

Lev 05-07-24a

This is Sunday, the 24th of July, 2005. We continue our worship by taking a moment before we approach the Word of God to clear our minds and prepare our hearts, seek the ministry of God's Holy Spirit, so that we can receive the things that God has for each of us individually. It gives us the opportunity to exercise our priesthood, to acknowledge the fact that we can do nothing without God's grace.

There is a lot of theological persuasion in the world today. Many people have a view of Christianity. Everyone thinks they're right.

How do we know if we are walking the narrow road headed for the straight gate that leads to life? How do we know that we are walking in the light as He is in the light? The only way we can be assured that we are in God's truth and in God's plan is to understand His Word rightly. There is no more important undertaking than to have God's Holy Spirit giving us the discernment to know what is truth and what is error. John tells us in his epistles that there are many spirits in the world, but there is only one Spirit of God, and there is only one way to know that our understanding is correct, and that is to cultivate, to seek, to ask for the truth.

Asking, seeking, and knocking, we know that God has made a promise that we will receive and we will understand. So it is no light thing, and I always try to emphasize how important it is. It is not my preparation and it is not your concentration, although those are necessary, but it is the ministry of God's Spirit both in the presentation and in the reception of God's Word.

That's what gets us where we need to be, and without it we can do nothing. Jesus told His disciples, without me you can do nothing. He has sent us another Comforter, and without the ministry of the Spirit we can do nothing.

Our lives will be fruitless, without meaning, without purpose, and without eternal impact if we are not guided by God's Spirit. So this is a very important moment, as important as anything else we will cover this morning, to ensure that God's Holy Spirit can take the truth of God's Word and implant it in the soil of our soul. So we take a moment to ensure that that will take place by going to the Lord in prayer.

Father, we are grateful for another opportunity to gather, to spend time in fellowship and in the study of Your Word. We know that this is the life spring, the well from which the water that nourishes and strengthens and enables us to bear fruit is sourced. We thank You for Your Holy Spirit, for His ever-present witness within us.

We know that we are sealed by Him unto the day of redemption. We know that He is Your gift to us through the Lord Jesus Christ, and we are grateful that we are not left as orphans in this world. We have supernatural enablement to find the truth of Your plan and purpose and to walk within it.

We're grateful for the environment You have provided for us. We live in freedom. We have opportunity.

We are not greatly oppressed. We are not greatly afflicted. We are not persecuted.

We are not imprisoned. We are not under threat of our lives for our faith. And we know that You have given us this great opportunity for a purpose, and we pray that we may find and fulfill that purpose in the days ahead.

We ask Your blessing on us as we study Your Word together. We pray that the function of each spiritual gift that You have distributed will be in evidence, that each of us will come away blessed, encouraged, and strengthened through our fellowship. We ask it in Jesus' name.

Amen. I would like to take the opportunity at the place where our Scripture reading normally occurs to read Leviticus chapter 23. This is the place of our study of the feasts of Israel.

There's a great deal to be gleaned here in terms of understanding the scope and the sequence of events in God's plan. And there is no better way to get that than to read the summary of these feasts in Leviticus chapter 23. The Lord spoke to Moses saying, Speak to the children of Israel and say to them, The feasts of the Lord which you shall proclaim to be holy convocations, these are my feasts.

Six days shall work be done, but the seventh day is a Sabbath of solemn rest, a holy convocation. You shall do no work on it. It is the Sabbath of the Lord in all your dwellings.

These are the feasts of the Lord, holy convocations which you shall proclaim at their appointed times. On the fourteenth day of the first month at twilight is the Lord's Passover. And on the fifteenth day of the same month is the feast of unleavened bread to the Lord.

Seven days you must eat unleavened bread. On the first day you shall have a holy convocation. You shall do no customary work on it.

But you shall offer an offering made by fire to the Lord for seven days. The seventh day shall be a holy convocation. You shall do no customary work on it.

And the Lord spoke to Moses saying, Speak to the children of Israel and say to them, When you come into the land which I give you and reap its harvest, then you shall bring a sheaf of the firstfruits of your harvest to the priest. 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, and you shall offer on that day when you wave the sheaf, 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. Now this is as much as we have covered in Leviticus chapter 23, these first 14 verses. That encompasses three of the four spring festivals.

As I mentioned last time, and it is worth reviewing, there are seven feasts. Four in the spring, three in the fall. There is that hiatus, that interval between.

And it is evocative of God's plan in human history. Why? 4,000 years of Old Testament history from Adam to Christ. 3,000 years after the cross.

2,000 years of the church age. 1,000 years of the millennial kingdom. The first four feasts, the spring feasts, speak of Christ's first advent.

He is foreshadowed. His work on the cross is elicited. It is taught.

It is explicated in the Old Testament. Your source for Christology, your source for soteriology, understanding, redemption, reconciliation, propitiation, is largely Old Testament. Paul in the New Testament, when he covers those things, draws on the Old Testament pictures and the Old Testament types and the Old Testament teaching.

The work of Christ in his first advent is revealed in the first 39 books of the Bible. The Old Testament. The first 4,000 years of history is where God unfolds the plan and purpose that culminates at the cross in our salvation and in the salvation of Israel, the people of God.

So these first four feasts find their fulfillment in the first 4,000 years. You have them instituted in the days of Israel, given to the nation of Israel at Sinai, and the fulfillment of Passover takes place the week of Christ's crucifixion. The fulfillment of the Feast of Unleavened Bread finds its fulfillment in the resurrection of the Lord Jesus Christ and the new life apart from sin that it represents.

The fulfillment of the Feast of Firstfruits is in the resurrection of the Lord Jesus Christ on the very day, just as He was crucified at sundown before Passover. You find the firstfruits being celebrated throughout Jerusalem and Israel on the day that Christ, the firstfruits of them that sleep, is raised. Then, seven weeks later, seven Sabbaths later, fifty days later, you find the Feast of Pentecost, which finds its fulfillment in the interruption of the age of Israel and the instigation of the age of the church.

And those first four feasts find their shadow become reality in the time of Christ. The fall feasts, which we will cover as soon as we finish the Feast of Pentecost, are pictures of the second advent in the same way that the first four feasts are fulfilled at the first coming of Christ. The second feasts, the fall feasts, you have the Day of Atonement, you have the Feast of Trumpets, and you have the Feast of Booths.

Trumpets, Atonement, the Day of Atonement, where the people of God are freed from the burden of sin and are reunited with their God. This is all going to take place and find its fulfillment. The Feast of Booths, dwelling with God, God dwelling with man, is all going to be fulfilled at the second coming.

Not the rapture, the second coming. The institution of the kingdom of Christ in the millennium. So this gives us a context, this gives us a frame of reference for understanding each of the feasts.

We've already talked in detail about Passover. We've talked in detail about Unleavened Bread. We've talked in detail about the Feast of Firstfruits.

It's time to talk about the Feast of Pentecost. But you find in this a great symmetry and a great harmony that is reflected throughout the Bible. We've talked about the number seven.

There were seven days in Creation Week. The Sabbath, which is the first thing mentioned here in Leviticus 23, is the seventh day. And man is to cease from his labors on that day because God ceased from His labors on the seventh day of Creation Week.

Seven weeks after the commencement of the ecclesiastical year, the festal year, you have the Feast of Pentecost. It's seven weeks from the Passover, which is to be the beginning of the festival cycle. The fall feasts all come in the seventh month, beginning with the Feast of Trumpets and the Day of Atonement and culminating with the Feast of Tabernacles.

Every seventh year in Israel was to be a special year, a Sabbath year. After seven times seven years, you had the year of Jubilee. All of this speaks of completeness, of wholeness, of comprehensive coverage of everything that God has for His people.

Within the year, there are seven special feast days. In them, no servile work is to be done. There are sort of two grades, two qualities of Sabbath.

There are Sabbaths in which no work whatsoever is to be done and there are Sabbaths in which no servile work, no heavy labor is to be done. These festival days, all seven of them, are days in which no servile work is to be done. The other days, such as the days of the Feast of Unleavened Bread, they were not all Sabbaths.

It's only the first day and the final day that are these sort of high Sabbaths. The time of Tabernacles, as we will see, is not a day after day after day Sabbath, but there is a single day that is celebrated as a sort of high Sabbath. In addition to this, there are the two great divisions in the spring and in the fall, which we have already looked at.

And there are three of these festivals where the men of Israel are to come and assemble themselves to the Lord. The first is Passover. The second is Pentecost.

So, you have a bracket of the spring feasts, which speak of the first Advent, where the first one

and the last one, all the men of Israel are to assemble. They were known as pilgrim feasts. There are actually two different words in Hebrew that are used for these.

There is the word Moed, which means an appointed time or a appointed meeting. All of the Sabbaths, all of the new moons were Moeds. The other is Chag, C-H-A-G.

These are only spoken of as the assembly feasts. And this is Passover, Pentecost, and Tabernacles. Passover, Pentecost, and Tabernacles.

All the men of Israel were to assemble. Now, let's think about this for a minute. The three pilgrim feasts require the men of Israel to come to the place of worship, which is ultimately in Jerusalem at the temple, to observe the word Chag there.

It has as its root the idea of a joyous celebration. It's used for dancing in some cases. It means to get together and really have a celebration.

So, all the males come before God at His sanctuary. What does this suggest to us when we look at the scope of history? At the beginning, you have Passover. That goes back to when God first assembled His people in Egypt and brought them out of bondage.

At Pentecost, you have a new assemblage of God's people where they should have been. The nation of Israel should have been receiving Christ and should have been entering into the Millennial Kingdom at Pentecost. Instead, that opportunity was cut off, and you have the Church Age inserted instead.

And there is a new people of God that assemble on the day of Pentecost. It says they were all gathered in one place. The Fall Festival of Booths or Tabernacles is another ingathering or co-dwelling of man with God.

And what does it speak of? Millennial Kingdom. So, you have the suggestion that the people of God are all assembled at these points. What I find interesting is, and I have often suggested to you, that you have these two clocks, and God stopped the Israel clock on the day of Pentecost and started the Church clock.

In my humble estimation, when the Rapture takes place and the Church clock is no longer operating, God is going to start the seven remaining years of the Israel clock, where would it naturally pick up? Right where it left off. And that last seven years of the Age of Israel, what do you have? You have those who come to faith are under the Old Testament covenant. They are Israel.

They are heirs of Israel's promises. They are under the Israelite economy in the last seven years, just as they were in the preceding 3,993 years or whatever it is. So, they are seen as a people.

They are gathered together. You have the 144,000 who are marked out by tribes. Twelve tribes.

It says nothing about the body of Christ or anything else. These are assigned places in the nation of Israel because you are in the time of Israel. You are under the economy of Israel.

You are the people of Israel. And so, this time of assemblage that is foreshadowed at the Feast of Pentecost speaks of that time of reassembly, reconstitution of the nation of Israel for that last seven years, which is that clock is going to pick up at Pentecost just where it stopped. Then, of course, after the Tribulation period, you have the vision of Ezekiel's dry bones with sinews and flesh and skin covering them and breath of life breathed into them just as it was in Genesis 2-3 with Adam.

And you have the reassembly of the people of God for the Millennial Kingdom. So, each of these assembly feasts speaks of a great constitution of the people of God specifically as it relates to Israel. And that's natural.

This is the calendar for Israel. Superimposed on this, of course, you have the hiatus. You have everyone assembling at Pentecost and then you have this long gap where nothing happens until the fall feasts.

And there is the foreshadowing of the time of the church where Israel is inactive all during that period. So, not only the number of the feasts, not only the sequence of the feasts, but the nature of the feasts speaks of the unfolding plan of God in human history. And to understand these is to see the outworking of God's purpose.

Because what is the focus? The focus is redemption. The focus is obedience. The focus is that because God in grace assembles His people, redeems His people, brings them out of bondage, they have the opportunity to be drawn to Him.

To serve Him. To rest in Him. There remains a rest for the people of God.

And you have these seven great holy convocations. Gathering for a sacred purpose. Reminders.

It's also interesting to look at the two harvests because both of these groups of festivals, the spring and fall festivals, are related to harvest. To the gathering in of grain. In the spring, it's the barley harvest.

First fruits is the first fruits of the barley harvest. Pentecost is the end gathering of the rest of the barley harvest. The fall festivals look at the wheat harvest and the other grains.

But it's primarily barley in the spring, wheat in the fall. Now, if you're going to sit down and have a bowl of flakes in the morning, do you reach into the pantry and pull out a box of barley flakes? No. You get Wheaties.

Puffed wheat. We don't grind up barley to make bread, as a rule. Wheat is the superior grain, isn't it? Given a choice between a bowl of boiled barley and malt meal or wheat germ or something, we would go with wheat.

Wheat is just superior, generally speaking. In the same way, the barley harvest, which occurs in the spring, is a good harvest and there's lots that you can do with barley. But the one you're waiting for and the one you're looking for is the wheat harvest.

That's where you're going to get your flour. You don't find people bringing barley cakes in the sacrifices, do you? It's wheat. An ephah of fine flour is what they bring.

So, what you're looking for, what you're waiting for, the culmination and the final consummation of the year is in that fall feast. It's in the seventh month. It's the time of sevens.

Those last three feasts. That's what you're looking for. And that's the wheat harvest.

And that's no accident. And so, the second advent of Christ is going to be the completion. It's going to be the superior coming.

The first coming was great and has its place and thank God for it. We need it. And there are four feasts dedicated to revealing it and picturing it.

But it's the fall feast. You have the former rains in the spring. You have the latter rains in the fall.

It is the time of the latter rains that we are looking for. The Bible says that the Messiah will come as the latter and the former rains. And it's a two-fold coming.

So, as we look at the feast of Pentecost here and finish up the spring feasts, then we'll get into the fall feasts. And these are yet future. What they picture has not taken place yet.

And so, we have a sense of anticipation. Of course, this is going to work nicely into our beginning of the book of Revelation, which we are picking up at chapter 4. But three times a year, all of the men of Israel assemble. It doesn't matter who they are.

They might be slaves. They might be landowners. They might be any stripe of person.

It doesn't matter if they are physically fully capable or if they have a missing limb or if they are deaf or blind or whatever. If they can make it, everybody assembles. And of course, initially, they are unclean.

So, the first thing they have to do is sanctify themselves, cleanse themselves, and attain to a state of ritual purity. This is one of the reasons in the account of the crucifixion of Christ. You have people trying to be careful not to go into the Gentile dwellings and so on because they would corrupt themselves, defile themselves, and be unable to celebrate Passover the following day.

This is why we know that the upper room meal that Jesus celebrated with His disciples was not the Passover meal. He told them, I desire with a great desire to eat this Passover with you, but He didn't actually eat it with them because the following day was Passover. Jesus was crucified

on the day of Passover.

And you have, especially in John's account, the telling detail that the Jews were careful not to go into the Gentile courts and the Gentile dwellings on the night of Jesus' arrest because they did not want to defile themselves. So, ritual cleanliness, ritual purity was required as they gathered. So, they would assemble.

They would purchase their sacrifices. Very few of them were going to drive their animals and so on all the way from Galilee or Transjordan or wherever they come from to get to Jerusalem. So, there was a great market.

This was a big retailer season. It's like Christmas. Most businesses that are selling a product really love Christmas.

Christmas sales, Christmas holiday, that's their big shopping season from Thanksgiving to Christmas. Well, in Jerusalem, it was the feast times centered around Passover in the spring and the Feast of Trumpets and the Day of Atonement in the fall in preparation for the Feast of Booths. Everyone said, boy, lay in the animals and get ready because this is going to be the high point.

We'll sell all kinds of stuff to these pilgrims. You have the Levites who David further organized in his day and you have all of these courses of Levites and they have to do a bunch of double duty. There's all kinds of extra sacrifices during these times.

So, it's a big deal. Everybody's paying attention. Everybody is thinking or should be thinking about the things of God.

People see each other that haven't seen each other in months or perhaps years. It is a great time of pilgrimage. Even the way stations along the major caravan routes look forward to this time because people are going to make several days journey.

They're going to stay for the night. They're going to eat food. They're going to buy supplies.

So, this is a great economic boon to the nation because everybody's moving. It's like the summer travel season is for our country. At these times, they would go to the temple and in the days of preparation, they would go to the synagogue and scriptures would be read that pertained to these festivals.

And they ostensibly were thinking about God and the things of God. Now, we let the feasts of Israel pretty much blow by us today, don't we? Are we anywhere near a feast of Israel right now? Where is the feast of Pentecost? You think, well, let's see. When was Easter this year? Was it the end of March? Wasn't it early this past year? I can hardly remember.

Let's say it was right around the first of April. So, you go through the month of April, that's four weeks. You go through the month of May, that's eight weeks.

It was only seven weeks. So, sometime in the last part of May would have been the feast of Pentecost, right? It blew by and we didn't even take note, did we? And you never know because if it's going to be exactly seven years, then the rapture might come right near the feast of Pentecost. If I had to throw a dart at the calendar and pick a date, I would say, well, if the Israel clock can pick up where it left off, then I would expect us to be springing on out of here sometime around the feast of Pentecost so that Israel's clock can pick up right where it left off.

And shame on us for not paying more attention, perhaps. But the Jews, it was a big deal. And all the way until the destruction of the temple in 70 AD, this festival cycle, and also during the times of their captivity, pretty much drove the calendar in the same way that July 4th and Christmas and Thanksgiving pretty much drive our calendar.

So, they would read portions of Scripture. They, on these three great pilgrimage feasts, on the day before the High Sabbath, on the Sabbath itself, and on the day following, because these were joyous times of celebration, there was not fasting. They would feast.

It was feasting instead of fasting. They would read a portion of Scripture. Idersheim tells us that they often read the first and second chapters of Genesis, which was arranged in sections for the week of the festival.

The rabbis trace this practice all the way back to the time of Samuel and David. The men who offered the sacrifices did so on behalf of everyone who had assembled, but they did not lay hands on the morning and evening sacrifices, because it was not a time of somber reflection on sin. It was a time of celebration of deliverance.

And the assembly of the people of God is post-sacrifice, post-redemption. It is a celebration of what you have because you have been delivered, because sin has been taken care of. And so on these days, the rabbis didn't even lay hands on the morning and evening sacrifices, because it was a time of feasting and celebration, not a time of somber reflection on failure.

So there was a lot of hail fellow well met, a lot of joyous fellowship and so on. Of course, as time went on, the spiritual significance became lost, and it was kind of like Christmas, where you have X-mas and you have a lot of presents and trees and lights, and you kind of forget that we're celebrating the arrival of Christ in the First Advent. Well, one of those three, the central of the three great assembly cogs or dancing joyous celebrations, the central one is the Feast of Pentecost.

That's the one we want to look at this morning. So in Leviticus 23, verse 15 and following, it's called the Feast of Weeks in your New King James. You shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the way of offerings, seven Sabbaths shall be completed.

I talked about the fact that the Sadducees correctly interpreted this. There's only one way that you can have both 50 days and seven Sabbaths, and that's if you have the Feast of Firstfruits on

Sunday, the Sunday of the Feast of Unleavened Bread. There will only ever be one Sunday that is the day after the Sabbath that follows Passover, and that's how the Sadducees figured it.

The Pharisees said no, the Passover itself is the Sabbath, and the day after Passover should be the Feast of Firstfruits, and they goofed it up. So the Sadducees were right. Count for yourselves from the day after the Sabbath, the day you brought the sheaf of the way of offerings, seven Sabbaths shall be completed, 50 days to the day after the seventh Sabbath, so that both Firstfruits and Pentecost always hit on a Sunday.

Isn't it interesting that the Lord's Day celebrated by the church is Sunday, and the two Feasts of Israel that specifically relate to the church are the Feast of Firstfruits, because Christ is the Firstfruits from them that sleep, and we are His body. We have been raised with Christ. We are united with Him in baptism into His death, burial, and resurrection with emphasis on resurrection.

His resurrection occurred on the Feast of Firstfruits, and that is our day. That's why we're here today on Sunday, celebrating. And Pentecost, the other Feast of Israel that is specifically associated with the church, the church begins on the day of Pentecost, also hits on a Sunday.

Always. Because the Sadducees figured it out correctly. Fifty days.

Day after the seventh Sabbath, you shall offer a new grain offering to the Lord. That's what the church is. We are a new grain offering to the Lord.

You shall bring from your dwellings two wave loaves, two-tenths of an ephah, a fine flour, baked with leaven. Firstfruits to the Lord. Why two of everything? You've got two peoples of God now.

You've got the people of Israel and you've got the people of the church. So there are two wave loaves. There are two-tenths of an ephah, a flour, baked with leaven.

Why? Because at the close of the First Advent and the institution of the church, no one is ultimately sanctified yet. Are they? Israel has not been raised and purged of their heart of stone and given their heart of flesh. And we, the church, still labor in the flesh.

We have the Spirit. We have the Word. But we push against that resistance.

We are still leavened and we will be until we receive our ultimate sanctification. So these loaves are leavened. And it makes perfect sense.

We battle against the flesh. Our warfare is not with the perfection that the angels in the unfallen state engaged in it. We are in the flesh.

We face our own sinful nature. We face the devil. We face the pull of the world.

You offer with the bread seven lambs of the first year without blemish, one young bull and two

rams. We know from our study of Levitical offerings what these things represent. The lambs represent the innocence and the purity of Christ in the sacrifice of Himself.

Behold, the Lamb of God, which does what? Takes away the sin of the world. Speaks of substitutionary atonement. Speaks of innocence.

Seven lambs of the first year speaks of completeness, wholeness, perfection, and also encompassing the entire 7,000 years of human history. Everyone who is saved from Adam to the last individual that enters the human race is saved by the perfect work of Christ and in no other way. It is the blood of the Lamb that cleanses.

Remember that great hymn, Are you washed in the blood, in the soul-cleansing blood of the Lamb? Are your garments spotless? Are they white as snow? Are you washed in the blood of the Lamb? Seven lambs. The people of God in the Old Testament and in the New Testament ages are saved by the work of Christ. Redemption.

Reconciliation. Propitiation. Along with this, you have one young bull.

Just one young bull. Not seven. Not 30.

Not 49. One young bull. Why? What does the bull speak of? Strength.

The ox that pulls the plow, that pulls the cart. It is humility. The humility of Christ, which is strength under control.

If it be Thy will, let this cup pass from me. Nevertheless, not my will, but Thine be done. And this is the strength, the power of the Lord Jesus Christ, His place as the Son of God.

The Lamb speaks of His humanity. The bull here speaks of His power. And therefore, suggests His deity and His place as the head of all things.

Two rams. What do we remember about rams in our study of the Levitical offerings? What's the difference in a ram offering versus a bull offering? Remember Abraham up on the mountain with Isaac? And when Isaac says, well, we've got the wood, we've got the matches, where's the sacrifice? And Abraham says, God will provide Himself a lamb. But when he gets to the top and God stays His hand, Isaac comes off the altar, what goes on? There is a ram with its horns caught in the thicket.

And that is God's lamb. And the lamb becomes the ram. And the ram is the animal that is productive.

This is where you get wool. This is where you have the vigor and the vitality that gives you a flock of sheep. And this represents Christ in His headship.

The ram is dominant in the flock. The ram is a wool producer. The ram is a kid producer.

Without a ram, you don't grow the flock. And so the ram speaks of production. There are two kinds of production.

There is the production that God expected from the nation of Israel under the Old Covenant. And there is the production that God expects from the church in the New Covenant. Two rams.

We are not manifesting righteousness by the works of the law. By the works of the law shall no flesh be justified. And yet, that was what God demanded of Israel.

That's one ram. That's the Lord Jehovah, the Lord Yahweh, Yahweh Elohim, in His leadership role, in His kingship in the nation of Israel, brokered later through the monarchy. But God had an expectation of Israel, didn't He? Over and over again, He calls them back to obedience.

He calls them back to change of mind. He calls them to functionality, to be a light to the Gentiles, to reflect His glory, to be the place of His dwelling. That's their purpose.

That's why they are there. And it also demonstrates the insufficiency of the law to produce righteousness. Your flesh can't be justified by the works of the law.

The just shall live by His faith. And so they are called to faith. They are called to faithful obedience.

That's their ram. There's another ram for the church. We have the Spirit.

We have freedom from the law. We have died to the law. And the life we live, we can live to God.

So two rams, one young bull, seven lambs. Perfect, comprehensive picture of Christ and the different aspects of His First Advent. You shall offer with the bread seven lambs, one young bull, two rams.

They shall be a burnt offering to the Lord with their grain offering and their drink offerings. An offering made by fire for a sweet aroma to the Lord. The work of Christ is acceptable in God's sight.

Those who follow in His footsteps, in faith and obedience, it makes a sweet aroma to the Lord. Then you shall sacrifice one kid of the goats as a sin offering and two male lambs of the first year as a sacrifice of a peace offering. Now we know what these are, don't we? What does the sin offering represent? Acknowledgement of the need for atonement.

Where does the sin offering go? Outside the camp, right? Certain parts of it are offered on the altar of sacrifice to indicate its acceptability. But the sin offering is taken outside the camp, isn't it? Remember that? Then you have the sacrifice of a peace offering. What is the shalomim? What is the significance of that? Do you remember? What's the nature of the peace offering? You have the olah, the menka and the shalomim.

What is the one where you have the sharing between the offerer and the priest and the Lord

God? It's a fellowship, isn't it? And here it is offered on this festival of gathering where you assemble. And it is a time of joyous celebration. A time of dancing.

That's what the word chag really refers to. It's the attitude David had when the ark finally came to Jerusalem and he was dancing. Celebration.

So you have one kid of the goats sacrificed as a sin offering. Speaking of the single acceptability of the work of Christ on the cross. Comprehensive for everyone.

But you have two male lambs as a sacrifice of a peace offering because there are two different arenas of fellowship just as there are two different rams. Two different kinds of production. This is the duality.

You have the elder brother and the younger brother. They serve different purposes in the plan of God. So once again, two male lambs suggest two groups.

Two peoples. 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 and you shall proclaim on the same day that it is a holy convocation to you.

You shall do no customary work. No servile work on it. Statute forever in all your dwellings throughout your generations.

The role of the priest here speaks of Jesus Christ Himself. He presents these offerings. He presents the bread of the firstfruits.

Paul says we are a kind of firstfruits of the work of the Lord. That first generation in the church. Holy to the Lord for the priest.

The priest has a portion that belongs to himself. The church is a gift from God to Jesus Christ Himself. And He is also the Messiah of Israel.

So He possesses both of these peoples but in different aspects and different ways. Well, we come to verse 22. Leaving the corners unglean.

We'll take a look at that when we come back from our break. But let's pause here.