, 29 one-tenth for each of the seven lambs; 30 with one male goat, to make atonement for you. 31 In addition to the regular burnt offering with its grain offering, you shall offer them and their drink offer-

or fresh ears until that very day, until you have brought the offering of your God: it is a statute forever throughout your generations in all your settlements.”

In summarizing the Leviticus passage Sam Balentine (Leviticus, *Interpretation*, Logos Systems notes:

“On the day after the sabbath” (v. 11), presumably the eighth day after the seven days of the Unleavened Bread, Israel is to bring an offering of first fruits of the harvest to the priest. The offering consists of the first sheaf of barley, the first grain to ripen in the spring, plus a burnt offering of an unblemished year-old lamb, a grain offering of two-tenths of an ephah mixed with oil, and a drink offering of one-fourth of a hin of wine. The grain offering is twice the normal amount (Num. 28:13), which may signify the hope that God will bless the forthcoming harvest abundantly. The requirement of the libation of wine along with the burnt offering and the grain offering is absent from the sacrificial laws in Leviticus 1–7, but it is present in Numbers 28–29 (e.g., 28:7, 14; 29:6, 11), which provides additional evidence that Leviticus 23 was composed with this earlier version of the calendar in mind.

The priest raises the sheaf of barley “before the Lord” (v. 11), a ritual act that sanctifies the offering for its special use. The objective of the offering is twofold: to give thanks for the present harvest and to ask God’s blessings on the harvests to come. Until thanksgivings are offered for the first fruits, none of the new harvest may be eaten.

John Hartley (Leviticus, *Word Biblical Commentary*, Logos Systems) adds additional insights:

9–14 The second speech opens with a ritual prescription. It regulates the offering of first fruits. This is important in itself and also it is important because it starts the counting for the next festival (cf. Exod 23:19a; 34:26a). It stipulates the requirement of offering the first רמֵע, “sheaf,” of the harvest; it was probably barley since it ripened first. רמֵע is often translated “sheaf,” i.e., a bundle of stalks. But in Jewish tradition (Num 15:20; ^{5b} *Menah.* 66a, 68b), רמֵע is a cake made out of barley meal mixed with

^{5b} *breve* (metrically short poetic line), or before a tractate indicates Babylonian Talmud.

⁶ *Menah.* Menahot

water (Noordtzi, 234). The ritual prescribed here is a community offering of first fruits (Keil and Delitzsch, 460). This prescription then is different from that prescribed in Num 18:12–13⁷ and Deut 26:1–11,⁸ for those texts address the presentation of first fruits by an individual (Noordtzi, 233). Noth (170) takes an alternative understanding. He suggests that each landowner brought a bundle of the first ears. The priest received them over a period of time and offered them on the set day.

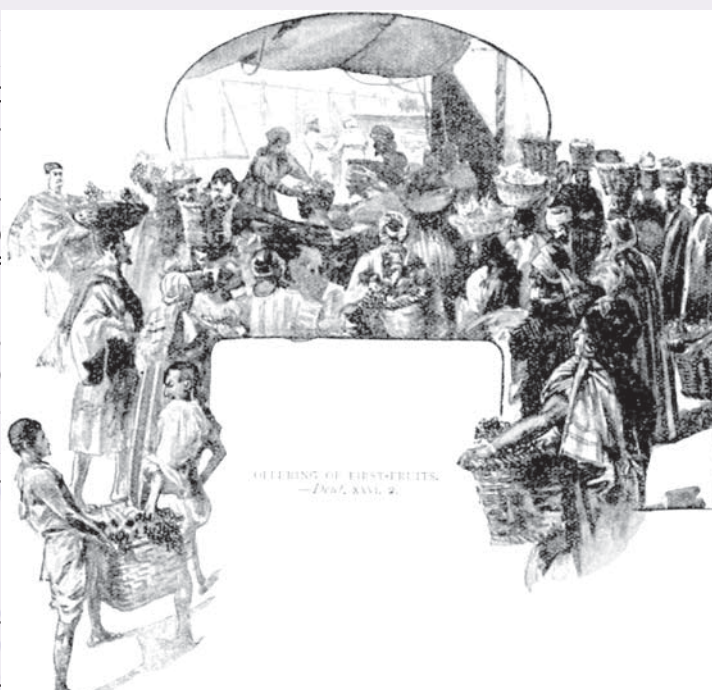


From the texts and the commentary observations let me draw some conclusions of my own.

⁷Num 18:12-13, NRSV. 12 All the best of the oil and all the best of the wine and of the grain, the choice produce that they give to the Lord, I have given to you. 13 The first fruits of all that is in their land, which they bring to the Lord, shall be yours; everyone who is clean in your house may eat of it.

⁸Deut. 26:1-11, NRSV. 1 When you have come into the land that the Lord your God is giving you as an inheritance to possess, and you possess it, and settle in it, 2 you shall take some of the first of all the fruit of the ground, which you harvest from the land that the Lord your God is giving you, and you shall put it in a basket and go to the place that the Lord your God will choose as a dwelling for his name. 3 You shall go to the priest who is in office at that time, and say to him, “Today I declare to the Lord your God that I have come into the land that the Lord swore to our ancestors to give us.” 4 When the priest takes the basket from your hand and sets it down before the altar of the Lord your God, 5 you shall make this response before the Lord your God: “A wandering Aramean was my ancestor; he went down into Egypt and lived there as an alien, few in number, and there he became a great nation, mighty and populous. 6 When the Egyptians treated us harshly and afflicted us, by imposing hard labor on us, 7 we cried to the Lord, the God of our ancestors; the Lord heard our voice and saw our affliction, our toil, and our oppression. 8 The Lord brought us out of Egypt with a mighty hand and an outstretched arm, with a terrifying display of power, and with signs and wonders; 9 and he brought us into this place and gave us this land, a land flowing with milk and honey. 10 So now I bring the first of the fruit of the ground that you, O Lord, have given me.” You shall set it down before the Lord your God and bow down before the Lord your God. 11 Then you, together with the Levites and the aliens who reside among you, shall celebrate with all the bounty that the Lord your God has given to you and to your house.

1. The concept of a first fruits offering was a complex idea in ancient Israel and had application to multiple settings. In Leviticus 23, it applied to the offering to be given at the close of the Feast of Unleavened Bread, which itself was closely linked at times to Passover. Thus vv. 9-14 come in Leviticus after a discussion of the Passover and Unleavened Bread in vv. 3-8. But in Numbers 28, the offering is related to the celebration of Pentecost, i.e., the Feast of Weeks, that



came fifty days after Passover. The offering sometimes was a communal offering made in behalf of the entire community, but at other times it was an individual offering to be given by individual farmers at the beginning of harvest time.

2. The offering was to be given to God at the designated place of worship. During the wilderness wanderings, it was at the tabernacle. Once the Israelites conquered Canaan, the designated center of worship was Shechem where these offerings were made. Once Solomon built the temple in Jerusalem much later, then the offerings were to be brought to the temple in Jerusalem. By bringing the offerings to the officially appointed priests the Israelite worshipers supported the structure of organized religion established in the Law of Moses.

Religious devotion as expressed by the first fruit offerings was both a personal and a communal matter. Both, however, were legitimate only when performed through officially established channels.

3. The offerings were to reflect both thanksgiving and hope. At the beginning of the barley harvest in late spring, the offerings described in Lev. 23 symbolized the Israelite's gratitude to God for granting a harvest. But they also symbolized his prayer that God would bless with a bountiful harvest. Thus the offerings underscored the worshiper's complete dependence upon God for providing food needed for himself and his family.

4. These offerings were to be the very best of the fruits etc. that the worshiper could offer. If God were to accept them, they must be the best of the

barley etc. Thus the Israelite worshiper dared not give up to God the left-overs or the remains that weren't usable for anything else.

5. With the generous portions of offering described in our passage, we discover that only a small portion of the offering was burned in the fire through worship. The majority of it was preserved for the priests. Thus, through the generosity of the offerings of the people the priests in the worship centers gain the

necessary food etc. to live and to be able to serve God. God had put in place a system for the religious leaders to be able to live okay while devoting themselves to serving God and representing the people before God. Over time in the temple that system was greatly corrupted by greed and eventually led Jesus to declare that the religious leaders had made God's house a "den of thieves" (cf. Mk. 11:17).

6. The Leviticus text stresses the importance of preparing for worship in v. 14a: "You shall eat no bread or parched grain or fresh ears until that very day, until you have brought the offering of your God:" The first part belonged exclusively to God, not the people. Thus the Israelite worshiper was to abstain from eating any of the harvest until the first fruits had been properly offered up to God.

How then do these texts on the first fruit offerings of barley relate to Christians living under the New Covenant established by Jesus? From the above conclusions that stress the religious principle aspects of the offering one can glean valuable insights on our service to God and the way we approach worshipping Him.



In the original Greek text of the New Testament the Hebrew phrase for first fruits is the Greek word

ἀπαρχή. In a very helpful presentation of its meaning inside the New Testament, the Louw-Nida Greek-English Lexicon of the New Testament presents three categories of meaning:

a first portion: 53.23⁹

53.23 ἀπαρχή^a, ἥς ^{10f}: the first portion of something which has been set aside and offered to God before the rest of the substance or objects can be used—‘first portion, first offering.’ εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα ‘if the first offering (or ‘first portion’) is consecrated, then so is the whole loaf’ Ro 11.16.

b first: 61.8¹¹

61.8 ἀπαρχή^b, ἥς ^{12f}: the first of a set, often in relation to something being given—‘first.’ ἀπαρχὴ τῶν κεκοιμημένων ‘the first of those who have fallen asleep’ 1 Cor 15.20.

c foretaste: 57.171¹³

57.171 ἀπαρχή^c, ἥς ^{14f}: (a figurative extension of meaning of ἀπαρχή^a ‘first portion,’ 53.23) a foretaste and pledge of blessings to come—‘foretaste, pledge, foretaste and pledge.’ αὐτοὶ τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες ἡμεῖς ‘we who have the Spirit as a foretaste and pledge (of blessings to come)’ Ro 8.23. In many respects ἀπαρχή^c parallels closely the meaning of ἀρραβῶν (57.170).

Thus in the seven NT instances of the word the focus is upon believers as first-fruits. We as followers of Christ have been devoted to God as acts of sacrificial worship. The OT offering concept is transferred to a figurative application in the New Testament. Thus the very existence of converts to Christ becomes God’s promise of a bountiful harvest of people coming to know Christ in subsequent days.

Harold Mare ([Baker’s Evangelical Dictionary of Biblical Theology](#)) has some helpful insights at this point:

(Heb. *resit* [רִאשִׁית]; Gk. *aparche* [αἰαρχή]). The concept of firstfruits derives from God’s creation work. Because God created everything that exists, all of creation belongs to him (Psalm 24:1). Consequently,

⁹Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament : Based on Semantic Domains*, electronic ed. of the 2nd edition. (New York: United Bible societies, 1996, c1989), 1:533.

^{10f}feminine

¹¹Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament : Based on Semantic Domains*, electronic ed. of the 2nd edition. (New York: United Bible societies, 1996, c1989), 1:610.

^{12f}feminine

¹³Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament : Based on Semantic Domains*, electronic ed. of the 2nd edition. (New York: United Bible societies, 1996, c1989), 1:576.

^{14f}feminine

that which is first and best belongs to him and is to be given to him.

Because of God’s creative power and ownership of all, the Bible instructs believers to give God the best of the animal sacrifices (see Lev. 1-5). The land is also viewed as a gift from God and the best of it, its “firstfruits, “ is to be given to him—crops (Exod 23:16,19), the wheat harvest (Exod 34:22; Lev 2:14; 23:20), olive oil (Num 18:12; Deut 18:4), the finest new wine (Num 18:12; Deut 18:4), honey (2 Chron 31:5), sheep wool (Deut 18:4), and fruit (Neh 10:35). The Old Testament makes it clear that everything that God’s people have is to be viewed as from God and gained through his providence (Psalm 50:10).

Believers are the “firstfruits” of God—a kind of firstfruits of all he created” (Jas 1:18). Spiritual “firstfruits” may be the first converts in an area (Rom 16:5). As “firstfruits” believers are a testimony to God’s power in salvation. They are his first born, redeemed by Christ’s blood. In their holy standing, believers are God’s firstfruits—“holy to the Lord, the firstfruits of his harvest” (Jer 2:3). God’s people are therefore to present themselves as holy firstfruits to God, as “living sacrifices, holy and pleasing to God” (Rom 12:1). In having the “firstfruits of the Spirit, “ the work of the Spirit in effecting the present redemption of their souls, believers are given the guarantee that they will have the future redemption of their bodies at the second coming of Christ (Rom 8:23).

In 1 Corinthians 15:20, 23, Paul teaches that Christ in his bodily resurrection is the “firstfruits of those who have fallen asleep.” As such, he is the guarantee that all those who belong to him will be raised from the dead at his second coming. In the natural world, the first sheaf of the crop was to be brought to God (Lev 23:10,11,17) as a guarantee that the rest of the harvest was coming. So it is in God’s redemption harvest. First, Christ the “firstfruits” has triumphed in his resurrection; then, the rest of his “crop, “ the redeemed, will be raised triumphantly at his second coming (1 Cor 15:23).

In light of this, God’s people, as his “firstfruits, “ are to have a sanctifying effect on others (1 Cor 5:6-7), just as Abraham and the patriarchs had a sanctifying effect on disobedient Israel (Rom 11:14-16). Believers are to be true followers of the Lamb, just as the saints in the second coming, who are described as holy in life, “purchased from among men and offered as firstfruits to God and to the Lamb” (Rev 14:4).

We must worship God with our best, not the left overs of our lives. We must worship God with His people as a part of God’s church. Our worship, even our own existence as first fruits, is a marvelous affirmation of thanksgiving to God and a blessing of God that others will come to Christ.

LXX

9 καὶ ἐλάλησεν κύριος πρὸς Μωυσὴν λέγων 10 εἶπὸν τοῖς υἱοῖς Ἰσραὴλ καὶ ἐρεῖς πρὸς αὐτούς ὅταν εἰσέλθητε εἰς τὴν γῆν ἣν ἐγὼ δίδωμι ὑμῖν καὶ θερίζετε τὸν θερισμὸν αὐτῆς καὶ οἴσετε δράγμα ἀπαρχὴν τοῦ θερισμοῦ ὑμῶν πρὸς τὸν ἱερέα 11 καὶ ἀνοίσει τὸ δράγμα ἔναντι κυρίου δεκτὸν ὑμῖν τῇ ἐπαύριον τῆς πρώτης ἀνοίσει αὐτὸ ὁ ἱερεὺς 12 καὶ ποιήσετε ἐν τῇ ἡμέρᾳ ἐν ἣ ἂν φέρητε τὸ δράγμα πρόβατον ἄμωμον ἐνιαύσιον εἰς ὀλοκαύτωμα τῷ κυρίῳ 13 καὶ τὴν θυσίαν αὐτοῦ δύο δέκατα σεμιδάλεως ἀναπεποιημένης ἐν ἐλαίῳ θυσία τῷ κυρίῳ ὀσμὴ εὐωδίας κυρίῳ καὶ σπονδὴν αὐτοῦ τὸ τέταρτον τοῦ ἰν οἴνου 14 καὶ ἄρτον καὶ πεφρυγμένα χίδρα νέα οὐ φάγεσθε ἕως εἰς αὐτὴν τὴν ἡμέραν ταύτην ἕως ἂν προσενέγκητε ὑμεῖς τὰ δῶρα τῷ θεῷ ὑμῶν νόμιμον αἰώνιον εἰς τὰς γενεὰς ὑμῶν ἐν πάσῃ κατοικίᾳ ὑμῶν

NASB

9 Then the LORD spoke to Moses, saying, 10 "Speak to the sons of Israel and say to them, 'When you enter the land which I am going to give to you and reap its harvest, then you shall bring in the sheaf of the first fruits of your harvest to the priest. 11 He shall wave the sheaf before the LORD for you to be accepted; on the day after the sabbath the priest shall wave it. 12 Now on the day when you wave the sheaf, you shall offer a male lamb one year old without defect for a burnt offering to the LORD. 13 Its grain offering shall then be two-tenths of an *ephah* of fine flour mixed with oil, an offering by fire to the LORD for a soothing aroma, with its drink offering, a fourth of a hin of wine. 14 Until this same day, until you have brought in the offering of your God, you shall eat neither bread nor roasted grain nor new growth. It is to be a perpetual statute throughout your generations in all your dwelling places."

NRSV

9 The Lord spoke to Moses: 10 Speak to the people of Israel and say to them: When you enter the land that I am giving you and you reap its harvest, you shall bring the sheaf of the first fruits of your harvest to the priest. 11 He shall raise the sheaf before the Lord, that you may find acceptance; on the day after the sabbath the priest shall raise it. 12 On the day when you raise the sheaf, you shall offer a lamb a year old, without blemish, as a burnt offering to the Lord. 13 And the grain offering with it shall be two-tenths of an ephah of choice flour mixed with oil, an offering by fire of pleasing odor to the Lord; and the drink offering with it shall be of wine, one-fourth of a hin. 14 You shall eat no bread or parched grain or fresh ears until that very day, until you have brought the offering of your God: it is a statute forever throughout your generations in all your settlements."

NLT

9 Then the LORD told Moses 10 to give these instructions to the Israelites: "When you arrive in the land I am giving you and you harvest your first crops, bring the priest some grain from the first portion of your grain harvest. 11 On the day after the Sabbath, the priest will lift it up before the LORD so it may be accepted on your behalf. 12 That same day you must sacrifice a year-old male lamb with no physical defects as a whole burnt offering to the LORD. 13 A grain offering must accompany it consisting of three quarts of choice flour mixed with olive oil. It will be an offering given to the LORD by fire, and it will be very pleasing to him. Along with this sacrifice, you must also offer one quart of wine as a drink offering. 14 Do not eat any bread or roasted grain or fresh kernels on that day until after you have brought this offering to your God. This is a permanent law for you, and it must be observed wherever you live."

- ² דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם מוֹעֲדֵי יְהוָה
אֲשֶׁר־תִּקְרְאוּ אֹתָם מִקְרָאֵי קֹדֶשׁ אֵלֶּה הֵם מוֹעֲדֵי:
- ³ שֵׁשֶׁת יָמִים תַּעֲשֶׂה מְלֶאכֶה וּבַיּוֹם הַשְּׂבִיעִי שַׁבַּת שַׁבְּתוֹן
מִקְרָא־קֹדֶשׁ כָּל־מְלֶאכֶה לֹא תַעֲשׂוּ שַׁבַּת הוּא לִיהוָה בְּכָל
מוֹשְׁבֵיכֶם: פ
- ⁴ אֵלֶּה מוֹעֲדֵי יְהוָה מִקְרָאֵי קֹדֶשׁ אֲשֶׁר־תִּקְרְאוּ אֹתָם
בְּמוֹעֲדָם:
- ⁵ בַּחֹדֶשׁ הָרִאשׁוֹן בְּאַרְבַּעָה עָשָׂר לַחֹדֶשׁ בֵּין הָעַרְבִים פֶּסַח
לִיהוָה:
- ⁶ וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה חַג הַמִּצּוֹת לִיהוָה שִׁבְעַת
יָמִים מִצּוֹת תֹּאכְלוּ:
- ⁷ בַּיּוֹם הָרִאשׁוֹן מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה
לֹא תַעֲשׂוּ:
- ⁸ וְהִקְרַבְתֶּם אִשָּׁה לִיהוָה שִׁבְעַת יָמִים בַּיּוֹם הַשְּׂבִיעִי
מִקְרָא־קֹדֶשׁ כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ: פ
- ⁹ וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:
- ¹⁰ דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי־תָבֹאוּ אֶל־הָאָרֶץ
אֲשֶׁר אֲנִי נֹתֵן לָכֶם וּקְצַרְתֶּם אֶת־קְצִירָהּ וְהִבַּאתֶם אֶת־עֹמֶר
רִאשִׁית קְצִירְכֶם אֶל־הַכֹּהֵן:
- ¹¹ וְהִנִּיף אֶת־הָעֹמֶר לִפְנֵי יְהוָה לְרִצְוֹנְכֶם מִמַּחֲרַת הַשַּׁבָּת
יִנִּיפְנוּ הַכֹּהֵן:
- ¹² וְעֲשִׂיתֶם בַּיּוֹם הַנִּיפְכֶם אֶת־הָעֹמֶר כֶּבֶשׂ תָּמִים בֶּן־שָׁנָתוֹ
לְעֹלָה לִיהוָה:
- ¹³ וּמִנְחָתוֹ שְׁנֵי עֶשְׂרִים סֹלֶת בְּלוּלָה בְּשֶׁמֶן אִשָּׁה לִיהוָה
רֵיחַ נִיחָח וְנִסְכָּה יַיִן רְבִיעֵת הַהֵיזֵן:
- ¹⁴ וְלֶחֶם וְקִלִּי וְכֶרְמֶל לֹא תֹאכְלוּ עַד־עֶצֶם הַיּוֹם הַזֶּה עַד
הִבִּיאְכֶם אֶת־קֶרְבֶּן אֱלֹהֵיכֶם חֶקֶת עוֹלָם לְדֹרֹתֵיכֶם בְּכָל
מוֹשְׁבֵיכֶם: ס
- ¹⁵ וּסְפַרְתֶּם לָכֶם מִמַּחֲרַת הַשַּׁבָּת מִיּוֹם הִבִּיאְכֶם אֶת־עֹמֶר
הַתְּנוּפָה שִׁבְעַת שַׁבְּתוֹת תְּמִימֹת תִּהְיֶינָה:
- ¹⁶ עַד מִמַּחֲרַת הַשַּׁבָּת הַשְּׂבִיעִית תִּסְפְּרוּ חֲמִשִּׁים יוֹם

והקרבתם מנחה חדשה ליהוה:
17 ממושבתיכם תביאו לחם תנופה שתיים שני עשרונים
סלת תהיינה חמץ תאפינה בכורים ליהוה:
18 והקרבתם על-הלחם שבעת כבשים תמימים בני שנה
ופר בן-בקר אחד ואילם שנים יהיו עלה ליהוה ומנחתם
ונספיהם אשה ריח-ניחח ליהוה:
19 ועשיתם שעיר-עזים אחד לחטאת ושני כבשים בני שנה
לזבח שלמים:
20 והניף הכהן אתם על לחם הבכורים תנופה לפני יהוה
על-שני כבשים קדש יהיו ליהוה לפנה:
21 וקראתם בעצם היום הזה מקרא-קדש יהיה לכם
כל-מלאכת עבודה לא תעשו חקת עולם בכל-מושבתיכם
לדרתיכם:
22 ובקצרכם את-קציר ארצכם לא-תכלה פאת שדה
בקצרך ולקט קצירך לא תלקט לעני ולגר תעזב אתם
אני יהוה אלהיכם: ׀
23 וידבר יהוה אל-משה לאמר:
24 דבר אל-בני ישראל לאמר בחדש השביעי באחד
לחדש יהיה לכם שבתון זכרון תרועה מקרא-קדש:
25 כל-מלאכת עבודה לא תעשו והקרבתם אשה ליהוה: ׀
26 וידבר יהוה אל-משה לאמר:
27 אך בעשור לחדש השביעי הזה יום הכפרים הוא
מקרא-קדש יהיה לכם ועניתם את-נפשתיכם והקרבתם
אשה ליהוה:
28 וכל-מלאכה לא תעשו בעצם היום הזה כי יום כפרים
הוא לכפר עליכם לפני יהוה אלהיכם:
29 כי כל-הנפש אשר לא-תענה בעצם היום הזה ונכרתה
מעמיה:
30 וכל-הנפש אשר תעשה כל-מלאכה בעצם היום הזה
והאבדתי את-הנפש ההוא מקרב עמה:
31 כל-מלאכה לא תעשו חקת עולם לדרתיכם בכל
משבתיכם:

32 שֶׁבֶת שַׁבְּתוֹן הוּא לָכֶם וְעִנִּיתֶם אֶת־נַפְשֵׁיכֶם בַּתְּשׁוּעָה
 לַחֹדֶשׁ בְּעָרֵב מֵעָרֵב עַד־עָרֵב תִּשְׁבְּתוּ שַׁבְּתֵכֶם: פ
 33 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:
 34 דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר בַּחֲמֹשֶׁה עָשָׂר יוֹם לַחֹדֶשׁ
 הַשְּׁבִיעִי הִזֶּה חַג הַסְּפֹת שִׁבְעַת יָמִים לִיהוָה:
 35 בַּיּוֹם הָרִאשׁוֹן מִקְרֵא־קֹדֶשׁ כָּל־מְלֹאכֶת עֲבָדָה לֹא תַעֲשׂוּ:
 36 שִׁבְעַת יָמִים תִּקְרִיבוּ אֵשֶׁה לַיהוָה בַּיּוֹם הַשְּׁמִינִי
 מִקְרֵא־קֹדֶשׁ יִהְיֶה לָכֶם וְהִקְרַבְתֶּם אֵשֶׁה לַיהוָה עֲצֹרֶת הוּא
 כָּל־מְלֹאכֶת עֲבָדָה לֹא תַעֲשׂוּ:
 37 אֵלֶּה מוֹעֲדֵי יְהוָה אֲשֶׁר־תִּקְרְאוּ אֹתָם מִקְרְאֵי קֹדֶשׁ
 לְהִקְרִיב אֵשֶׁה לַיהוָה עֲלֶיהָ וּמִנְחָה זֶבַח וּנְסֻכִּים דְּבַר־יוֹם
 בַּיּוֹמוֹ:
 38 מִלֶּבֶד שַׁבְּתַת יְהוָה וּמִלֶּבֶד מִתְּנוּחֵיכֶם וּמִלֶּבֶד
 כָּל־נִדְרֵיכֶם וּמִלֶּבֶד כָּל־נִדְבוֹתֵיכֶם אֲשֶׁר תִּתְּנוּ לַיהוָה:
 39 אֵךְ בַּחֲמֹשֶׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי בְּאַסְפְּכֶם
 אֶת־תְּבוּאת הָאָרֶץ תַּחֲנוּ אֶת־חַג־יְהוָה שִׁבְעַת יָמִים בַּיּוֹם
 הָרִאשׁוֹן שַׁבְּתוֹן וּבַיּוֹם הַשְּׁמִינִי שַׁבְּתוֹן:
 40 וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן פְּרִי עֵץ הָדָר כַּפֹּת תְּמָרִים
 וְעֵנָף עֵץ־עֵבֶת וְעַרְבֵי־נַחַל וּשְׂמַחְתֶּם לִפְנֵי יְהוָה אֱלֹהֵיכֶם
 שִׁבְעַת יָמִים:
 41 וַחֲגַגְתֶּם אֹתוֹ חַג לַיהוָה שִׁבְעַת יָמִים בַּשָּׁנָה חֻקַּת עוֹלָם
 לְדֹרֹתֵיכֶם בַּחֹדֶשׁ הַשְּׁבִיעִי תַחֲנוּ אֹתוֹ:
 42 בַּסֶּפֶת תִּשְׁבּוּ שִׁבְעַת יָמִים כָּל־הָאֲזָרַח בְּיִשְׂרָאֵל יִשְׁבּוּ
 בַּסֶּפֶת:
 43 לְמַעַן יֵדְעוּ דֹרֹתֵיכֶם כִּי בַּסֶּפֶת הוֹשַׁבְתִּי אֶת־בְּנֵי יִשְׂרָאֵל
 בְּהוֹצִיאִי אֹתָם מֵאֶרֶץ מִצְרַיִם אֲנִי יְהוָה אֱלֹהֵיכֶם:
 44 וַיְדַבֵּר מֹשֶׁה אֶת־מַעֲדֵי יְהוָה אֶל־בְּנֵי יִשְׂרָאֵל: פ

Leviticus 23:1-44 LXX

Leviticus 23:1 καὶ εἶπεν κύριος πρὸς Μωσῆν λέγων ² λάλησον τοῖς υἱοῖς Ἰσραὴλ καὶ ἐρεῖς πρὸς
 αὐτούς αἱ ἑορταὶ κυρίου ἃς καλέσετε αὐτάς κλητὰς ἁγίας αὐταὶ εἰσιν ἑορταὶ μου ³ ἕξ ἡμέρας ποιήσεις
 ἔργα καὶ τῇ ἡμέρᾳ τῇ ἑβδόμῃ σάββατα ἀνάπαυσις κλητὴ ἁγία τῷ κυρίῳ πᾶν ἔργον οὐ ποιήσεις σάββατά
 ἐστὶν τῷ κυρίῳ ἐν πάσῃ κατοικίᾳ ὑμῶν ⁴ αὐταὶ αἱ ἑορταὶ τῷ κυρίῳ κλητὰι ἅγιοι ἃς καλέσετε αὐτάς

ἐν τοῖς καιροῖς αὐτῶν ⁵ ἐν τῷ πρώτῳ μηνὶ ἐν τῇ τεσσαρεσκαίδεκάτῃ ἡμέρᾳ τοῦ μηνὸς ἀνὰ μέσον τῶν ἑσπερινῶν πάσχα τῷ κυρίῳ ⁶ καὶ ἐν τῇ πεντεκαίδεκάτῃ ἡμέρᾳ τοῦ μηνὸς τούτου ἑορτὴ τῶν ἀζύμων τῷ κυρίῳ ἑπτὰ ἡμέρας ἄζυμα ἔδεσθε ⁷ καὶ ἡ ἡμέρα ἡ πρώτη κλητὴ ἁγία ἔσται ὑμῖν πᾶν ἔργον λατρευτὸν οὐ ποιήσετε ⁸ καὶ προσάξετε ὀλοκαυτώματα τῷ κυρίῳ ἑπτὰ ἡμέρας καὶ ἡ ἑβδόμη ἡμέρα κλητὴ ἁγία ἔσται ὑμῖν πᾶν ἔργον λατρευτὸν οὐ ποιήσετε ⁹ καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων ¹⁰ εἶπὸν τοῖς υἱοῖς Ἰσραὴλ καὶ ἐρεῖς πρὸς αὐτούς ὅταν εἰσέλθητε εἰς τὴν γῆν ἣν ἐγὼ δίδωμι ὑμῖν καὶ θερίζητε τὸν θερισμὸν αὐτῆς καὶ οἴσετε δράγμα ἀπαρχὴν τοῦ θερισμοῦ ὑμῶν πρὸς τὸν ἱερέα ¹¹ καὶ ἀνοίσει τὸ δράγμα ἔναντι κυρίου δεκτὸν ὑμῖν τῇ ἐπαύριον τῆς πρώτης ἀνοίσει αὐτὸ ὁ ἱερεὺς ¹² καὶ ποιήσετε ἐν τῇ ἡμέρᾳ ἐν ἣ ἂν φέρητε τὸ δράγμα πρόβατον ἄμωμον ἐνιαύσιον εἰς ὀλοκαύτωμα τῷ κυρίῳ ¹³ καὶ τὴν θυσίαν αὐτοῦ δύο δέκατα σεμιδάλεως ἀναπεποιημένης ἐν ἐλαίῳ θυσία τῷ κυρίῳ ὁσμὴ εὐωδίας κυρίῳ καὶ σπονδὴν αὐτοῦ τὸ τέταρτον τοῦ ἰν οἴνου ¹⁴ καὶ ἄρτον καὶ πεφρυγμένα χίδρα νέα οὐ φάγεσθε ἕως εἰς αὐτὴν τὴν ἡμέραν ταύτην ἕως ἂν προσενέγκητε ὑμεῖς τὰ δῶρα τῷ θεῷ ὑμῶν νόμιμον αἰώνιον εἰς τὰς γενεὰς ὑμῶν ἐν πάσῃ κατοικίᾳ ὑμῶν ¹⁵ καὶ ἀριθμήσετε ὑμεῖς ἀπὸ τῆς ἐπαύριον τῶν σαββάτων ἀπὸ τῆς ἡμέρας ἧς ἂν προσενέγκητε τὸ δράγμα τοῦ ἐπιθέματος ἑπτὰ ἑβδομάδας ὀλοκλήρους ¹⁶ ἕως τῆς ἐπαύριον τῆς ἑσχάτης ἑβδομάδος ἀριθμήσετε πενήκοντα ἡμέρας καὶ προσοίσετε θυσίαν νέαν τῷ κυρίῳ ¹⁷ ἀπὸ τῆς κατοικίας ὑμῶν προσοίσετε ἄρτους ἐπίθεμα δύο ἄρτους ἐκ δύο δεκάτων σεμιδάλεως ἔσονται ἐζυμωμένοι πεφθῆσονται πρωτογενημάτων τῷ κυρίῳ ¹⁸ καὶ προσάξετε μετὰ τῶν ἄρτων ἑπτὰ ἄμνους ἁμώμους ἐνιαυσίους καὶ μόσχον ἕνα ἐκ βουκολίου καὶ κριοὺς δύο ἁμώμους ἔσονται ὀλοκαύτωμα τῷ κυρίῳ καὶ αἱ θυσίαι αὐτῶν καὶ αἱ σπονδαὶ αὐτῶν θυσίαν ὁσμὴν εὐωδίας τῷ κυρίῳ ¹⁹ καὶ ποιήσουσιν χίμαρον ἕξ αἰγῶν ἕνα περὶ ἁμαρτίας καὶ δύο ἄμνους ἐνιαυσίους εἰς θυσίαν σωτηρίου μετὰ τῶν ἄρτων τοῦ πρωτογενήματος ²⁰ καὶ ἐπιθήσει αὐτὰ ὁ ἱερεὺς μετὰ τῶν ἄρτων τοῦ πρωτογενήματος ἐπίθεμα ἔναντι κυρίου μετὰ τῶν δύο ἄμνων ἁγία ἔσονται τῷ κυρίῳ τῷ ἱερεῖ τῷ προσφέροντι αὐτὰ αὐτῷ ἔσται ²¹ καὶ καλέσετε ταύτην τὴν ἡμέραν κλητὴν ἁγία ἔσται ὑμῖν πᾶν ἔργον λατρευτὸν οὐ ποιήσετε ἐν αὐτῇ νόμιμον αἰώνιον εἰς τὰς γενεὰς ὑμῶν ἐν πάσῃ τῇ κατοικίᾳ ὑμῶν ²² καὶ ὅταν θερίζητε τὸν θερισμὸν τῆς γῆς ὑμῶν οὐ συντελέσετε τὸ λοιπὸν τοῦ θερισμοῦ τοῦ ἀγροῦ σου ἐν τῷ θερίζειν σε καὶ τὰ ἀποπίπτοντα τοῦ θερισμοῦ σου οὐ συλλέξεις τῷ πτωχῷ καὶ τῷ προσηλύτῳ ὑπολείψῃ αὐτὰ ἐγὼ κύριος ὁ θεὸς ὑμῶν ²³ καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων ²⁴ λάλησον τοῖς υἱοῖς Ἰσραὴλ λέγων τοῦ μηνὸς τοῦ ἑβδόμου μιᾶ τοῦ μηνὸς ἔσται ὑμῖν ἀνάπαυσις μνημόσυνον σαλπίγγων κλητὴ ἁγία ἔσται ὑμῖν ²⁵ πᾶν ἔργον λατρευτὸν οὐ ποιήσετε καὶ προσάξετε ὀλοκαύτωμα κυρίῳ ²⁶ καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων ²⁷ καὶ τῇ δεκάτῃ τοῦ μηνὸς τοῦ ἑβδόμου τούτου ἡμέρα ἐξιλασμοῦ κλητὴ ἁγία ἔσται ὑμῖν καὶ ταπεινώσετε τὰς ψυχὰς ὑμῶν καὶ προσάξετε ὀλοκαύτωμα τῷ κυρίῳ ²⁸ πᾶν ἔργον οὐ ποιήσετε ἐν αὐτῇ τῇ ἡμέρᾳ ταύτῃ ἔστιν γὰρ ἡμέρα ἐξιλασμοῦ αὕτη ὑμῖν ἐξιλάσασθαι περὶ ὑμῶν ἔναντι κυρίου τοῦ θεοῦ ὑμῶν ²⁹ πᾶσα ψυχὴ ἣτις μὴ ταπεινωθῆσεται ἐν αὐτῇ τῇ ἡμέρᾳ ταύτῃ ἐξολεθρευθῆσεται ἐκ τοῦ λαοῦ αὐτῆς ³⁰ καὶ πᾶσα ψυχὴ ἣτις ποιήσῃ ἔργον ἐν αὐτῇ τῇ ἡμέρᾳ ταύτῃ ἀπολείται ἡ ψυχὴ ἐκεῖνη ἐκ τοῦ λαοῦ αὐτῆς ³¹ πᾶν ἔργον οὐ ποιήσετε νόμιμον αἰώνιον εἰς τὰς γενεὰς ὑμῶν ἐν πάσαις κατοικίαις ὑμῶν ³² σάββατα σαββάτων ἔσται ὑμῖν καὶ ταπεινώσετε τὰς ψυχὰς ὑμῶν ἀπὸ ἐνάτης τοῦ μηνὸς ἀπὸ ἑσπέρας ἕως ἑσπέρας σαββατιεῖτε τὰ σάββατα ὑμῶν ³³ καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων ³⁴ λάλησον τοῖς υἱοῖς Ἰσραὴλ λέγων τῇ πεντεκαίδεκάτῃ τοῦ μηνὸς τοῦ ἑβδόμου τούτου ἑορτὴ σκηνῶν ἑπτὰ ἡμέρας τῷ κυρίῳ ³⁵ καὶ ἡ ἡμέρα ἡ πρώτη κλητὴ ἁγία πᾶν ἔργον λατρευτὸν οὐ ποιήσετε ³⁶ ἑπτὰ ἡμέρας προσάξετε ὀλοκαυτώματα τῷ κυρίῳ καὶ ἡ ἡμέρα ἡ ὀγδόη κλητὴ ἁγία ἔσται ὑμῖν καὶ προσάξετε ὀλοκαυτώματα τῷ κυρίῳ ἐξὸδιόν ἐστιν πᾶν ἔργον λατρευτὸν οὐ ποιήσετε ³⁷ αὗται αἱ ἑορταὶ κυρίῳ ἅς καλέσετε κλητὰς ἁγίας ὥστε προσενέγκαι καρπώματα τῷ κυρίῳ ὀλοκαυτώματα καὶ θυσίας αὐτῶν καὶ σπονδὰς αὐτῶν τὸ καθ' ἡμέραν εἰς ἡμέραν ³⁸ πλὴν τῶν σαββάτων κυρίου καὶ πλὴν τῶν δομάτων ὑμῶν καὶ πλὴν πασῶν τῶν εὐχῶν ὑμῶν καὶ πλὴν τῶν ἐκουσίων ὑμῶν ἃ ἂν δώτε τῷ κυρίῳ ³⁹ καὶ ἐν τῇ πεντεκαίδεκάτῃ ἡμέρᾳ τοῦ μηνὸς τοῦ ἑβδόμου τούτου ὅταν συντελέσητε τὰ γενήματα τῆς γῆς ἑορτάσετε τῷ κυρίῳ ἑπτὰ ἡμέρας τῇ ἡμέρᾳ τῇ πρώτῃ ἀνάπαυσις καὶ τῇ ἡμέρᾳ τῇ ὀγδόῃ ἀνάπαυσις ⁴⁰ καὶ λήψεσθε τῇ ἡμέρᾳ τῇ πρώτῃ καρπὸν ξύλου ὠραίου καὶ κάλλυθρα φοινίκων καὶ κλάδους ξύλου δασεῖς καὶ ἰτέας καὶ ἄγνου κλάδους ἐκ χειμάρρου εὐφρανθῆ

ναι ἔναντι κυρίου τοῦ θεοῦ ὑμῶν ἑπτὰ ἡμέρας ⁴¹ τοῦ ἐνιαυτοῦ νόμιμον αἰώνιον εἰς τὰς γενεὰς ὑμῶν ἐν τῷ μηνὶ τῷ ἑβδόμῳ ἑορτάσετε αὐτήν ⁴² ἐν σκηναῖς κατοικήσετε ἑπτὰ ἡμέρας πᾶς ὁ αὐτόχθων ἐν Ἰσραὴλ κατοικήσει ἐν σκηναῖς ⁴³ ὅπως ἴδωσιν αἱ γενεαὶ ὑμῶν ὅτι ἐν σκηναῖς κατώκισα τοὺς υἱοὺς Ἰσραὴλ ἐν τῷ ἐξαγαγεῖν με αὐτοὺς ἐκ γῆς Αἰγύπτου ἐγὼ κύριος ὁ θεὸς ὑμῶν ⁴⁴ καὶ ἐλάλησεν Μωυσῆς τὰς ἑορτὰς κυρίου τοῖς υἱοῖς Ἰσραὴλ

