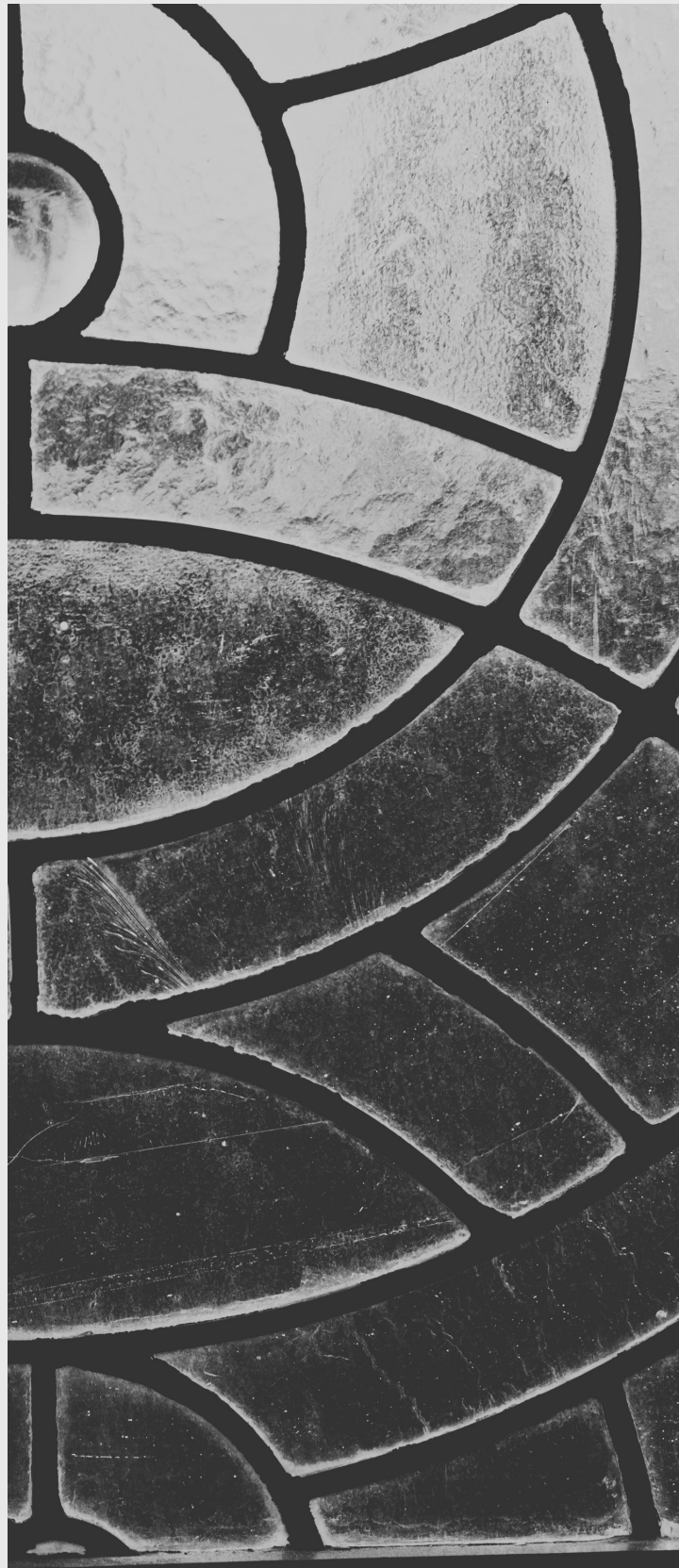


HOLLY DAYS



**8-WEEK
READING PLAN**

ABOUT THIS READING PLAN

In this 8-week reading plan, you will find 2-3 passages per week related to the holy feasts and their themes, examining how Jesus fulfills each feast. You will find a more extensive study in the bolded main passage either observing an instruction or narrative writing. Each day's questions are designed to equip you with good inductive bible study methods, learning to:

- Observe the passage through the lens of the original audience
- Interpret the passage through the lens of Christ's full plan of redemption using the additional passages
- Apply the passage through the lens of a 21st Century follower of Jesus.

KEY SKILLS YOU WILL DEVELOP:

1. **Observation Skills** – You will practice isolating the different parts of a passage and see how they relate to one another using basic grammar skills.
2. **Interpretation Skills** – You will learn how to use what you observed to discover the author's intent. You will also learn how to use the whole context of the book and cross-references in the Bible to check and deepen meaning and understanding.
3. **Application Skills** – You will be challenged to create faithful and specific applications that are in line with the author's original intent.

We urge you to make the most of this resource, devoting yourself to daily reading and prayerful study. Each time you sit down with God's word, you can follow this pattern:

Pray – Ask God to give you understanding and to transform you through his word.

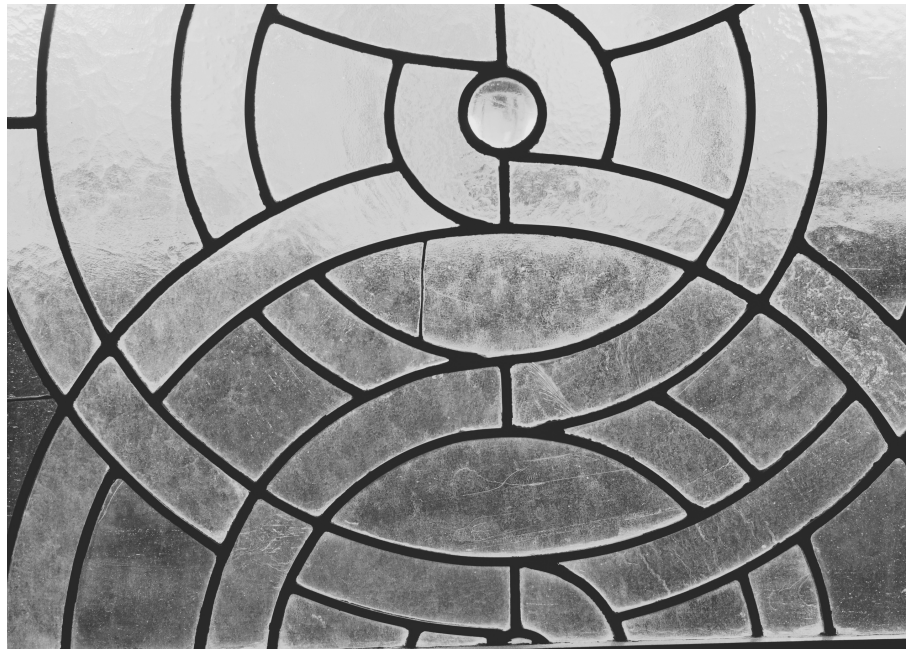
Read – Read slowly and carefully. Use the daily study questions to continually add to your understanding.

Pray – Ask God to impress what you have read upon your heart. Pray for the opportunity to share it with someone else, and pray for others in our church as they seek to walk in this truth with you.

Share - Talk to someone else about what God is revealing to you through his word. This might be another member of your Gospel Community, a mentor, a disciple, or even an unbeliever.

Finally, we hope you will take advantage of all the resources available at www.oakhillfellowship.com/holydays. Find free online tools like Bible dictionaries, encyclopedias and Greek lexicons on biblestudytools.com.

INTRO



“FEASTING ON THE FULLNESS OF THE FINISHED WORK OF CHRIST.”

How we work and rest reveals a lot about where we find our hope, security, identity, and value. Our “holiday” habits reveal what is “holy” to us.

Most people work hard so they can play hard. Long hours of frantic labor require extended seasons of relaxing leisure to recuperate. We live for the weekend and pine for the vacation, even though we tend to only feel fulfilled when we are being productive. Even when we find time to get away, we do not know how to rest because we are so used to being overstimulated and overconnected. Our souls are hungry, and merely emptying our calendar for a few days fails to satisfy our appetites.

These pangs of our famished souls are designed to remind us that the Lord himself created us for both work and rest. In the Old Testament, the Lord gave the nation of Israel patterns for rest that shaped their habits of work. Seven holy feasts anchored their calendar, marking the times and seasons for both rest and work. One day in seven of each week was holy unto the Lord, set apart for his worship and enjoyment, establishing a pattern to remember their place in his creation.

Jesus fulfilled all of these holy days as “The Lord of the Sabbath.” While no longer binding on believers today, these feasts each point to a unique aspect of Christ’s first and second coming. The rhythms of the Old Testament sabbaths and festivals still have much to teach us about how to work and rest in light of Jesus. Together, they draw our attention to his finished work and the endless rest he will provide. Ultimately, they remind us that the most restful (and productive) thing we can do is take time together as the people of God to taste and see that the Lord is good.

This Spring, join us as we learn to feast on the fullness of the finished work of Christ.

EXAMPLE STUDY

1 TIMOTHY 3:14-16 - DIDACTIC - INSTRUCTION/LETTER

DAY 1: OBSERVATION - STRUCTURE

1. Mark where the translators changed paragraphs with a ¶ symbol.
2. Number each paragraph: "1,2, etc."
3. Put a | line between each sentence and label "a,b,c, etc." and start over when you get to a new paragraph in this translation.
4. Underline the main action word of each sentence.
5. Put a square around who or what is doing that action (or supposed to do the action - if it is an implied "you," write that in).
6. Circle any conjunctions (connecting words like, and, but, because, therefore, for, so that).
Notice how these conjunctions connect the main thoughts in the passage.

14 ¶1a I hope to come to you soon, but I am writing these things to you so that, 15 if I delay, you may know how one ought to behave in the household of God, which is the church of the living God, a pillar and buttress of the truth. |b 16 Great indeed, we confess, is the mystery of godliness:

¶2a. He was manifested in the flesh,
vindicated by the Spirit,
seen by angels,
proclaimed among the nations,
believed on in the world,
taken up in glory.

"I" = Paul
"you" = Timothy
"we" = Either Paul/Timothy
or the whole church
"He" = Jesus Christ

a. Summarize each sentence in as few words as possible.

1a - Paul is writing so that Timothy would know how each one ought to behave in the church

1b - The mystery of godliness is great

2b - The cosmic work of Jesus is the great mystery of godliness.

b. Summarize each paragraph in as few words as possible.

1 - Timothy must ensure that each member of Christ's family knows how they must behave for the sake of the confession that produces that behavior.

2 - The cosmic work of Jesus is the way the church can behave as she ought.

c. Summarize the whole passage in as few words as possible.

Timothy, it is essential that you know how each person must behave in the church to protect and preserve the gospel truth that transforms us.

EXAMPLE STUDY

1 SAMUEL 8:1-22 - NARRATIVE WRITING

1 When Samuel became old, he made his sons judges over Israel. 2 The name of his firstborn son was Joel, and the name of his second, Abijah; they were judges in Beersheba. 3 Yet his sons did not walk in his ways but turned aside after gain. They took bribes and perverted justice.

4 Then all the elders of Israel gathered together and came to Samuel at Ramah 5 and said to him, "Behold, you are old and your sons do not walk in your ways. Now appoint for us a king to judge us like all the nations." 6 But the thing displeased Samuel when they said, "Give us a king to judge us." And Samuel prayed to the LORD. 7 And the LORD said to Samuel, "Obey the voice of the people in all that they say to you, for they have not rejected you, but they have rejected me from being king over them. 8 According to all the deeds that they have done, from the day I brought them up out of Egypt even to this day, forsaking me and serving other gods, so they are also doing to you. 9 Now then, obey their voice; only you shall solemnly warn them and show them the ways of the king who shall reign over them."

10 So Samuel told all the words of the LORD to the people who were asking for a king from him. 11 He said, "These will be the ways of the king who will reign over you: he will take your sons and appoint them to his chariots and to be his horsemen and to run before his chariots. 12 And he will appoint for himself commanders of thousands and commanders of fifties, and some to plow his ground and to reap his harvest, and to make his implements of war and the equipment of his chariots. 13 He will take your daughters to be perfumers and cooks and bakers. 14 He will take the best of your fields and vineyards and olive orchards and give them to his servants. 15 He will take the tenth of your grain and of your vineyards and give it to his officers and to his servants. 16 He will take your male servants and female servants and the best of your young men and your donkeys, and put them to his work. 17 He will take the tenth of your flocks, and you shall be his slaves. 18 And in that day you will cry out because of your king, whom you have chosen for yourselves, but the LORD will not answer you in that day."

19 But the people refused to obey the voice of Samuel. And they said, "No! But there shall be a king over us, 20 that we also may be like all the nations, and that our king may judge us and go out before us and fight our battles." 21 And when Samuel had heard all the words of the people, he repeated them in the ears of the LORD. 22 And the LORD said to Samuel, "Obey their voice and make them a king." Samuel then said to the men of Israel, "Go every man to his city."

DAY 1: OBSERVATION - STRUCTURE

1. Read the whole scene(s) through to get a feel what is happening.
2. Put a | line between each scene.
3. Highlight or underline the setting (who, where, what) in yellow.
4. Highlight or underline the rising tension (the main conflict or problem) in purple.
5. Highlight or underline the climax (the point of no return) in red.
6. Highlight or underline the resolution (how the main conflict or problem resolves) in blue.
7. Highlight or underline the following action / new setting in green.

a. Retell the story in your own words.

Setting: Samuel's aging and his son's unfaithfulness to the Lord. (8:1-3)

Rising Tension: The elders of Israel's request for a King, Samuel's displeasure, and the Lord's instructions. (8:4-9)

Climax (Discourse): Samuel's warning against kings and how they will oppress and take away. (8:10-18)

Resolution: The people's rejection of Samuel's warning. (8:19-22a)

Following Action: The Lord gives Israel over to their desires. (8:22b)

b. What other clues does the author use to give you hints about the main point of this scene (repetition, character development, comparison/contrast, dialogue, etc.)?

There is dialogue between the people and Samuel and the Lord and Samuel, (in that order), defining the boundaries of the rising tension and resolution. The climax is all monologue from Samuel to the people.

Samuel's speech/prophecy foreshadows what is to come in the next section of the book.

c. What do the climax and resolution tell you about the main point of the story? Summarize the author's emphasis in this scene.

The people of Israel refused to obey the voice of God (their True King), and instead insisted on making a king for themselves - a choice that would enslave them.

DAY 2: OBSERVATION - CONTEXT

How does this passage relate to the scene(s) before and after? Are there any themes or images in this passage that show up elsewhere in this book? How does this serve the author's overall argument (what would we lose if this passage wasn't here)?

This chapter serves as the transition between the story of Samuel and the rise of the Monarchy under Saul, eventually preparing the way for King David, God's chosen anointed King who will represent him. It foreshadows the failures of Saul to be a truly just and righteous king and lays the backdrop for why God would choose his own human King.

The depravity of Israel has been on display throughout the book, through the worthlessness of Eli's sons to now the worthlessness of Samuel's sons. They do not want to be set apart as God's people but rather want to be just like the other nations who they presumably esteem to be more powerful and better set up for long-term prosperity.

DAY 3: INTERPRETATION - GOSPEL CONNECTION

To what specific part of the gospel (the person and work of Jesus Christ) does the scene(s) point? What function does this serve in the scene(s)?

The Kingdom of God and of his Christ is unlike the kingdoms of this world. They incite war while he brings peace. They tax while he provides. They enslave, while he brings freedom.

The theme of enslavement to a King/Kingdom is captured in many of Paul's writings. Just as King David will deliver them from the enslaving rule of Saul that they endured by their own choices, so King Jesus delivers us from the enslaving rule of sin.

In this text, the good news of God's reign is a backdrop for the WARNING against submitting to other masters.

DAY 4: INTERPRETATION - BIBLICAL THEOLOGY

How does this passage relate to God's plan in Creation, Fall, Redemption, and Future Restoration (the whole storyline of the Bible)?

This chapter is set in the context of Deut. 17:14-20, the laws according to which Israel may ask for a king. God had already made provision for a human king to be in Israel, and had a plan for what he should be like.

Ultimately, Saul becomes the black curtain against which the beauty of David's reign shines, and ultimately against which the beauty of Christ shines. Christ is not the king we would naturally choose, but he is the King we need.

DAY 5: APPLICATION - MAIN POINT / ACTIONABLE RESPONSE

What is the author's main message to his primary audience? What does this mean for our church and your life? How will you apply this personally?

Primary Audience: When Israel sought to be just like the nations of the earth, it did not go well with them. God and God alone was a more-than-sufficient king, but they did not believe this to be true, much to their own hurt.

Personal: It is not worth allowing myself to be controlled by another in order to be accepted or feel secure "just like everyone else." I can either choose to submit myself to Christ, the King who gives freedom, or I can choose to submit myself to the enslavement of fleshly masters (either spiritual or tangible).

GOOD FRIDAY

Matthew 26:17-28

Leviticus 23:4-8

Exodus 12



MATTHEW 26:17-28

17 Now on the first day of Unleavened Bread the disciples came to Jesus, saying, "Where will you have us prepare for you to eat the Passover?" 18 He said, "Go into the city to a certain man and say to him, 'The Teacher says, My time is at hand. I will keep the Passover at your house with my disciples.'" 19 And the disciples did as Jesus had directed them, and they prepared the Passover.

20 When it was evening, he reclined at table with the twelve. 21 And as they were eating, he said, "Truly, I say to you, one of you will betray me." 22 And they were very sorrowful and began to say to him one after another, "Is it I, Lord?" 23 He answered, "He who has dipped his hand in the dish with me will betray me. 24 The Son of Man goes as it is written of him, but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born." 25 Judas, who would betray him, answered, "Is it I, Rabbi?" He said to him, "You have said so."

26 Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, "Take, eat; this is my body." 27 And he took a cup, and when he had given thanks he gave it to them, saying, "Drink of it, all of you, 28 for this is my blood of the covenant, which is poured out for many for the forgiveness of sins."

LEVITICUS 23:4-8

4 "These are the appointed feasts of the Lord, the holy convocations, which you shall proclaim at the time appointed for them. 5 In the first month, on the fourteenth day of the month at twilight, is the Lord's Passover. 6 And on the fifteenth day of the same month is the Feast of Unleavened Bread to the Lord; for seven days you shall eat unleavened bread. 7 On the first day you shall have a holy convocation; you shall not do any ordinary work. 8 But you shall present a food offering to the Lord for seven days. On the seventh day is a holy convocation; you shall not do any ordinary work."

1 OBSERVATION- STRUCTURE

1. Read the whole scene(s) through to get a feel what is happening.
2. Put a | line between each scene.
3. Highlight or underline the setting (who, where, what) in **YELLOW**.
4. Highlight or underline the rising tension (the main conflict or problem) in **PURPLE**.
5. Highlight or underline the climax (the point of no return) in **RED**.
6. Highlight or underline the resolution (how the main conflict or problem resolves) in **BLUE**.
7. Highlight or underline the following action / new setting in **GREEN**.

a. Retell the story in your own words.

b. What other clues does the author use to give you hints about the main point of this scene (repetition, character development, comparison/contrast, dialogue, etc.)?

c. What do the climax and resolution tell you about the main point of the story? Summarize the author's emphasis in this scene.

2 **OBSERVATION-CONTEXT**

How does this passage relate to the scene(s) before and after? Are there any themes or images in this passage that show up elsewhere in this book? How does this serve the author's overall argument (what would we lose if this passage wasn't here)?

3 **INTERPRETATION-GOSPEL CONNECTION**

To what specific part of the gospel (the person and work of Jesus Christ) does the scene(s) point? What function does this serve in the scene(s)?

4 INTERPRETATION-BIBLICAL THEOLOGY

Read Exodus 12 and Leviticus 23:4-8. How does Jesus fulfill the themes of the Passover Feast? (*Hint: think about the passage you have been studying so far this week*)

5 APPLICATION-MAIN POINT / ACTIONABLE RESPONSE

What is the author's main message to his primary audience? What does this mean for our church and your life? How will you apply this personally?

WEEK 1

1 Corinthians 15:20-28

Leviticus 23:9-14

(see also Deut. 26:1-11)



1 CORINTHIANS 15:20-28

20 But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep. 21 For as by a man came death, by a man has come also the resurrection of the dead. 22 For as in Adam all die, so also in Christ shall all be made alive. 23 But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ. 24 Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. 25 For he must reign until he has put all his enemies under his feet. 26 The last enemy to be destroyed is death. 27 For "God has put all things in subjection under his feet." But when it says, "all things are put in subjection," it is plain that he is excepted who put all things in subjection under him. 28 When all things are subjected to him, then the Son himself will also be subjected to him who put all things in subjection under him, that God may be all in all.

LEVITICUS 23:9-14

9 And the Lord spoke to Moses, saying, 10 "Speak to the people of Israel and say to them, When you come into the land that I give you and reap its harvest, you shall bring the sheaf of the firstfruits of your harvest to the priest, 11 and he shall wave the sheaf before the Lord, so that you may be accepted. On the day after the Sabbath the priest shall wave it. 12 And on the day when you wave the sheaf, you shall offer a male 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 fine flour mixed with oil, a food offering to the Lord with a pleasing aroma, and the drink offering with it shall be of wine, a fourth of a hin. 14 And you shall eat neither bread nor grain parched or fresh until this same day, until you have brought the offering of your God: it is a statute forever throughout your generations in all your dwellings.

1 OBSERVATION- STRUCTURE

1. Mark where the translators changed paragraphs with a ¶ symbol.
2. Number each paragraph: "1,2, etc."
3. Put a | line between each sentence and label "a,b,c, etc." and start over when you get to a new paragraph in this translation.
4. Underline the main action word of each sentence.
5. Put a square around who or what is doing that action (or supposed to do the action - if it is an implied "you," write that in).
6. Circle any conjunctions (connecting words like, and, but, because, therefore, for, so that). Notice how these conjunctions connect the main thoughts in the passage.
 - a. Summarize each sentence in as few words as possible.
 - b. Summarize each paragraph in as few words as possible.
 - c. Summarize the whole passage in as few words as possible.

2 **OBSERVATION-CONTEXT**

How does this passage relate to the scene(s) before and after? Are there any themes or images in this passage that show up elsewhere in this book? How does this serve the author's overall argument (what would we lose if this passage wasn't here)?

3 **INTERPRETATION-GOSPEL CONNECTION**

To what specific part of the gospel (the person and work of Jesus Christ) does the scene(s) point? What function does this serve in the scene(s)?

4 INTERPRETATION-BIBLICAL THEOLOGY

Read Deut. 26:1-11 and Leviticus 23:9-14. How does Jesus fulfill the themes of the Feast of Firstfruits? (*Hint: think about the passage you have been studying so far this week*)

5 APPLICATION-MAIN POINT / ACTIONABLE RESPONSE

What is the author's main message to his primary audience? What does this mean for our church and your life? How will you apply this personally?

WEEK 2

Acts 2:1-41

Leviticus 23:15-22

(see also Luke 10:1-20)



ACTS 2:1-41

When the day of Pentecost arrived, they were all together in one place. 2 And suddenly there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting. 3 And divided tongues as of fire appeared to them and rested on each one of them. 4 And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance.

5 Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. 6 And at this sound the multitude came together, and they were bewildered, because each one was hearing them speak in his own language. 7 And they were amazed and astonished, saying, "Are not all these who are speaking Galileans? 8 And how is it that we hear, each of us in his own native language? 9 Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, 10 Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, 11 both Jews and proselytes, Cretans and Arabians—we hear them telling in our own tongues the mighty works of God." 12 And all were amazed and perplexed, saying to one another, "What does this mean?" 13 But others mocking said, "They are filled with new wine."

14 But Peter, standing with the eleven, lifted up his voice and addressed them: "Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words. 15 For these people are not drunk, as you suppose, since it is only the third hour of the day. 16 But this is what was uttered through the prophet Joel:

17 "And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams;

18 even on my male servants and female servants in those days I will pour out my Spirit, and they shall prophesy.

19 And I will show wonders in the heavens above and signs on the earth below, blood, and fire, and vapor of smoke;

20 the sun shall be turned to darkness and the moon to blood, before the day of the Lord comes, the great and magnificent day.

21 And it shall come to pass that everyone who calls upon the name of the Lord shall be saved.'

22 "Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst, as you yourselves know—

23 this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. 24 God raised him up, loosing the pangs of death, because it was not possible for him to be held by it. 25 For David says concerning him, "I saw the Lord always before me, for he is at my right hand that I may not be shaken;

26 therefore my heart was glad, and my tongue rejoiced;
my flesh also will dwell in hope.

27 For you will not abandon my soul to Hades,
or let your Holy One see corruption.

28 You have made known to me the paths of life;
you will make me full of gladness with your presence.'

29 "Brothers, I may say to you with confidence about the patriarch David that he both died and was buried, and his tomb is with us to this day. 30 Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants on his throne, 31 he foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption. 32 This Jesus God raised up, and of that we all are witnesses. 33 Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing. 34 For David did not ascend into the heavens, but he himself says,

"The Lord said to my Lord,

"Sit at my right hand,

35 until I make your enemies your footstool."

36 Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified."

37 Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, "Brothers, what shall we do?" 38 And Peter said to them, "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. 39 For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself." 40 And with many other words he bore witness and continued to exhort them, saying, "Save yourselves from this crooked generation." 41 So those who received his word were baptized, and there were added that day about three thousand souls.

LEVITICUS 23:15-22

15 "You shall count seven full weeks from the day after the Sabbath, from the day that you brought the sheaf of the wave offering. 16 You shall count fifty days to the day after the seventh Sabbath. Then you shall present a grain offering of new grain to the LORD. 17 You shall bring from your dwelling places two loaves of bread to be waved, made of two tenths of an ephah. They shall be of fine flour, and they shall be baked with leaven, as firstfruits to the LORD. 18 And you shall present with the bread seven lambs a year old without blemish, and one bull from the herd and two rams. They shall be a burnt offering to the LORD, with their grain offering and their drink offerings, a food offering with a pleasing aroma to the LORD. 19 And you shall offer one male goat for a sin offering, and two male lambs a year old as a sacrifice of peace offerings. 20 And the priest shall wave them with the bread of the firstfruits as a wave offering before the LORD, with the two lambs. They shall be holy to the LORD for the priest. 21 And you shall make a proclamation on the same day. You shall hold a holy convocation. You shall not do any ordinary work. It is a statute forever in all your dwelling places throughout your generations.

22 "And when you reap the harvest of your land, you shall not reap your field right up to its edge, nor shall you gather the gleanings after your harvest. You shall leave them for the poor and for the sojourner: I am the LORD your God."

1 OBSERVATION- STRUCTURE

1. Read the whole scene(s) through to get a feel what is happening.
2. Put a | line between each scene.
3. Highlight or underline the setting (who, where, what) in **YELLOW**.
4. Highlight or underline the rising tension (the main conflict or problem) in **PURPLE**.
5. Highlight or underline the climax (the point of no return) in **RED**.
6. Highlight or underline the resolution (how the main conflict or problem resolves) in **BLUE**.
7. Highlight or underline the following action / new setting in **GREEN**.

a. Retell the story in your own words.

b. What other clues does the author use to give you hints about the main point of this scene (repetition, character development, comparison/contrast, dialogue, etc.)?

c. What do the climax and resolution tell you about the main point of the story? Summarize the author's emphasis in this scene.

2 **OBSERVATION-CONTEXT**

How does this passage relate to the scene(s) before and after? Are there any themes or images in this passage that show up elsewhere in this book? How does this serve the author's overall argument (what would we lose if this passage wasn't here)?

3 **INTERPRETATION-GOSPEL CONNECTION**

To what specific part of the gospel (the person and work of Jesus Christ) does the scene(s) point? What function does this serve in the scene(s)?

4 INTERPRETATION-BIBLICAL THEOLOGY

Read Luke 10:1-20 and Leviticus 23:15-22. How does Jesus fulfill the themes of the Feast of Harvest? (*Hint: think about the passage you have been studying so far this week*)

5 APPLICATION-MAIN POINT / ACTIONABLE RESPONSE

What is the author's main message to his primary audience? What does this mean for our church and your life? How will you apply this personally?

WEEK 3

Colossians 2:16-17

Leviticus 23:1-24

(see also Isaiah 1:12-20)



COLOSSIANS 2:16-17

16 Therefore let no one pass judgment on you in questions of food and drink, or with regard to a festival or a new moon or a Sabbath. 17 These are a shadow of the things to come, but the substance belongs to Christ.

LEVITICUS 23:1-24

The LORD spoke to Moses, saying, 2 "Speak to the people of Israel and say to them, These are the appointed feasts of the LORD that you shall proclaim as holy convocations; they are my appointed feasts.

3 "Six days shall work be done, but on the seventh day is a Sabbath of solemn rest, a holy convocation. You shall do no work. It is a Sabbath to the LORD in all your dwelling places.

4 "These are the appointed feasts of the LORD, the holy convocations, which you shall proclaim at the time appointed for them. 5 In the first month, on the fourteenth day of the month at twilight, is the LORD's Passover. 6 And on the fifteenth day of the same month is the Feast of Unleavened Bread to the LORD; for seven days you shall eat unleavened bread. 7 On the first day you shall have a holy convocation; you shall not do any ordinary work. 8 But you shall present a food offering to the LORD for seven days. On the seventh day is a holy convocation; you shall not do any ordinary work."

9 And the LORD spoke to Moses, saying, 10 "Speak to the people of Israel and say to them, When you come into the land that I give you and reap its harvest, you shall bring the sheaf of the firstfruits of your harvest to the priest, 11 and he shall wave the sheaf before the LORD, so that you may be accepted. On the day after the Sabbath the priest shall wave it. 12 And on the day when you wave the sheaf, you shall offer a male 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 fine flour mixed with oil, a food offering to the LORD with a pleasing aroma, and the drink offering with it shall be of wine, a fourth of a hin. 14 And you shall eat neither bread nor grain parched or fresh until this same day, until you have brought the offering of your God: it is a statute forever throughout your generations in all your dwellings.

15 "You shall count seven full weeks from the day after the Sabbath, from the day that you brought the sheaf of the wave offering. 16 You shall count fifty days to the day after the seventh Sabbath. Then you shall present a grain offering of new grain to the LORD. 17 You shall bring from your dwelling places two loaves of bread to be waved, made of two tenths of an ephah. They shall be of fine flour, and they shall be baked with leaven, as firstfruits to the LORD. 18 And you shall present with the bread seven lambs a year old without blemish, and one bull from the herd and two rams. They shall be a burnt offering to the LORD, with their grain offering and their drink offerings, a food offering with a pleasing aroma to the LORD. 19 And you shall offer one male goat for a sin offering, and two male lambs a year old as a sacrifice of peace offerings. 20 And the priest shall wave them with the bread of the firstfruits as a wave offering before the LORD, with the two lambs. They shall be holy to the LORD for the priest. 21 And you shall make a proclamation on the same day. You shall hold a holy convocation. You shall not do any ordinary work. It is a statute forever in all your dwelling places throughout your generations.

22 "And when you reap the harvest of your land, you shall not reap your field right up to its edge, nor shall you gather the gleanings after your harvest. You shall leave them for the poor and for the sojourner: I am the LORD your God."

23 And the LORD spoke to Moses, saying, 24 "Speak to the people of Israel, saying, In the seventh month, on the first day of the month, you shall observe a day of solemn rest, a memorial proclaimed with blast of trumpets, a holy convocation.

1 OBSERVATION- STRUCTURE

1. Mark where the translators changed paragraphs with a ¶ symbol.
2. Number each paragraph: "1,2, etc."
3. Put a | line between each sentence and label "a,b,c, etc." and start over when you get to a new paragraph in this translation.
4. Underline the main action word of each sentence.
5. Put a square around who or what is doing that action (or supposed to do the action - if it is an implied "you," write that in).
6. Circle any conjunctions (connecting words like, and, but, because, therefore, for, so that). Notice how these conjunctions connect the main thoughts in the passage.
 - a. Summarize each sentence in as few words as possible.
 - b. Summarize each paragraph in as few words as possible.
 - c. Summarize the whole passage in as few words as possible.

2 **OBSERVATION-CONTEXT**

How does this passage relate to the scene(s) before and after? Are there any themes or images in this passage that show up elsewhere in this book? How does this serve the author's overall argument (what would we lose if this passage wasn't here)?

3 **INTERPRETATION-GOSPEL CONNECTION**

To what specific part of the gospel (the person and work of Jesus Christ) does the scene(s) point? What function does this serve in the scene(s)?

4 INTERPRETATION-BIBLICAL THEOLOGY

Read Isaiah 1:12-20 and Leviticus 23:1-24. How does Jesus fulfill the themes of the fulfillment of the Promise? (*Hint: think about the passage you have been studying so far this week*)

5 APPLICATION-MAIN POINT / ACTIONABLE RESPONSE

What is the author's main message to his primary audience? What does this mean for our church and your life? How will you apply this personally?

WEEK 4

1 Thessalonians 4:1-18

Leviticus 23:23-25

(see also 1 Corinthians 15:52
and Numbers 10)



1 THESSALONIANS 4:1-18

Finally, then, brothers, we ask and urge you in the Lord Jesus, that as you received from us how you ought to walk and to please God, just as you are doing, that you do so more and more. 2 For you know what instructions we gave you through the Lord Jesus. 3 For this is the will of God, your sanctification: that you abstain from sexual immorality; 4 that each one of you know how to control his own body in holiness and honor, 5 not in the passion of lust like the Gentiles who do not know God; 6 that no one transgress and wrong his brother in this matter, because the Lord is an avenger in all these things, as we told you beforehand and solemnly warned you. 7 For God has not called us for impurity, but in holiness. 8 Therefore whoever disregards this, disregards not man but God, who gives his Holy Spirit to you.

9 Now concerning brotherly love you have no need for anyone to write to you, for you yourselves have been taught by God to love one another, 10 for that indeed is what you are doing to all the brothers throughout Macedonia. But we urge you, brothers, to do this more and more, 11 and to aspire to live quietly, and to mind your own affairs, and to work with your hands, as we instructed you, 12 so that you may walk properly before outsiders and be dependent on no one.

13 But we do not want you to be uninformed, brothers, about those who are asleep, that you may not grieve as others do who have no hope. 14 For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep. 15 For this we declare to you by a word from the Lord, that we who are alive, who are left until the coming of the Lord, will not precede those who have fallen asleep. 16 For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first. 17 Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord. 18 Therefore encourage one another with these words.

LEVITICUS 23:23-25

23 And the LORD spoke to Moses, saying, 24 "Speak to the people of Israel, saying, In the seventh month, on the first day of the month, you shall observe a day of solemn rest, a memorial proclaimed with blast of trumpets, a holy convocation. 25 You shall not do any ordinary work, and you shall present a food offering to the LORD."

1 OBSERVATION- STRUCTURE

1. Mark where the translators changed paragraphs with a ¶ symbol.
2. Number each paragraph: "1,2, etc."
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 - c. Summarize the whole passage in as few words as possible.

2 **OBSERVATION-CONTEXT**

How does this passage relate to the scene(s) before and after? Are there any themes or images in this passage that show up elsewhere in this book? How does this serve the author's overall argument (what would we lose if this passage wasn't here)?

3 **INTERPRETATION-GOSPEL CONNECTION**

To what specific part of the gospel (the person and work of Jesus Christ) does the scene(s) point? What function does this serve in the scene(s)?

4 INTERPRETATION-BIBLICAL THEOLOGY

Read Numbers 10, 1 Cor. 15:52, and Leviticus 23:23.25. How does Jesus fulfill the themes of the Feast of Trumpets? (*Hint: think about the passage you have been studying so far this week*)

5 APPLICATION-MAIN POINT / ACTIONABLE RESPONSE

What is the author's main message to his primary audience? What does this mean for our church and your life? How will you apply this personally?

WEEK 5

Hebrews 9:1-28

Leviticus 23:26-32



HEBREWS 9:1-28

Now even the first covenant had regulations for worship and an earthly place of holiness. 2 For a tent was prepared, the first section, in which were the lampstand and the table and the bread of the Presence. It is called the Holy Place. 3 Behind the second curtain was a second section called the Most Holy Place, 4 having the golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden urn holding the manna, and Aaron's staff that budded, and the tablets of the covenant. 5 Above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail.

6 These preparations having thus been made, the priests go regularly into the first section, performing their ritual duties, 7 but into the second only the high priest goes, and he but once a year, and not without taking blood, which he offers for himself and for the unintentional sins of the people. 8 By this the Holy Spirit indicates that the way into the holy places is not yet opened as long as the first section is still standing 9 (which is symbolic for the present age). According to this arrangement, gifts and sacrifices are offered that cannot perfect the conscience of the worshiper, 10 but deal only with food and drink and various washings, regulations for the body imposed until the time of reformation.

11 But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) 12 he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption. 13 For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh, 14 how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God.

15 Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant. 16 For where a will is involved, the death of the one who made it must be established. 17 For a will takes effect only at death, since it is not in force as long as the one who made it is alive. 18 Therefore not even the first covenant was inaugurated without blood. 19 For when every commandment of the law had been declared by Moses to all the people, he took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, 20 saying, "This is the blood of the covenant that God commanded for you." 21 And in the same way he sprinkled with the blood both the tent and all the vessels used in worship. 22 Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.

23 Thus it was necessary for the copies of the heavenly things to be purified with these rites, but the heavenly things themselves with better sacrifices than these. 24 For Christ has entered, not into holy places made with hands, which are copies of the true things, but into heaven itself, now to appear in the presence of God on our behalf. 25 Nor was it to offer himself repeatedly, as the high priest enters the holy places every year with blood not his own, 26 for then he would have had to suffer repeatedly since the foundation of the world. But as it is, he has appeared once for all at the end of the ages to put away sin by the sacrifice of himself. 27 And just as it is appointed for man to die once, and after that comes judgment, 28 so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him.

LEVITICUS 23:26-32

26 And the LORD spoke to Moses, saying, 27 "Now on the tenth day of this seventh month is the Day of Atonement. It shall be for you a time of holy convocation, and you shall afflict yourselves and present a food offering to the LORD. 28 And you shall not do any work on that very day, for it is a Day of Atonement, to make atonement for you before the LORD your God. 29 For whoever is not afflicted on that very day shall be cut off from his people. 30 And whoever does any work on that very day, that person I will destroy from among his people. 31 You shall not do any work. It is a statute forever throughout your generations in all your dwelling places. 32 It shall be to you a Sabbath of solemn rest, and you shall afflict yourselves. On the ninth day of the month beginning at evening, from evening to evening shall you keep your Sabbath."

1 OBSERVATION- STRUCTURE

1. Mark where the translators changed paragraphs with a ¶ symbol.
2. Number each paragraph: "1,2, etc."
3. Put a | line between each sentence and label "a,b,c, etc." and start over when you get to a new paragraph in this translation.
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 - a. Summarize each sentence in as few words as possible.
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 - c. Summarize the whole passage in as few words as possible.

2 **OBSERVATION-CONTEXT**

How does this passage relate to the scene(s) before and after? Are there any themes or images in this passage that show up elsewhere in this book? How does this serve the author's overall argument (what would we lose if this passage wasn't here)?

3 **INTERPRETATION-GOSPEL CONNECTION**

To what specific part of the gospel (the person and work of Jesus Christ) does the scene(s) point? What function does this serve in the scene(s)?

4 INTERPRETATION-BIBLICAL THEOLOGY

Read Leviticus 23:26-32. How does Jesus fulfill the themes of the Day of Atonement? (*Hint: think about the passage you have been studying so far this week*)

5 APPLICATION-MAIN POINT / ACTIONABLE RESPONSE

What is the author's main message to his primary audience? What does this mean for our church and your life? How will you apply this personally?

WEEK 6

John 7:1-39

Leviticus 23:22-44

(see also Zechariah 14:16-19)



JOHN 7:1-39

After this Jesus went about in Galilee. He would not go about in Judea, because the Jews were seeking to kill him. 2 Now the Jews' Feast of Booths was at hand. 3 So his brothers said to him, "Leave here and go to Judea, that your disciples also may see the works you are doing. 4 For no one works in secret if he seeks to be known openly. If you do these things, show yourself to the world." 5 For not even his brothers believed in him. 6 Jesus said to them, "My time has not yet come, but your time is always here. 7 The world cannot hate you, but it hates me because I testify about it that its works are evil. 8 You go up to the feast. I am not going up to this feast, for my time has not yet fully come." 9 After saying this, he remained in Galilee.

10 But after his brothers had gone up to the feast, then he also went up, not publicly but in private. 11 The Jews were looking for him at the feast, and saying, "Where is he?" 12 And there was much muttering about him among the people. While some said, "He is a good man," others said, "No, he is leading the people astray." 13 Yet for fear of the Jews no one spoke openly of him.

14 About the middle of the feast Jesus went up into the temple and began teaching. 15 The Jews therefore marveled, saying, "How is it that this man has learning, when he has never studied?" 16 So Jesus answered them, "My teaching is not mine, but his who sent me. 17 If anyone's will is to do God's will, he will know whether the teaching is from God or whether I am speaking on my own authority. 18 The one who speaks on his own authority seeks his own glory; but the one who seeks the glory of him who sent him is true, and in him there is no falsehood. 19 Has not Moses given you the law? Yet none of you keeps the law. Why do you seek to kill me?" 20 The crowd answered, "You have a demon! Who is seeking to kill you?" 21 Jesus answered them, "I did one work, and you all marvel at it. 22 Moses gave you circumcision (not that it is from Moses, but from the fathers), and you circumcise a man on the Sabbath. 23 If on the Sabbath a man receives circumcision, so that the law of Moses may not be broken, are you angry with me because on the Sabbath I made a man's whole body well? 24 Do not judge by appearances, but judge with right judgment."

25 Some of the people of Jerusalem therefore said, "Is not this the man whom they seek to kill? 26 And here he is, speaking openly, and they say nothing to him! Can it be that the authorities really know that this is the Christ? 27 But we know where this man comes from, and when the Christ appears, no one will know where he comes from." 28 So Jesus proclaimed, as he taught in the temple, "You know me, and you know where I come from. But I have not come of my own accord. He who sent me is true, and him you do not know. 29 I know him, for I come from him, and he sent me."

30 So they were seeking to arrest him, but no one laid a hand on him, because his hour had not yet come. 31 Yet many of the people believed in him. They said, "When the Christ appears, will he do more signs than this man has done?"

32 The Pharisees heard the crowd muttering these things about him, and the chief priests and Pharisees sent officers to arrest him. 33 Jesus then said, "I will be with you a little longer, and then I am going to him who sent me. 34 You will seek me and you will not find me. Where I am you cannot come." 35 The Jews said to one another, "Where does this man intend to go that we will not find him? Does he intend to go to the Dispersion among the Greeks and teach the Greeks? 36 What does he mean by saying, 'You will seek me and you will not find me,' and, 'Where I am you cannot come'?"

37 On the last day of the feast, the great day, Jesus stood up and cried out, "If anyone thirsts, let him come to me and drink. 38 Whoever believes in me, as the Scripture has said, 'Out of his heart will flow rivers of living water.'" 39 Now this he said about the Spirit, whom those who believed in him were to receive, for as yet the Spirit had not been given, because Jesus was not yet glorified.

LEVITICUS 23:22-44

22 "And when you reap the harvest of your land, you shall not reap your field right up to its edge, nor shall you gather the gleanings after your harvest. You shall leave them for the poor and for the sojourner: I am the LORD your God."

23 And the LORD spoke to Moses, saying, 24 "Speak to the people of Israel, saying, In the seventh month, on the first day of the month, you shall observe a day of solemn rest, a memorial proclaimed with blast of trumpets, a holy convocation. 25 You shall not do any ordinary work, and you shall present a food offering to the LORD."

26 And the LORD spoke to Moses, saying, 27 "Now on the tenth day of this seventh month is the Day of Atonement. It shall be for you a time of holy convocation, and you shall afflict yourselves and present a food offering to the LORD. 28 And you shall not do any work on that very day, for it is a Day of Atonement, to make atonement for you before the LORD your God. 29 For whoever is not afflicted on that very day shall be cut off from his people. 30 And whoever does any work on that very day, that person I will destroy from among his people. 31 You shall not do any work. It is a statute forever throughout your generations in all your dwelling places. 32 It shall be to you a Sabbath of solemn rest, and you shall afflict yourselves. On the ninth day of the month beginning at evening, from evening to evening shall you keep your Sabbath."

33 And the LORD spoke to Moses, saying, 34 "Speak to the people of Israel, saying, On the fifteenth day of this seventh month and for seven days is the Feast of Booths to the LORD. 35 On the first day shall be a holy convocation; you shall not do any ordinary work. 36 For seven days you shall present food offerings to the LORD. On the eighth day you shall hold a holy convocation and present a food offering to the LORD. It is a solemn assembly; you shall not do any ordinary work.

37 "These are the appointed feasts of the LORD, which you shall proclaim as times of holy convocation, for presenting to the LORD food offerings, burnt offerings and grain offerings, sacrifices and drink offerings, each on its proper day, 38 besides the LORD's Sabbaths and besides your gifts and besides all your vow offerings and besides all your freewill offerings, which you give to the LORD.

39 "On the fifteenth day of the seventh month, when you have gathered in the produce of the land, you shall celebrate the feast of the LORD seven days. On the first day shall be a solemn rest, and on the eighth day shall be a solemn rest. 40 And you shall take on the first day the fruit of splendid trees, branches of palm trees and boughs of leafy trees and willows of the brook, and you shall rejoice before the LORD your God seven days. 41 You shall celebrate it as a feast to the LORD for seven days in the year. It is a statute forever throughout your generations; you shall celebrate it in the seventh month. 42 You shall dwell in booths for seven days. All native Israelites shall dwell in booths, 43 that your generations may know that I made the people of Israel dwell in booths when I brought them out of the land of Egypt: I am the LORD your God."

44 Thus Moses declared to the people of Israel the appointed feasts of the LORD.

1 OBSERVATION- STRUCTURE

1. Read the whole scene(s) through to get a feel what is happening.
2. Put a | line between each scene.
3. Highlight or underline the setting (who, where, what) in **YELLOW**.
4. Highlight or underline the rising tension (the main conflict or problem) in **PURPLE**.
5. Highlight or underline the climax (the point of no return) in **RED**.
6. Highlight or underline the resolution (how the main conflict or problem resolves) in **BLUE**.
7. Highlight or underline the following action / new setting in **GREEN**.

a. Retell the story in your own words.

b. What other clues does the author use to give you hints about the main point of this scene (repetition, character development, comparison/contrast, dialogue, etc.)?

c. What do the climax and resolution tell you about the main point of the story? Summarize the author's emphasis in this scene.

2 **OBSERVATION-CONTEXT**

How does this passage relate to the scene(s) before and after? Are there any themes or images in this passage that show up elsewhere in this book? How does this serve the author's overall argument (what would we lose if this passage wasn't here)?

3 **INTERPRETATION-GOSPEL CONNECTION**

To what specific part of the gospel (the person and work of Jesus Christ) does the scene(s) point? What function does this serve in the scene(s)?

4 INTERPRETATION-BIBLICAL THEOLOGY

Read Zech. 14:16-19 and Leviticus 23:22-44. How does Jesus fulfill the themes of the Feast of Tabernacles? (*Hint: think about the passage you have been studying so far this week*)

5 APPLICATION-MAIN POINT / ACTIONABLE RESPONSE

What is the author's main message to his primary audience? What does this mean for our church and your life? How will you apply this personally?

WEEK 7

Genesis 2:1-17

Leviticus 23:3



GENESIS 2:1-17

1 Thus the heavens and the earth were finished, and all the host of them. 2 And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done. 3 So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation.

4 These are the generations
of the heavens and the earth when they were created,
in the day that the LORD God made the earth and the heavens.

5 When no bush of the field was yet in the land and no small plant of the field had yet sprung up— for the LORD God had not caused it to rain on the land, and there was no man to work the ground, 6 and a mist was going up from the land and was watering the whole face of the ground— 7 then the LORD God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature. 8 And the LORD God planted a garden in Eden, in the east, and there he put the man whom he had formed. 9 And out of the ground the LORD God made to spring up every tree that is pleasant to the sight and good for food. The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil.

10 A river flowed out of Eden to water the garden, and there it divided and became four rivers. 11 The name of the first is the Pishon. It is the one that flowed around the whole land of Havilah, where there is gold. 12 And the gold of that land is good; bdellium and onyx stone are there. 13 The name of the second river is the Gihon. It is the one that flowed around the whole land of Cush. 14 And the name of the third river is the Tigris, which flows east of Assyria. And the fourth river is the Euphrates.

15 The LORD God took the man and put him in the garden of Eden to work it and keep it. 16 And the LORD God commanded the man, saying, “You may surely eat of every tree of the garden, 17 but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.”

LEVITICUS 23:3

3 “Six days shall work be done, but on the seventh day is a Sabbath of solemn rest, a holy convocation. You shall do no work. It is a Sabbath to the LORD in all your dwelling places.

1 OBSERVATION- STRUCTURE

1. Read the whole scene(s) through to get a feel what is happening.
2. Put a | line between each scene.
3. Highlight or underline the setting (who, where, what) in **YELLOW**.
4. Highlight or underline the rising tension (the main conflict or problem) in **PURPLE**.
5. Highlight or underline the climax (the point of no return) in **RED**.
6. Highlight or underline the resolution (how the main conflict or problem resolves) in **BLUE**.
7. Highlight or underline the following action / new setting in **GREEN**.

a. Retell the story in your own words.

b. What other clues does the author use to give you hints about the main point of this scene (repetition, character development, comparison/contrast, dialogue, etc.)?

c. What do the climax and resolution tell you about the main point of the story? Summarize the author's emphasis in this scene.

2 **OBSERVATION-CONTEXT**

How does this passage relate to the scene(s) before and after? Are there any themes or images in this passage that show up elsewhere in this book? How does this serve the author's overall argument (what would we lose if this passage wasn't here)?

3 **INTERPRETATION-GOSPEL CONNECTION**

To what specific part of the gospel (the person and work of Jesus Christ) does the scene(s) point? What function does this serve in the scene(s)?

4 INTERPRETATION-BIBLICAL THEOLOGY

Read Leviticus 23:3. How does Jesus fulfill the themes of the Sabbath and Work? (*Hint: think about the passage you have been studying so far this week*)

5 APPLICATION-MAIN POINT / ACTIONABLE RESPONSE

What is the author's main message to his primary audience? What does this mean for our church and your life? How will you apply this personally?

WEEK 8

Hebrews 4:1-13

Leviticus 23:3



HEBREWS 4:1-13

Therefore, while the promise of entering his rest still stands, let us fear lest any of you should seem to have failed to reach it. 2 For good news came to us just as to them, but the message they heard did not benefit them, because they were not united by faith with those who listened. 3 For we who have believed enter that rest, as he has said,

“As I swore in my wrath,

‘They shall not enter my rest,’”

although his works were finished from the foundation of the world. 4 For he has somewhere spoken of the seventh day in this way: “And God rested on the seventh day from all his works.” 5

And again in this passage he said,

“They shall not enter my rest.”

6 Since therefore it remains for some to enter it, and those who formerly received the good news failed to enter because of disobedience, 7 again he appoints a certain day, “Today,” saying through David so long afterward, in the words already quoted,

“Today, if you hear his voice,

do not harden your hearts.”

8 For if Joshua had given them rest, God would not have spoken of another day later on. 9 So then, there remains a Sabbath rest for the people of God, 10 for whoever has entered God’s rest has also rested from his works as God did from his.

11 Let us therefore strive to enter that rest, so that no one may fall by the same sort of disobedience. 12 For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart. 13 And no creature is hidden from his sight, but all are naked and exposed to the eyes of him to whom we must give account.

LEVITICUS 23:3

3 “Six days shall work be done, but on the seventh day is a Sabbath of solemn rest, a holy convocation. You shall do no work. It is a Sabbath to the LORD in all your dwelling places.

1 OBSERVATION- STRUCTURE

1. Mark where the translators changed paragraphs with a ¶ symbol.
2. Number each paragraph: "1,2, etc."
3. Put a | line between each sentence and label "a,b,c, etc." and start over when you get to a new paragraph in this translation.
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 - a. Summarize each sentence in as few words as possible.
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 - c. Summarize the whole passage in as few words as possible.

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3 **INTERPRETATION-GOSPEL CONNECTION**

To what specific part of the gospel (the person and work of Jesus Christ) does the scene(s) point? What function does this serve in the scene(s)?

4 INTERPRETATION-BIBLICAL THEOLOGY

Read Leviticus 23:3. How does Jesus fulfill the themes of the Sabbath and Rest? (*Hint: think about the passage you have been studying so far this week*)

5 APPLICATION-MAIN POINT / ACTIONABLE RESPONSE

What is the author's main message to his primary audience? What does this mean for our church and your life? How will you apply this personally?



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