

Lev 05-07-17b

Let's continue our study now, we are in the book of Leviticus. We have skipped forward from our study in the first seven chapters and we are looking at the feasts of Israel that are enumerated in Leviticus chapter 23. We began looking last time at the first great feast that commemorates Israel's departure from the land of Egypt after the slaying of all of the first born who were not under the protection of the blood of the Pesach lamb, the Passover lamb.

We saw that that word Pesach actually has more to do with standing guard or standing watch or coming to rest in front of something than it does with passing over or beyond. And the picture there is of God accompanied by the destroying angel coming to a house where the doorway is marked with the blood and standing guard until the angel, the destroyer passed by. It's a wonderful picture of God's providing of salvation and rather than being the agent of destruction, he is in fact the agent of salvation.

We also looked at the second feast which follows hard on its heels, which is the feast of unleavened bread. No leaven comes into the house for seven days. I was reviewing and I was looking through, there is a great book that I got a long time ago called Rosh Hashanah and the Messianic Kingdom to Come by Joseph Goode and he concentrates on the Feast of Trumpets, but he talks about the other feasts by way of context for that one.

I was reviewing the calendar of events that took place historically from the original Passover in Exodus through the wilderness. They go across the Red Sea, they go to Elim where there are twelve wells and seventy palms and then they go on into the wilderness of Sin and of course Sinai is the mount where they eventually are going to come and during that period the provision of manna and so on starts up and the chronology of events because traditionally in Judaism the Feast of Pentecost, which is our next feast, is associated with the giving of the law on Mount Sinai and all of that is based on one particular statement in the word of God and so I was counting days and comparing weeks and so on to verify because when we went through the book of Exodus you may remember that when I count the days I arrive at the fiftieth day before they get to Sinai and it winds up being a different thing. We'll talk about that in just a minute, but let me just back up before we go any further in the feasts and provide a little bit of context.

There are five annual feasts, five great assemblage feasts in Israel and you can find this information anywhere, it's all over the web, it's in almost any study bible or I'll give you some details from the summary that's in the International Standard Bible Encyclopedia, it's as good a reference as any and better than most and I'll just give you a few highlights of what they say here because we want a little bit of a context. What are we talking about when we talk about the Levitical feasts? How many are they? When do they occur? What's their driving philosophy? What are they based on? Because other nations had festivals and feasts and they might celebrate the birthday of Tammuz or they might celebrate some great victory by some mythical God. Why do the Israelite feasts occur when and how? And how do they do? Well, as I said,

there are the five great annual convocations.

These are given in Leviticus chapter 23. The first calendar, or I started to say calendrical, but the first thing having to do with the calendar that's given to Israel is the Sabbath, right? Six days shalt thou labor and do all thy work and the seventh is the Sabbath. So the first thing that orients them to the calendar is the Sabbath day and the principle of the Sabbath is what? What does Shabbat mean in Hebrew? Rest.

You do no ordinary work on that day. You cease your labors. Why? Six days God created the heavens and the earth and on the seventh he rested.

Even so, six days you do your work, on the seventh you rest. So you have this coming out of the fourth commandment and then you also have from the idea of the weekly Sabbath these larger Sabbaths. All of the feasts are Sabbath days, but they are generally not a Saturday Sabbath, but they are days in which Israelites were to do no ordinary work.

That's critical for understanding the chronology of Passion Week and the day that the Lord was crucified and so on because they had to get the bodies down off the cross because the next day was the Sabbath. Well, it wasn't just any old Saturday Sabbath. The next day was actually Friday and it was the first day of the Feast of Unleavened Bread.

Fifteenth Nisan is the first day of the Feast of Unleavened Bread and that is a High Sabbath, what they call a High Sabbath, a Feast Day Sabbath. Jesus was crucified on Thursday. You have the High Sabbath on Friday.

You have the weekly Sabbath on Saturday. So the women could not go and do anything with the body until Sunday, the first day of the week. That's why they were so frantic to do something with Jesus' body.

They covered it and they put a few spices and stuff in, but they couldn't really prepare the body properly because he didn't get down off the cross. He was still on the cross at 3pm between the evenings, the same time the Passover lamb was sacrificed on Fourteenth Nisan, Thursday afternoon. He was on the cross and it was finished.

The soldiers come along and break the legs of the two thieves, but they came to Jesus and they saw he was already dead. He had already said it was finished and he had dismissed his spirit, so they didn't break his bones in keeping with the picture of the Passover lamb which had to be perfect and not a bone of his was broken. But they took him down and by the time you take somebody down off of a cross and wrap them up and take them to the tomb of Joseph of Arimathea and put them in, you have the time passing and you're coming along towards sundown.

At sundown, it changes from Fourteenth Nisan to Fifteenth and that's the beginning of the Sabbath day that follows Passover. It is both the celebration of Passover that during that night they're going to eat the Passover meal, staff in hand, sandals on the feet, bitter herbs, don't go

outside your house and so on. That's also the first day of the Feast of Unleavened Bread which is going to go for seven days.

So Jesus' body was in the tomb, he said sign of Jonah, three days and three nights, that's how that goes. So you have high Sabbaths which are feast days, you have regular weekly Sabbaths. Now if you review these five great convocations, you can see it just by looking at the titles in your New King James Bible.

When you look at Leviticus chapter 23, you have the Sabbath there in verse 3, six days shall work be done, the seventh is the Sabbath. Then you have the Passover and Unleavened Bread in verses 4-8. Then you have the Feast of Firstfruits verse 9-14.

Speak to the children of Israel, when you come into the land which I give to you, reap its harvest, bring a sheaf of the firstfruits of your harvest to the priest who waves the sheaf and so on. Then in verse 15 you have the Feast of Weeks. Count for yourselves from the day after the Sabbath, the day you brought the sheaf of the wave offering, seven Sabbaths shall be completed.

Count fifty days to the day after the seventh Sabbath, then you shall offer a new grain offering to the Lord. So how many feasts is that? Passover, Unleavened Bread, Firstfruits and Weeks. How many is that? That's four.

Then what do we have? Feast of Trumpets, Day of Atonement, the Feast of Tabernacles. Feast of Trumpets in the seventh month, the first day of the month. Then on the tenth day of the seventh month you have the Day of Atonement.

Then on the fifteenth day of the seventh month you have the Feast of Tabernacles. So you've got these three feasts all lumped together in the seventh month. So, how many feasts total? Seven.

Seven Feasts of Tabernacles. Seven Feasts total. Two of these are sort of double Sabbath feasts.

The first feast which is Passover and Unleavened Bread, you encompass two Sabbaths there, don't you, because you have a full week of operation where you start with Passover and then for seven days you have Unleavened Bread. Passover and Unleavened Bread sort of lump together and you have two Sabbaths there. When you get to the last one, the Feast of Tabernacles, first day of the week, Holy Convocation.

Seven days you shall offer an offering made by fire. On the eighth day you have Holy Convocation. So there are two Sabbaths encompassed in the last one.

Nice little chiastic structure there. First Feast of the year, full week, two Sabbaths. Last Feast of the year, full week, two Sabbaths.

And you end up with a Sabbath associated with three of the other Feasts. There are two of the

Feasts that are not associated with a weekly Sabbath. And so you're going to end up with seven Feasts.

You're also going to end up with seven Sabbaths total involved in those Feasts. And of course the number seven speaks of completeness, perfection, everything is wrapped up. Now, the Feasts are divided, the seven Feasts, five of which are annual get-together Feasts.

Seven Feasts total. They are divided into two categories. You have the Spring Festivals, Spring Feasts and the Fall Feasts.

They all lump together. From Passover to Pentecost you have four Feasts. All of them within fifty days.

Actually fifty-three days or fifty-four days. It varies from year to year as we'll see. But basically within the first two months, starting with Passover and coming forward, you have all four Feasts.

That's all going to be in the Spring. Passover happens around what we call Easter, right? Resurrection of the Lord, Passover, Day of Passover, and the Feast of Unleavened Bread, and then the Feast of Firstfruits and the Pentecost or Feast of Weeks. All of that occurs within the first sixty days.

Then you have a big gap where nothing happens. Then you have the Fall Feasts that you saw in your remainder of Chapter 23 there, where you have the Feast of Trumpets, you have the Day of Atonement, and you have the Feast of Booths or Tabernacles. Four in the Spring, three in the Fall, making a total of seven.

And there's a break in between four and three, right? Kind of a hiatus right in the middle. Where does the hiatus occur? What's the Feast that occurs right before the big gap? Pentecost. Now, what do these Feasts represent? Well, the first set of Feasts are historical Feasts.

The Spring Feasts are historical. The Fall Feasts are prophetic, from our point of view. The Spring Feasts, what do you have? Passover, picturing the work of Christ.

Unleavened Bread, that encompasses the three days and three nights that he was in the tomb. You have the Feast of Firstfruits, which is early in the first day of the week. Then, fifty days later, you have Pentecost.

All of those, from our point of view, are historical, aren't they? And then there's a big gap. From Israel's point of view, their clock, I always think of human history, of God's plan for Israel and the church, as two cuckoo clocks, side by side. They don't have to be cuckoo clocks, I just like cuckoo clocks, so when I'm going to picture a clock, I can picture any kind I want, I picture a cuckoo clock.

You've got two clocks, Israel on the left, church on the right. Time passes on the Israel clock,

starting all the way back, I use all the way back to Adam and Eve leaving the garden, Cain and Abel, patriarchs, everything in the Old Testament is on the Israel clock. That clock ticks for four thousand years, from Adam all the way down to the time of Christ.

And on that clock, we see the fulfillment of Passover. We see the fulfillment of unleavened bread. We see the fulfillment of firstfruits.

And we come all the way up to the day of Pentecost. And on the day of Pentecost, guess what? God reaches up and stops the pendulum on that clock. Four thousand years have passed, and that clock stops, and he reaches over and he taps the pendulum on the church clock, and it starts ticking.

And it's been ticking for nearly two thousand years. What's the total span of human history? Seven thousand years. Six days you labor and do all your work, the seventh is a day of rest.

The seventh thousand is the millennial kingdom where Christ is on earth, and we rest from our labors that went on in the first six thousand years. God brings in the kingdom. We do not bring in the millennial kingdom.

There's a lot of people who are thinking that, you know, if we build it, he will come. We'll get the earth all fixed up, and then Jesus will come back and preside over it. Well, thanks, people.

I really appreciate you cleansing the world of sin and getting everything fixed up. I'll come sit down here and rule over it now that you've got it all cleaned up. There's people that actually believe that.

Hordes of them. Scores of them. Denominations full of them.

It's ridiculous. God brings in the kingdom. God will look around and see everything that it is good, and we will enjoy that for a thousand years.

So, four thousand years from Adam to Christ, two thousand years from Christ to the second coming, then you have the millennial kingdom. So, after four thousand years and before three thousand years, you have this great central event of the cross and Pentecost and the stopping of one clock and the starting of the other. Well, that seam between the four and the remaining three is reflected in the feasts, isn't it? Because you have four feasts and then you have this gap and then you have the fall feasts.

And so, you see a symmetry and you see a beauty in the reflection in the feast calendar of God's outline for human history. Now, what does Israel do between the Feast of Pentecost and the first of the fall feasts, which is the Feast of Trumpets? Well, they observe their weekly Sabbaths and various other things. They are doing the law and so on, but there are no other feasts for them to worry about.

We have this same gap where Israel is not really in the picture during the church age. Other

things are happening in this gap. And the next thing that is going to call Israel as a nation together is going to be what? You know, we still have seven years left of the age of Israel.

They got lopped off when Christ came. The seventieth week of Daniel was sixty-nine weeks, sixty-two plus seven, and then there was this one week left over. This left-hand clock has to run for seven more years.

Well, how is that going to work? What's going to happen? The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and what else? Trump of God. What's the first fall feast that calls Israel back into action as a nation? The Feast of Trumpets, right? That's what Joseph Good's book is all about here, Rosh Hashanah, the Messianic Kingdom to Come, Jewish interpretation of the Feast of Trumpets. And there is an association of the Feast of Trumpets with the resumption of God's plan with Israel.

Blow the trumpet. Blow the shofar. It's not a brass trumpet with valves.

It's not a brass trumpet without valves, like a bugle. It is a shofar, the ram's horn. Have you ever heard somebody blow a ram's horn? It has a very unique sound.

If you haven't heard it, you have to get a recording of it. You can get up on the internet. I heard a recording of a ram's horn shofar being blown up on the internet.

You can go to some Jewish sites. They've got a little sound of it, and it's a spine-tingling sound. It's unlike anything else.

I wouldn't want to hear a brass trumpet after I heard a shofar. You don't want to try to play a tune on one. It's not tuneful.

It's an alarm. It's a wake-up. When you hear the blast on the shofar, that means, hey, it's really the effect of it is more like what we associate with a siren than with a beautiful sounding musical note.

And you can hear that thing all over the camp of Israel. Priests get out there and blow on the shofar. Wow, let's get busy.

And that's what happens in the fall. So you have these seven feasts. Seven feasts celebrated in two different seasons, spring season and the fall season.

Spring is the time of the former rains. Fall is the time of the latter rains. The spring festivals are all organized around the seven feasts the time of the barley harvest.

Barley comes up in the spring. Your wheat and your other grains mature in the fall. So I don't know so much about the other grains, but wheat is the main one.

So I think barley in the spring, wheat in the fall. Now, of the four feasts in the spring, two of them are associated with Passover. You have Passover and the Feast of Unleavened Bread.

Remember the Israelites left Egypt in haste and they didn't have time to leaven their bread and so they took unleavened bread and that's what they packed on the journey. So it's a reminder not only of the deliverance on the night of Pesach, but it is a reminder of the journey out of Egypt. During the journey, they ate the unleavened bread.

During the journey. So it's not just Passover, it's Passover and the journey. What happens? Do you remember, by the way, back in Exodus, what was the request of Moses to Pharaoh for the children of Israel? Let us go how far into the wilderness that we may worship our God.

Three days, right? Three days journey. Joseph Good makes this point and I think it is a good point. It's Good's point and it's a good point.

Slaves, remember back in Genesis 47, Joseph was reorganizing everything in the land and there was a great famine and the people said, we've got no more money to buy grain that he had stored up during the times of plenty. And he said, well, sell your land to Pharaoh. We'll redeem your land in exchange for grain.

Redeem yourselves in exchange for grain. And it ended up that Pharaoh owned everything in the land of Egypt. He owned the land, he owned the livestock, he owned the people.

The only thing he did not own were the priests in Egypt. Pharaoh owned everything else. So who owns all the slaves in Egypt? Who owns them? Pharaoh.

They may belong to other people, but everything that people have in the land of Egypt ever since the time of Joseph belongs to Pharaoh. He holds the title to it. Those people have never bought their land and their cattle back and they may be the great, great, great grandchildren of the people that lived in Joseph's day, but everything still belongs to Pharaoh in the days of Moses, which is a good deal for Pharaoh because he can pretty well call stuff in whenever he wants.

So all the slaves in Egypt, including all the Israelites, belong to Pharaoh. Now, how can a slave obtain his freedom? He can purchase his freedom, he can be given his freedom, or his master can die. And once the master dies, once his owner dies, he's free.

So, if you look at the chronology of the Exodus, on the 15th Nisan, the day after the night of Passover, they pack up and leave. And on that first day, they go down and they collect the bones of Joseph. On the second day, they travel and come to the shore of the sea.

And then on the third day, at night, early in the morning on the third day, they cross through the sea and they arrive on the other side. And it's the third day. Now, their official time, because Moses had said, we want to go a three days journey, their time expires, right? But who follows them? Pharaoh and the armies of Egypt.

And what happens? The water closes over them and they all die. Do they have to return now? The owner is dead, they're free. If Pharaoh had just sat back on his throne and waited, Moses

would have had to bring the people back.

They still belong to Pharaoh, have not been redeemed, haven't been purchased, no payment has been made to Pharaoh. There is a picture of redemption, but that picture is to God, not to Pharaoh. So, there was nothing illicit or improper when Moses said, let us go a three days journey into the wilderness.

Because three days was sufficient time. When Pharaoh dies on the third day, they are born anew. They are born again.

They are resurrected to a new life on that third day, which is Sunday, which is the first day of the week. It's the day the Lord Jesus arose. And with Him, we rise to new life.

We are identified with Him in His death, burial and resurrection. We begin a new life. Our first day of spiritual life is a Sunday, spiritually speaking.

First day of the week. So, it's a great picture. And all of that takes place during the Feast of Unleavened Bread.

It takes up the first half of that week of Unleavened Bread, doesn't it? So, there is the redemption. And then there is this picture. By the way, another great point that Joseph Goode makes, that I haven't heard anybody else make, is, remember the first day when Moses leads the people out on the 15th of Nisan? Where does he go? Where does he go? Look at Exodus chapter 13.

It says, Verse 17, It came to pass, when Pharaoh had let the people go, God did not lead them by the way to the land of the Philistines, although that was near. God said, lest perhaps the people change their minds when they see war and return to Egypt. God led the people around by the way of the wilderness of the Red Sea.

And the children of Israel went up in orderly ranks out of the land of Egypt. And Moses took the bones of Joseph with him. For he had placed the children of Israel under solemn oath, saying, God will surely visit you, and you shall carry up my bones from here with you.

So, they took their journey from Sukkot and camped in Etham at the edge of the wilderness. So, they went down and collected the bones of Joseph. Where are the bones of Jesus on the 15th of Nisan? They're in the tomb, right? Whose tomb? What's the man's name? Joseph of Arimathea? And I've told you before, what's the root of Arimathea? Rhema.

Rhema is the city of Joseph. Moses goes and gets the bones of Joseph on the same day that the bones of Jesus go into the tomb, or are in the tomb, of Joseph of Rhema, Joseph of Arimathea. Arimathea is a more modern name for Rhema.

Both of those Joseph tombs end up empty, don't they? Bones of Joseph resided for a long time in Egypt, but they are evacuated away. Joseph's bones are no longer in his above ground tomb.

Nor are the bones of Jesus going to remain in another tomb of Joseph 1400 years later.

So it's an interesting confluence. Is it any accident that people have the names that they have in Scripture? Every name counts. Every name means something.

Every city name, every place where something takes place, every name in a genealogy, it all is significant. There's not a wasted word in Scripture. So they go across, and they go out.

Now, remember, once they cross the Red Sea, that's three days out from Egypt, right? And then what does it say? If you're still there in Exodus, chapter 14, they cross the Red Sea. Chapter 15, you have the song of Moses. And look at verse 22 of chapter 15.

Miriam, sing to the Lord, he is triumphed gloriously, the horse and his rider thrown into the sea. Look at verse 22 of Exodus 15. Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur, and they went three days in the wilderness and found no water.

So now think about your feast of unleavened bread. First day, 15th. Second day, 16th.

Third day, the 17th. Nisan, that's when they cross the Red Sea. Fourth day, fifth day, sixth day.

That's the day we're talking about. We've just about filled up the week of unleavened bread, haven't we? Three more days into the wilderness, they're six days out from Egypt. Now, in verse 22, they went three days and found no water.

When they came to Marah, they could not drink the waters of Marah, for they were bitter. Therefore, the name of it was called Marah. What does Marah mean? Bitter.

What did Naomi call herself when she came back from Moab? She said, don't call me Naomi, call me Marah. People complained against Moses, saying, what shall we drink? He cried out to the Lord. The Lord showed him a tree.

He cast it into the waters. The waters were made sweet. He made a statute and an ordinance.

He said, if you diligently heed the voice of the Lord your God, and do what is right in his sight, give ear to his commandments and keep all his statutes, I will put none of the diseases on you which I have brought on the Egyptians, for I am the Lord who heals you. Yahweh-Rapha. Remember that? The Lord who heals.

Then they came to Elim, where there were twelve wells of water and seventy palm trees. You get the idea that this is probably the next day, right? Which is the last great day of the Feast of Unleavened Bread, another Sabbath, right? And on that Sabbath, on that seventh day out from Egypt, they come to Elim. Twelve wells of water, seventy palms, and they camped there by the waters.

They took their rest. They did no ordinary work. They were sustained.

They were refreshed. Three days out from Egypt, they crossed the Red Sea. Three more days out, they run out of water.

God says, I will provide. I am the Lord who heals you. And he brings them the very next day.

They camped by the twelve wells and the seventy palms. Isn't that great? That's what that Feast of Unleavened Bread speaks of. God's provision.

God's provision in the face of danger. God's provision in the face of threatening circumstances. God's provision in the face of no provision.

Where is our bread? Where is our water? They've got the Unleavened Bread to carry out from Egypt, right? And then what happens? Look at chapter 16. You remember this from our Exodus study. They journeyed from Elim and all the congregation of children of Israel came to the wilderness of Sinai between Elim and Sinai on the fifteenth day of the second month after they departed from the land of Egypt.

The whole congregation of Israel complained against Moses and Aaron. Why? All the stuff they brought out from Egypt, they've eaten up. All that dried bread, that Unleavened Bread, they're running out of chow.

The children of Israel said to them, Oh, that we had died by the hand of the Lord in the land of Egypt. We sat by pots of meat, ate bread to the full. You brought us out in this wilderness to kill the whole assembly with hunger.

Then the Lord said to Moses, I will rain bread from heaven for you. And the people shall go out and gather a certain quota every day that I may test them whether they will walk in my statutes or not. And it shall be on the sixth day they shall prepare what they bring in, and it shall be twice as much as they gather daily.

Now, everything hinges on how you interpret chapter 16 verse 1. I mentioned this when we went through Exodus. It says they came out there on the fifteenth day of the second month after they departed from the land of Egypt. Now, the month that they departed the land of Egypt is the month Nisan, right? If you go to the next calendar month after that, which is the month of Zif or E-R, the old names are Abib and Zif, Z-I-F, which used to be like, they weren't the first month, they became the first month because of Passover.

Then, later on in the Persian period, they were called Nisan and E-R. But, if you look at this, and I'm not going to belabor it too much, but if you say it's the fifteenth day of the second month, then you end up on a Sunday, Sunday the fifteenth of Zif. And then God says for six days it's going to rain manna, that's going to be Monday, Tuesday, Wednesday, Thursday, Friday, Saturday.

And then he says, and then on the sixth day gather twice as much because the next day is the Sabbath. Well, it doesn't work out. You've got one too many days in there.

And this is why I think the whole Jewish tradition and everybody you read that says, oh no, it was the fifteenth day of the second month after they left, it was the fifteenth of Zif that they came out and complained and God started the manna. I don't think that's right. We talk about, well, I was gone for four weeks someplace and I say, well, I've been gone a month, don't I? I might have left on the fifteenth of July and I say, well, I'm going to be gone a month.

Well, I'll be back on the fifteenth of August. It has nothing to do with when did the month start. It's been a month from the fifteenth to the fifteenth, right? Four weeks.

And then if I say, well, it's the fifteenth day of the second month that I've been gone, well, that's going to be a total of six weeks, right? So, I don't measure the time that God began the manna as the fifteenth of Zif. I count the days from when they departed Egypt and that gets me actually to the twenty-eighth of Zif. The twenty-eighth of Zif, which is the next month after Nisan, that's a month and fifteen days after they departed Egypt.

A month and fifteen days. That's how I understand this. That's a Saturday.

And they complain and they say, where's the bread? Supposed to be meditating on the things of God. Of course, they haven't had the Sabbath instituted yet. There is no such thing as a Sabbath.

They don't know what a Sabbath is. They haven't had Leviticus 23 yet. They haven't had Sinai with the fourth commandment yet.

So, they don't know that it's a Saturday, but it is. And they're saying, where's the bread? You brought us out here to die. Oh, for the pots in Egypt.

We know that the Sabbath is a day of meditation on God. They don't know it's a Sabbath, but they ought to be meditating on God. They're meditating on Egypt and the flesh pots.

So, God says, I will give you meat today and I'll give you bread tomorrow. And on the 28th, in my view, the 28th of Zif, he brings them the quail. You can read about it there in Exodus chapter 15, or 16 rather.

He brings them the quail. And he promises them bread. And he says, tomorrow when you get up in the morning, this will be Sunday, first day of the week, there's going to be bread that you can collect.

And for six days, you'll be able to collect it. And they collect it Sunday, Monday, Tuesday, Wednesday, Thursday, and Friday. And he says, on the sixth day, which is Friday, there's going to be a double portion.

And then the next day is going to be the Sabbath. And the Sabbath begins for Israel before Sinai and before the fourth commandment. They get the Sabbath right here in Exodus chapter 16.

He says, six days shalt thou gather thy manna, and on the seventh you rest, because I gave you twice as much yesterday. Well, when you work it out and add up all the days, that sixth day, which is a Friday, that they get the double portion, the first time they get the double portion of manna, that's 50 days out from Egypt. It's not the 50 days, this is not a pure, true reflection of Pentecost, but it's exactly 50 days from when they left Egypt on the 15th of Nisan.

Fifty days later is the fourth of Sivan, because you cross out of Ziph and you get into the third month. And it's the first week of the third month. And you end up in Sivan.

And it's a Friday, and you get twice as much bread. And that's the 50th day. So, 50 days out from Egypt is when they first get the double portion of manna.

And 50 days out in Jesus' day from the first day of the Feast of Unleavened Bread, and that's Sabbath, is Pentecost. And so, Pentecost for the church is 50 days from their birth, 50 days from deliverance, 50 days from the inception of the Messiah, 50 days from the creation. That's Pentecost, and that's the birthday of the church.

And 50 days out is the first day of double manna for Israel. So, it's another great picture, I think, of the parallels, how things in Israel picture things for the church and the church age. Well, we have these feasts.

We have four in the spring. We have three in the fall. The four spring feasts are what? Historical.

They look back. Passover, especially for us, for the Israelites, it looks back at their deliverance from Egypt. For us, it looks back to the night that Jesus was crucified and placed in the tomb.

Then you have Unleavened Bread that begins, and during Unleavened Bread, you have the Feast of Firstfruits, which is our third feast. And if you look now back at Leviticus chapter 23, you see that the way you figure the Feast of Firstfruits is, it is going to be on the, it says in verse 10, speak to the children of Israel when you come into the land, which I give you. Reap its harvest.

You shall bring a sheaf of the firstfruits of your harvest to the priest. What kind of harvest is this? What kind of grain? Barley. It's barley.

He shall wave the sheaf before the Lord to be accepted on your behalf. On the day after the Sabbath, the priest shall wave it. Now, there was a controversy amongst the Pharisees and Sadducees about when the Feast of Firstfruits should hit, because you have two different Sabbaths.

You have the High Sabbath, which is the first day of the Feast of Unleavened Bread, which is the day after Passover, 15th Nisan, right? So the day after that would be, in Jesus' day, Saturday, right? You have 14th, which is Thursday. You have 15th, which is Friday. And then that would be the High Sabbath.

And then you have the regular weekly Sabbath, which would be the 16th of Nisan, and that

would be the day of Firstfruits. Well, he says on the day after the Sabbath, you shall wave this thing. Well, is it the High Day Sabbath, or is it whatever the next Saturday Sabbath is that comes along? The Pharisees said, no, Firstfruits is the day after, it's the second day of the Feast of Unleavened Bread, is always the Feast of Firstfruits.

It's always after the High Sabbath day. The Sadducees said, no, no, no. It doesn't work out right that way.

It's whatever Saturday Sabbath hits during that week of Unleavened Bread. The day after the Saturday Sabbath, that's the Feast of Firstfruits. Well, it turns out that on Resurrection, the Sadducees were wrong.

They said there was no Resurrection. They were wrong, and the Pharisees were right. But when it comes to the Feast of Firstfruits, the Sadducees were right, and the Pharisees were wrong.

Because it is the first day after the Saturday Sabbath. We know this for a couple of reasons. First of all, Jesus is the Firstfruits of them that sleep, and he was raised on Sunday after the Saturday Sabbath.

Secondly, the only way that you can get Pentecost to have both 50 days and 7 Sabbaths is to calculate it the way the Sadducees do. It's complex. If you want to sit and figure on it, you can look on a calendar and figure it all out.

But Scripture says for the Feast of Weeks, see verse 15, you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering, i.e., from Firstfruits, you shall count 50 days. Start on the Sabbath that was before the Feast of Firstfruits, count 50 days. You're going to end up, if that one was on a Sunday, this one's going to be on a Sunday.

So, the only way that you can get both 7 Sabbaths and 50 days, verse 15 and verse 16, the only way you can always be sure that that happens is to calculate it according to the Sadducees' reckoning. That puts, in Jesus' day and in the day of Moses, the Feast of Firstfruits on a Sunday. So, it works out great.

And of course, the Feast of Firstfruits is the firstfruits of the barley harvest. You bring it and you wave it before the Lord. This is what we have here.

Offer on that day a male lamb of the first year without blemish as a burnt offering to the Lord. Its grain offering shall be two-tenths of an ephah of fine flour mixed with oil. An offering made by fire to the Lord for a sweet aroma.

And its drink offering shall be of wine, one-fourth of a hen. You shall eat neither bread nor parched grain nor fresh grain until the same day that you have brought an offering to your God. It shall be a statute forever throughout your generations in all your dwellings.

So, we know what the burnt offering is, the male without blemish. We know what the grain offering is, the minka, that offering that represents the work of the hands. The burnt offering is dedication of self.

Grain offering, dedication of my efforts. That's what they did on the Feast of Firstfruits. Jesus Christ arose on that day.

In his resurrection, we participate in that, don't we? Paul says the death he died, he died to sin. The life he lives, he lives to God. And we should echo that same thing.

So, isn't it a great picture that on the day of firstfruits there is a burnt offering, I dedicate myself, Romans 12, 1 and 2, present yourselves, a living sacrifice, and the minka is offered. I dedicate my efforts, the things I do during my day, whatever it is. I may be dusting, I may be folding something, I may be writing something, I may be working on something, but I dedicate it to God.

It is my minka. That's what you have on the day of firstfruits. Because we are alive in Christ, we can be fruitful in every good work.

Whatever we do, we can convert it to a good work. Well, this takes us through the first three feasts. We've had a pretty comprehensive overview and a review and move forward one feast.

So we'll pick up next time looking at the Feast of Pentecost. We have a lot to say about it. That's what we'll pick up next Sunday.

Let's close in a word of prayer. Father, thank you for the great pictures that you present to us in your word. We thank you for the truth that they contain.

We pray that God the Holy Spirit will impress it on our hearts. We ask it in Jesus' name. Amen.