

Lev 05-07-24b

Let's pick up our study now in Leviticus chapter 23. We are looking specifically at what is called the Feast of Weeks, the Feast of Pentecost. We have put these squarely in their context.

We understand the former and latter reigns, the spring and fall feasts. We know that we are still looking at the first advent of Christ and its final consequence, which is the halting of the age of Israel with seven years left to run and the institution of the church age on the day of Pentecost. We're going to see the resumption in our revelation study of that 70th week of Daniel and the events that pertain thereunto.

But as we look at this feast, we know that seven weeks after the paschal lamb was sacrificed and the beginning of the Feast of Unleavened Bread and the Feast of Firstfruits, you have the Pentecost or Feast of Weeks, a holy convocation, another one in which no servile work is to be done. We not only know this from verse 21 in our chapter, but also from Numbers 28, 26. On the day of firstfruits, when you bring a new grain offering to the Lord at your festival or Feast of Weeks, you shall have a holy convocation.

You shall do no customary works All males appear before Jehovah in His sanctuary. This is Exodus 23, 14 through 17. Three times you shall keep a feast to Me in the year.

You shall keep the Feast of Unleavened Bread. That's a seven-day feast at the time appointed in the month of Abib. In it you came out of Egypt.

None shall appear before Me empty. Again, Exodus 23, 14 through 17. And the Feast of Harvest, the firstfruits of your labors which you have sown in the field.

This is the one that we're looking at. And then the Feast of Ingathering at the end of the year when you have gathered in the fruit of your labors from the field. Three times in the year, all your males shall appear before the Lord God.

The sacrifices and offerings are brought. This name, the Feast of Weeks, given to us in Exodus 34, 22. You shall observe the Feast of Weeks of the firstfruits of wheat harvest and the Feast of Ingathering at the year's end.

So you have this combination because the Feast of Weeks is sort of the final phase of the barley harvest and you get the firstfruits of the wheat harvest, the very earliest part of the wheat harvest. So you have an overlap here. And then you spend the rest of the summer cultivating and reaping your harvest of your other grains.

And then you have the Feast of Ingathering where the harvest is completed at the end of the year. You find this name in Deuteronomy 16:10. You shall keep the Feast of Weeks to the Lord your God with the tribute of a freewill offering from your hand, which you shall give as the Lord your God blesses you. It's one of the first occasions where a freewill offering opportunity is

given.

You have the same thing repeated in verse 16 of Deuteronomy 16. Three times a year, all your males shall appear before the Lord your God in the place which he chooses. This is the place of his presence.

The Feast of Unleavened Bread, the Feast of Weeks, the Feast of Tabernacles. They shall not appear before the Lord empty-handed. You get the idea that this is a pretty important concept.

God repeats it over and over, whether it's Numbers 28, Exodus 23, Deuteronomy 16, 2 Chronicles 8.13, the commandment of Moses for the Sabbaths, the new moons, and the three appointed yearly feasts. Unleavened Bread, Weeks, and Tabernacles are all mentioned in 2 Chronicles 8.13. It's also called the Feast of the 50th Day or Pentecost. You find this mostly in the New Testament, Acts 2 verse 1, when the day of Pentecost had fully come.

You find it again in Acts 20.16. Paul had decided to sail past Ephesus so that he would not have to spend time in Asia. He was hurrying to be at Jerusalem, if possible, on the day of Pentecost. 1 Corinthians 16.8, I will tarry in Ephesus until Pentecost, Paul says.

So all of this tells us the interval, the idea of seven weeks. This is the fulfillment time. It is a harvest feast.

Again, Exodus 23.16. The first fruits of your labors which you have sown in the field. It is also a day of first fruits. Once again, Numbers 28.26. You bring a new grain offering, the day of first fruits.

Holy Convocation, no customary work. So the sacrifices on this day, according to Numbers 28.26-31, on the day of first fruits, when you bring a new grain offering to the Lord at your Feast of Weeks, you shall have a Holy Convocation, no customary work. You shall present a burnt offering as a sweet aroma to the Lord, two young bulls, one ram, and seven lambs in their first year with their grain offering of fine flour mixed with oil, three-tenths of an ephah for each bull, two-tenths for the one ram, one-tenth for each of the seven lambs, also one kid of the goats to make atonement for you.

Be sure they are without blemish. You shall present them with their drink offerings besides the regular burnt offering with its grain offering. The decoding of these sacrifices is going to follow the pattern which we have already reviewed for the Feast of First Fruits.

But the number is different here, isn't it? Here, rather than the two rams and the single bull, we still have the seven lambs, which once again speak of the totality of human history, the perfection of the lamb, his purity, the sacrifice of himself. That is identical to what you have on the Day of First Fruits. But here you have two young bulls, one ram and seven lambs in their first year.

Now, before we had two rams and one young bull. Why the switch? Well, what does the bull

speak of? Speaks of strength, speaks of humility, power under control, self-control, submission. The strength is channeled into God's direction you have this great ox, but he is plowing a field in straight furrows.

He is pulling a cart along a road, even though he is more powerful than a human being. You don't see the human up there in the traces pulling the plow. It is the ox.

He is strong, but his strength is directed and it is under control. Well, here at the feast that marks the end of the age of Israel and the beginning of the age of the church, you have two bulls and you have one ram. The ram speaks of production.

The ram speaks of that leadership and fruitfulness, not only of the wool and of producing kids for the flock, but also you have the ram's horns, which also speak of a kind of strength, a different kind of strength than the ox. The ox's strength is used for agricultural endeavors. The strength of the ram is more combative, isn't it? You see rams butting heads with their horns.

You don't find the ox given as a picture of combative strength, but you have production and you have strength in battle, so to speak, represented by the ram. So two young bulls are offered on this day, which here is called a day of firstfruits as well as the feast of weeks. Well, what do we think of when we think of firstfruits here? This is not the firstfruits of the barley harvest that we had back during or immediately after Passover.

Now we have firstfruits of a different harvest. Dan made a good point during the break that if you look at the idea of the barley harvest, that is pictured at the inception of this whole feast cycle, barley is not primarily a human food. You can eat it in a pinch, but it generally is harvested and kept for animals.

And this gives you the ability to feed the animals and sustain them not only from what grows in the fields, but it gives you the ability to feed your oxen and so on so that they can do the work of the agricultural cycle in the spring, summer, and early fall to bring in the wheat harvest, which you then lay up and sustain yourself with and provide the seed for the following year and so on. So it sort of primes the pump and cranks up the engine of the whole agricultural endeavor to get the barley in. And that's what you fuel your animals with to get through the rest of the planting and harvesting of that whole summer season.

So this first fruits is a different first fruits rather than the animals being in view and the barley harvest being in view. And this sort of speaks of fleshly sustenance. This is the way of the world.

This is what gets your earthly provision and your earthly logistics taken care of. The wheat harvest speaks more of the human side of things, doesn't it? When God wants to picture humans, he says, I will gather the wheat into my barn. The chaff I will burn with unquenchable fire.

And you have two different kinds of people pictured in the wheat where you have the kernel, the edible portion, and then you have the chaff. And so the whole idea of wheat where you get

the flour to make bread, and we don't really talk so much about barley bread and barley soup is kind of the real poor man's fare when you can't get human food, you have to kind of eat the fodder for the animals. You end up with the prodigal son out there eating the husks that are fed to the swine and so on.

So this is the first fruits of the wheat harvest. This is the beginning and it's gonna go all summer long. And many times they could get two crops out of a field.

They would get the early crop and the late crop, get two cuttings. You have the same thing in hay fields today where you can get an early cutting and a late cutting out of a wheat field. So this is a day of first fruits.

And it's also, this is the point of contact and the point of overlap because this is the end of the barley harvest, the end gathering of the barley harvest and the very first part of the wheat. And this day of Pentecost is a day of contact, a point of contact between the first advent and the second advent, between the first people of God and the second people of God, between Israel and the church. The clock of Israel stops on this day.

The clock of the church starts on this day. And so you get the idea that the whole barley harvest and the things of the earth, the things of the agricultural cycle all speak of Israel. And you have the forward look because as soon as you have first fruits for wheat, you're gonna wait for the end gathering and the finality of that harvest in the fall feasts.

And so it gives you hope to look forward on this day. So you have two young bulls in this case because you have a twofold picture of Christ as he stands here on the day of Pentecost, you have him as the Messiah to Israel and you have him as the head of all things to the church, the groom for the bride, the head of the body. And so you have the strength of Christ in fulfilling everything for Israel, the fulfillment of the barley harvest, so to speak, and the potential looking ahead to what is not yet fulfilled for both Israel and the church.

And so I think these two young bulls speak of the twofold identity of Christ as the Messiah to Israel and as the savior, head and groom for the body and bride of Christ. You have one ram here because there is a single type of production that is in view. The hinge point of human history is the cross.

The hinge point of history, the apex, the pinnacle, the high point is the cross. And there is a single fruit of faith that is pictured here in the single ram. The ram speaks of production, of reproduction.

Seven lambs, of course, we've already seen that. So as we continue in Numbers 28, 26 and following, you present a burnt offering. This is in its entirety, the two young bulls.

There is a double identity here of the Lord Jesus Christ and his strength that we do not see in the Feast of Firstfruits. And there is a single identity in the ram that we do not see at the Feast of Firstfruits. Seven lambs, which we do see as a mirror with the grain offering of fine flour

mixed with oil.

Here we have three-tenths of an ephah for each bull. Three-tenths of an ephah for each bull. Now, you have two bulls.

So how many ephahs get offered? Six total. What is the picture for the Lord Jesus Christ? The Lord Jesus in terms of his dual identity to Israel and to the church. When you sum that together, you get the 6,000 years of human history.

And you have these six ephahs. And it is an equal measure. Even though you have, time-wise, 4,000 years for pre-cross and 2,000 years for post-cross, it seems as though the double portion of time was allotted to the Old Testament saints and yet we seem to cram twice as much into half the time because we have this double portion.

We have the double ministry of the Spirit where they had a single ministry of the Spirit in the Old Testament age. But here, we're not looking at time. We're looking at importance and place in God's plan.

There is an equal measure. There is a perfect three-tenths for God's plan for Israel, God's covenant with Israel. We have three-tenths for the church and God's plan and purpose in the church as a gift to the Lord Jesus Christ and His special possession added all together.

And you have the perfect plan of God in 6,000 years of human history. Six days, shout thou labor and do all thy work. And so here you have this grain offering that goes with the burnt offering.

The burnt offering, this is not a sin offering. It's a burnt offering. The entire thing goes up to God as a sweet aroma.

And we remember that the menka, the grain offering, is always offered on the burnt offering. And so in the dual role as Messiah to Israel and head to the church, you have these three-tenths of an ephah, a fine flour mixed with oil. There is the ministry of the Holy Spirit to the Old Testament saints in their flesh, the oil mixed with flour.

And there is the ministry of the Holy Spirit to us, the oil mixed with flour. That's what makes us acceptable. The grain offering speaks of production, doesn't it? The oil is pressed.

The grain is ground into flour. And this speaks of production. You dedicate yourself to God in the Old Testament age.

You dedicate yourself to God in the New Testament age. The great commandment is unchanged. Love the Lord your God with all your heart, all your soul, and all your strength.

And the second is likened to it. Love your neighbor as yourself. All the law and prophets are summed up in these.

Same for Israel. Same for the church. So you have this double offering.

Then you have two-tenths for the one ram and one-tenth for each of the seven lambs. And it's interesting when you add up the two-tenths and the seven-tenths that go to the lamb, you have nine-tenths. You have almost the complete thing.

And nine is the number of the angels. We've seen this in our Ezekiel study. There are nine stones in the breastplate of the covering cherub.

And so you begin to look beyond the human realities here to the angelic realm. The three times three, the perfect nine, speaks of the perfection of the heavenly realms. And you have nine courses of angels, it would appear, from those nine stones in the breastplate of the covering cherub.

And so you have the one ram and the seven lambs. When you add this together, the ram and lamb are identified at Abraham's sacrifice of Isaac. God will provide himself a lamb and it turns out to be a ram.

And when you add those together, you get that perfect three times three. One kid of the goats to make atonement for you. There is always the basis of the sin offering.

There is always that extra reminder that we are fallen and we are sinful. Be sure they are all without blemish. You shall present them with their drink offerings besides the regular burnt offering with its grain offering.

And it's almost impossible to exhaust. We could camp on this one celebration for many lessons to explore the depth of these. But I think what we have learned from our study of the offerings, you can bring to bear, you can think about this and apply these ideas of what the different animals stand for.

What is involved in the details of each of these sacrifices, which are only summarized here. If you think about the offering of the kid of the goats, if you think about the offering of the regular burnt offering with its grain offering, this is over and above the basics of salvation, over and above the basics of orientations to the plan and purpose of God. One of the things that is notable about these feasts, think about it.

Let's just back up and look at the forest here. These first four feasts, when did Israel begin celebrating the Passover annually? Right after the first Passover, the next year, it was time to celebrate the Passover again, wasn't it? And year by year, it was an institution. How about the Feast of Unleavened Bread? It's year by year, right along with the Passover.

It begins the first year after they depart from Egypt, the memorial celebrations begin. So during the 40 years of wandering in the wilderness, Passover is celebrated, isn't it? Feast of Unleavened Bread is celebrated, isn't it? How about the Feast of Firstfruits? Look again at verse 10 of Leviticus 23. Speak to the sons of Israel, the children of Israel, and say to them, when you

come into the land which I give to you and reap its harvest, was there any Feast of Firstfruits in the wandering days for 40 years? How about after Joshua and the elders march across the Jordan and they go into the land? How about that year? Nope.

Remember what God says? If you go back to the book of Joshua, once they go into the land, he says in the first year, you're going to eat what's already there. In the second year, you're gonna store up. And it isn't until after they've been there a few years that they are able to plant and reap a harvest.

So which generation celebrates the Feast of Firstfruits and therefore also celebrates the Feast of Pentecost? It isn't the generation that dropped in the wilderness. These feasts represent that which those who have the faith to cross into the land, into the place of maturity, into the place of production. Not those who fainted and dropped during the 40 years of wandering in the wilderness.

So the first two feasts, this is the common heritage and the common ground of everyone who is redeemed out of slavery, who passes through the Red Sea and is baptized into Moses, comes out and partakes of the manna. This is common to everyone. But not everyone gets to celebrate the realities of the Feast of Firstfruits.

Not everyone gets to celebrate the realities of these last two feasts. Feast of Pentecost, Feast of Weeks. These belong to those who by faith enter into the land and plant seed and reap the harvest.

Very telling. This is something you gain by faith. Something you enter into, not automatically as a result of salvation.

Puts us in mind of the promises in the New Testament in chapters 2 and 3 of Revelation to those who overcome. There are things that Jesus says to the entire church at Ephesus and at Laodicea and at Smyrna and at Pergamum and so on. And there are other things that are only promised to the overcomers.

To him who overcomes, I will grant. I will give. And you have the same sort of thing in Israel.

You have those generations who are not in the land because they don't have the faith to believe the report of the spies and cross over. You have those who do not get to celebrate these feasts because they are in captivity or because they are taken out of the Northern Kingdom by the Assyrians. Or they're held in Babylon in captivity by the River Kabar.

They can't plant a field. They can't reap a harvest. So they can still celebrate Passover wherever they are, but they can't assemble in Jerusalem and they can't celebrate many of these feasts.

So on the day when you enter into the land, when you come into the land and reap its harvest, then you bring the sheaf of the firstfruits. Then you count from the day you brought that sheaf, seven Sabbaths, 50 days. Then you bring the fine flour baked with leaven.

These are the firstfruits to the Lord. You shall offer with the bread, seven lambs of the first year, verse 18 of Leviticus 23. It's very similar to what we have in Numbers 28.

And you sacrifice one kid of the goats as a sin offering, two male lambs of the first year as a sacrifice of a peace offering. 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 priests.

And so often here you have this doubling, which speaks of that overlap on the day of Pentecost between Israel and the church. You proclaim on the same day, verse 21, it is a holy convocation to you. You do no customary work, shall be a statute forever in all your dwellings throughout your generations.

When you reap the harvest of your land, you shall not wholly reap, verse 22, the corners of your field. When you reap, nor shall you gather any gleanings from your harvest. You shall leave them for the poor and for the stranger.

I am the Lord your God. There is the focus on God and on his provision in the first feasts clustered around Passover, Passover, unleavened bread, and firstfruits. But when you get to the Feast of Weeks, you begin to look beyond personal relationship and look at those around you.

And here you have those who are unable to own and sow and reap a field. And so the corners are left. When you reap, you do not gather the corners of the field.

You leave them for the poor and for the stranger. The one who is not a landowner, is not a participant in a stable clan member, family member, inheritor of land. I am the Lord your God.

Why does he conclude this injunction to look beyond yourself to those who are not landowners? Why does he say, I am the Lord your God? The reason you leave the corners ungleaned is not because you are a great altruistic benefactor to others. It is because God is your Lord. You do this looking to God, not looking to man.

Doesn't matter if it's appreciated. Doesn't matter if people avail themselves of it or not. You do it because God is the Lord.

Well, this concludes the spring cycle of festivals. We know from Acts chapter two, that this was the culmination, even if people in Jesus' day didn't really knock themselves out to a symbol for Passover. They definitely made it for Pentecost.

Pentecost. In Acts chapter two, you have it emphasized that Jews from distant countries came in to Jerusalem, people who spoke different languages. Remember, this is the great emphasis on the day of Pentecost, when the gospel is preached in all these different languages.

It doesn't really emphasize that all those people were there for Passover, but they're definitely there for Pentecost. It was probably a little easier to travel and get there a little bit later in the

spring. Eidersheim tells us that on the day before Pentecost, pilgrim bands entered the holy city, which was laying there in the full glory of early summer.

Most of the harvest all over the country had already been reaped. A period of rest and enjoyment stretched before them. Now listen to this.

I'm just going to read this verbatim because he paints such a great picture. As the stars shone out in the deep blue sky with the brilliancy peculiar to an Eastern climb, the blasts of the priest trumpet announcing the commencement of the feast sounded from the temple mount through the delicious stillness of the summer night. Already in the first watch, the great altar was cleansed and immediately after midnight, the temple gates were thrown open.

For before the morning sacrifice, all burnt and peace offerings, which the people proposed to bring at the feast had to be examined by the officiating priesthood. Great as their number was, it must have been a busy time until the announcement that the morning glow extended to Hebron put an end to all such preparations by giving the signal for the regular morning sacrifice. After that, the festive offerings prescribed in Numbers 28, 26 through 30 were brought.

First, the sin offering with proper imposition of hands, confession of sin and sprinkling of blood. Similarly, the burnt offerings with their meat offerings. The Levites were now chanting the Hallel to the accompanying music of a single flute, which began and ended the song so as to give it a sort of soft sweetness.

The round ringing treble of selected voices from the children of Levites who stood below their fathers gave richness and melody to the hymn while the people either repeated or responded as on the evening of the Passover sacrifice. Then came the peculiar offering of the day, that of the two wave loaves with their accompanying sacrifices. These consisted of seven lambs of the first year without blemish, one young bullock, two rams for a burnt offering with the appropriate meat offerings, then one kid of the goats for a sin offering and two lambs of the first year for a sacrifice of peace offering from our passage in Leviticus 23.

As the omer for the 16th of Nisan was of barley being the first ripe corn in the land, so the two wave loaves were prepared from wheat grown in the best district of the country under conditions similar to those already noticed about the Passover sheaf. Similarly, three seahs or about three pecks and three pints of wheat were cut down, brought to the temple, thrashed like the other meat offerings, ground and passed through 12 sieves. From the flour thus obtained, two omers, double the quantity of that at the Passover, were used for the two loaves.

The rest was redeemed and used for any purpose. Care was taken that the flour for each loaf was taken separately from one and a half seah that it should be separately kneaded with lukewarm water and separately baked, the latter in the temple itself. The loaves were made in the evening preceding the festival.

In shape, they were long and flat, turned up at the edges or the corners. According to the Mishnah, each loaf was four handbreadths wide, seven long, four fingers high. And as it contained one omer of flour, which is almost four pounds in weight, the dough weighed about five and three quarter pounds, yielding about five pounds and a quarter of bread or 10 and a half for the two wave loaves.

These wave loaves were leavened, contrary to the common rule of the sanctuary. The Mishnah informs us this was the case in all thank offerings. The common explanation that the wave loaves were leavened because they represented the ordinary food of the people only partially accounts for this.

We understand that this speaks of our flesh. The days of our flesh, we continue to operate in the presence of sin. Eidersheim goes on to give a lot of detail about this, but the idea here is that we're still looking at Israel in the days of Israel, church in the days of the church.

We are not ultimately sanctified. And leavened universally represents the presence of sin. And yet it is acceptable in God's sight.

And we know that even though we sin, we have a means of recovery. Those seven lambs that are sacrificed, that sin offering that is offered, we know that we can be made acceptable in spite of our leavened nature. And this will continue until the day that the Lord Jesus comes and redeems us just as he will resurrect, cleanse, take out the heart of stone and give the heart of flesh to Israel.

Well, to us, the day of Pentecost is indeed. And now again, I'm quoting Eidersheim, the feast of first fruits, that of giving of the better law written not in tables of stone, but on the fleshy tables of the heart with the spirit of the living God, and the spirit of the living God. just as the worshippers were in the temple, probably just as they were offering the wave lambs and the wave bread.

The multitude heard that sound from heaven as of a mighty rushing wind, which drew them to the house where the apostles were gathered, there to hear every man in his own language the wonderful works of God. And on that Pentecost day, from the harvest of first fruits, not less than 3000 souls were added to the church, presented as a wave offering to the Lord. The cloven tongues of fire and the apostolic gifts of that day of firstfruits have indeed long since disappeared, but the mighty rushing sound of the presence and power of the Holy Ghost has gone forth into all the world." Well, what a great and fitting conclusion to the age of Israel, that overlapping day that begins the great heritage that we enjoy as body and bride of Christ, as recipients of the ministry of God's Holy Spirit.

What a great time that we now live in. And what's important for us to remember is, even though there is a first and great application to Israel in these four great feasts and in the first advent of the Lord Jesus, we have that same opportunity, particularly in what is represented in the two feasts of firstfruits. The first one associated with Passover and the last one associated

at Pentecost.

These were celebrated by those who, by faith, like Caleb and Joshua, crossed the Jordan and entered into the land, like that second generation of Israel that went into the land and was able to sow and reap in that great place of God's blessing, that great place of fulfillment of God's covenant promises, whether it is to Israel or to us, the church. So what do we think of when we think of these spring festivals? We think of the great work of the Lord Jesus Christ and the great potential that it gives us to bear fruit, to, like the ram, like the productive symbol that he represents, the firstfruits in the crops, whether it is the agricultural or the animal portion, there is production. That's what God calls us to today and tomorrow and the next day.

Well, how do we do that? How do we grow that wool? How do we plant that seed and reap that harvest, not only of firstfruits, but ultimately the harvest at the end of the age, the harvest that we're going to see next time in the fall festivals, the festival of ingathering. How do we do that? We've seen these great pictures in detail. So what? Well, we know that the seed is the word.

It's our responsibility to see that that word is planted in our souls, that it is not picked away by the birds of the air, which represent the influences of Satan. One of the things that I see a lot, especially in my contact with the outside world, is distraction from the work of Christ, distraction from the opportunities that we enjoy as believers. Whether you listen to Christian radio, read Christian books, listen to the rantings of those who have been distracted away from the pure gospel and the pure opportunities that we see here, you find people in creeds, you find people in denominations, and you will inevitably see that their attention is drawn away from the Lord Jesus Christ.

We sang a great song this morning, Turn Your Eyes Upon Jesus. What do you hear from Reformed theology? What do you hear from the Calvinists? Sovereignty, decrees. We are saved because it was decreed.

We are saved because of God's sovereign grace. What about the Savior? Jesus Christ disappears behind a cloud of theological speculation and indoctrination and creedalism. You lose sight of the Lord Jesus when you over-emphasize the sovereignty of God, when you over-emphasize election in eternity past.

Jesus just becomes another small cog in the great machine of God's divine decrees. Not so. The Lord Jesus is central, and nowhere do you see it more clearly represented than in these great feasts of Israel.

And if we find our attention distracted away from Jesus Christ, we are missing the plan and purpose of God. What did he tell the disciples in the upper room in John 14, 6? I am the way. I am the truth.

I am the life. Do we go through days and weeks and not really think about the Lord Jesus Christ, not think about his example, not think about the new and living way that he has opened for us

to God through the great veil that separated Israel from God in the Old Testament? That's what these feasts really represent. How can you think of spiritually celebrating these feasts, celebrating the presence of God, celebrating the fruitfulness that he makes possible for us if you don't think about the Lord Jesus? You just, it can't be done.

But that's widespread today. Oh, it's all about looking around and joining God in his work. It's all about 40 days of purpose, and let's have the purpose-driven life.

And Christ gets lost in the shuffle. We don't see him as the lamb. We don't see him as the bull.

We don't see him as the ram. We don't see him as that perfect sacrifice that is ground and made fine and mixed with the oil. We don't see him as the basis for fellowship.

We don't see him as the one that brings us across the Jordan into the land where we can enjoy fellowship, the peace offering. All of that gets obscured when people get off on doctrinal tangents. So, how do we avoid that error? We think about, as I know you all here do, the Word of God that we regularly and consistently expose ourselves to.

We cultivate the ministry of God's Spirit, who alone can bring it to our minds in a productive way and minister it to our hearts. How can we remember as we go through the daily tasks that everyone has to go through? How can we remember who we are and why we're here? It has to be that our flour is mixed with oil. It has to be that our attention is continually drawn back, regularly drawn back to the Lord Jesus Christ and our unique opportunities in him.

That's what Pentecost represents. That's what we're going to see, especially next time when we look at the Fall Feasts. So, whatever else we retain and remember from these first Feasts, the Spring Cycle, we remember from Passover to Pentecost, that perfect set of weeks is the opening of a door.

We're going to see in Revelation Friday night upcoming, Revelation chapter 4 verse 1, I saw a door opened in heaven. We have had a door opened in front of us, a door of opportunity. That's what these Feasts remind us of.

If we don't walk through that door, if we get busy looking elsewhere, thinking about other things, we are not going to be able to assemble at that great heavenly Feast where we will sit down at the table, the Lord himself will gird us and serve manna all around. Now is the appointed time. Now is the time to avail ourselves of what time remains, to sow the seed, to reap the harvest and to celebrate the first fruits.

The full harvest is going to come when the Lord Jesus returns. And what a great opportunity it is. If you had a choice of living in the age of Israel or the age of the Church, which would you choose? I choose this one.

I choose now. And what a shame to be here now and then to miss the potential. Well, this is where we will leave off for this morning.

We are going to resume in Leviticus 23 at verse 23 next time where we will see the Feast of Trumpets, the Day of Atonement and the Feast of Tabernacles. But let's close in a word of prayer. Father, thank you for the great time in which you have allowed us to live, the unfolding and the revealing of your plan and purpose in history.

And we stand on the threshold of the fulfillment of all things. We pray that God the Holy Spirit will ever remind us of our opportunities and the potential that the Lord Jesus has given us. May we live in a way that is pleasing in your sight and glorifying to him.

We ask it in Jesus' name. Amen.