

THE FEASTS OF JEHOVAH.

(LEV. XXIII.)

JOTTINGS OF LECTURES

WITH CHART.

BY W. W. FEREDAY.

CONTENTS :

THE SABBATH—THE PASSOVER AND FEAST OF
UNLEAVENED BREAD—THE WAVE-SHEAF—
PENTECOST—THE BLOWING OF TRUMPETS—
THE DAY OF ATONEMENT—THE FEAST OF
TABERNACLES.

UTTOXETER :

W. W. FEREDAY, "*The Redlands.*"

PRICE ONE PENNY.

THE FEASTS OF JEHOVAH

ISRAEL'S SACRED YEAR LEV XXIII

FIRST MONTH
(ABIB OR NISAN)

SABBATH

THE REST OF GOD
HEB IV

PASSOVER
AND
UNLEAV-
ENED
BREAD

14 THE DEATH OF CHRIST
1 COR V 7 B

SHEAF

PENTECOST

THE RESURRECTION OF CHRIST
1 COR XV 23

THE DESCENT OF THE HOLY GHOST
ACTS II

GLEANING TIME REV: VII

SEVENTH MONTH
(ETHANIM OR TISRI)

13 BULLOCKS
12 " "
11 " "
10 " "
9 " "
8 " "
7 " "
1 " "

TRUMPETS

ATONEMENT

TABERNACLES

EIGHTH DAY

THE RE-GATHERING OF ISRAEL
ISA: XXVII 13

THE REPENTANCE OF ISRAEL
ZECH XII 10

15
16
17
18 THE KINGDOM OF THE SON OF MAN
19 ZECH XIV. 9-16
20
21

ETERNITY
1 COR XV 26

EIGHTH MONTH — JEROBOAM'S FEAST
(BUL)

NINTH MONTH — DEDICATION - EIGHT DAYS
(CHISLEU)

TWELTH MONTH — PURIM - TWO DAYS
(ADAR)

THE FEASTS OF JEHOVAH.

Lev. xxiii.

THE Scriptures contain a vast amount of teaching of a typical character, especially in the first four books of Moses. The types may be divided into three classes:—Personal, Sacrificial, and Dispensational. Thus Joseph, Moses, and Aaron, among others, typify the Lord Jesus in His personal experiences and in the offices He is pleased to fill; every bullock, lamb, etc., that was offered upon the altar pointed to His atoning sacrifice; while various institutions that were established by God in Israel speak to us of His dispensational dealings.

Leviticus xxiii. falls under the last of these three heads; the feasts of Jehovah furnishing us with a typical outline of all the divine ways with man on the earth from first to last. Though addressed to Israel, these things have a voice to the people of God in all ages.

“Appointed seasons” (R.V., *mar.*) is a better rendering than “feasts.” Certainly the day of Atonement was no feast, in the common acceptation of the term. These gatherings were both “appointed seasons” and “holy convocations”; occasions thus when every male attended at God’s centre by divine summons (Deut. xvi. 16). In

John's gospel the feasts are always called "the feasts of the Jews"; having become mere religious formalities they were no longer acceptable to Jehovah.

Christianity has no religious festivals (Col. ii. 16); but even as there were various irregular feasts recognised in Israel (as Jeroboam's, Purim, and the Dedication) so there are holy days many acknowledged in Christendom, but without authority from God.

Leaving aside the Sabbath, which had a place peculiar to itself, the feasts of Jehovah were seven in number, beginning with the Passover, and ending with Tabernacles. The Passover speaks of the cross; Tabernacles of Millennial glory. The foundation of all God's ways is Calvary; the topstone is glory, above and below.

The Sabbath (v. 3.)

Leviticus xxiii. has two beginnings—see verses 2, 4; the intervening verse introducing the Sabbath. This may be viewed in a threefold way: (1) As an expression of the Creator's thoughtful care for man; (2) As a moral test for Israel; and (3) As a type of God's everlasting rest (Heb. iv.). *God's rest* implies not merely cessation from labour, but complacency in that which is good. This cannot be until the new heavens and the new earth appear (Rev. xxi.). The Sabbath being placed at the head of the feasts, shows that in all God's dealings with man He has always wrought with the blessed end before His mind. Kept weekly, the rest was thus ever before both God and man (contrast Rev. xiv. 11).

Scripture speaks of three rests for believers: Rest of conscience (Matt. xi. 28); Rest of heart (Matt. xi. 29); and Rest eternal (Heb. iv.). In connection with the latter we have two exhortations: (1) "Let us fear" (Heb. iv. 1), the reference being to the earthward tendencies of our hearts, not to the love of God (1 John iv. 17, 18); (2) "Let us labour" (Heb. iv. 11), energy of faith being looked for in all who bear the name of Christ.

On the Sabbath day the morning and evening sacrifices were doubled (Num. xxviii. 1-10), signifying that in the rest of God we shall have a largely increased appreciation of the cross of Christ. With each lamb was offered wine and oil in equal proportions (Num. xv. 4, 5). Wine speaks of joy; oil, of the Holy Spirit. Our joy in Christ is thus proportioned to the power of the Holy Spirit within us.

The Passover (v. 5.)

The seventh month became the first when God delivered Israel from Egypt. The blood of the Lamb marks a new beginning for every believer.

The lamb was "taken out" on the tenth day of the month, but was not killed until the fourteenth (Exod. xii. 1-6). "When the fulness of the time was come, God sent forth His Son" (Gal. iv. 4). The ten days represent the previous ages of responsibility, during which God first left man to himself, then took him in hand and gave him the law. Christ died at "the consummation of the ages"

(Heb. ix. 26 ; R.V., mar.), which is not a chronological, but a moral, expression. From the tenth to the fourteenth day speaks of the time during which the Saviour walked before the eyes of men after the Baptist pointed Him out as " the Lamb of God " (John i. 29).

The blood of the Lamb is the basis of everything for God and for man ; for heaven and for earth.

No foreigner or hired servant might eat of the Paschal lamb ; only persons born in the house, or bought with money (Exod. xii. 43-45). These, too, must be circumcised. The believer in Jesus is both " born " (John i. 13) and " bought " (1 Cor. vii. 23). His " circumcision " is found in Col. ii. 11.

The Feast of Unleavened Bread (v.v. 6-8.)

This was inseparably connected with the Passover, beginning on the fifteenth day of the first month. The two feasts are sometimes called by one name (Luke xxii. 7). The Christian's responsibility as regards holiness begins the moment he gets under the shelter of the blood of the Lamb. " Christ our Passover is sacrificed for us : *therefore* let us keep the feast, not with old leaven," etc. (1 Cor. v. 7, 8). The feast referred to in this passage is not the Lord's Supper, but the feast of unleavened bread. This the believer is responsible to keep during his entire earthly course. The seven days typify our whole term of testimony. The New Testament speaks of various kinds of leaven. Moral wickedness in 1 Cor. v. ; evil doctrine in Gal. v. 9. The Lord Jesus

warned His disciples against the leaven of the Pharisees (Ritualism) ; of the Sadducees (Rationalism) ; and of Herod (worldliness). See Matt. xvi. 6 ; Mark viii. 15. The Israelite was neither to eat leaven, nor to suffer it to remain in his house during this feast (Exod. xii. 15). Both personal and collective holiness are incumbent upon us to-day (1 Tim. iii. 15).

The Wave Sheaf (v.v. 9-14.)

Type of the risen Christ (1 Cor. xv. 20). Note His own illustration in John xii. 24. Offered on the morrow after the Passover Sabbath ; the day, too, on which the Ark rested in the days of Noah (Gen. viii. 4).

Did Israel see Christ in all these things? Read 2 Cor. iii. 13-15 for the answer.

The sheaf was "accepted for you" (ver. 11). So Christ's resurrection proclaims our eternal justification and acceptance before God (Rom. iv. 24, 25 ; 1 Pet. i. 21). If Christ be not risen ! The Christians' meeting-day is the first of the week because of the mighty fact of Christ's resurrection.

No sin-offering offered with sheaf, as typical of Christ. A meat-offering, speaking of His perfection in life, and a burnt-offering, speaking of His perfection in death, were the only accompaniments

No corn was to be eaten in Israel until the wave-sheaf was presented (ver. 14 ; Luke vi. 1).

Pentecost (v.v. 15-21.)

This feast comes under the same revelation as the wave-sheaf. We do not again get "The Lord said unto Moses" until ver. 23. This feast fell fifty days after the presentation of the sheaf—hence its Hellenist title "Pentecost" (Acts ii. 1). Its Hebrew title, "feast of weeks" (Deut. xvi. 10) marks the fact that it followed the sheaf by a complete week of weeks.

It typifies the descent of the Holy Ghost to form the Church of God. It was "a new meat-offering"; for the Church is a wholly new departure in the ways of God. "Two loaves" are suggestive of testimony (John viii. 17), as "one loaf" of unity (1 Cor. x. 17). The Church is a witness in the world to the reality and power of Christ's resurrection. "Fine flour" and "leaven" are two constituents opposite in character; the one being typical of Christ, the other of evil. Every believer is a partaker of the divine nature (Christ being our life), while possessed also of "the flesh" (Rom. viii. 7). The leaven was not active, but "baken"; so "flesh" in us is a judged thing both for God and for faith (Rom. viii. 3; Gal. v. 24). Both burnt and meat offerings were presented with the loaves as with the sheaf; but in addition sin and peace-offerings.

The loaves, as the sheaf, are called "first fruits"; compare James i. 18. The Christian company furnish God with something already in this world in which He can find delight before the new heavens and the new

earth appear (Rev. xxi. 1). Christians are of the new creation now; its "first fruits" to God.

The Gleanings (v. 22.)

The fields of Israel were never to be gleaned by their possessors; "thou shalt leave them (the gleanings) unto the poor and to the stranger." There will be good corn found in the earth after the Church of God has been removed to glory. These are not unwatchful Christians left behind for tribulation; nor are they persons who have heard and rejected the present Gospel of God's grace (1 Thess. v. 9, 10; 2 Thess. ii. 10-12); they are instead the fruit of the latter-day preaching of the Gospel of the Kingdom (Matt. xxiv. 14). The parenthetic visions of Rev. vii. shew us the two saved companies of Antichrist's day:—144,000 sealed Israelites ("the poor"), and a countless multitude of palm-bearing Gentiles ("the stranger").

The Church is not the centre of the ways of God, but Christ. "The Father of our Lord Jesus Christ" has other families than the Church. See Eph. iii. 15, R.V. Divine grace is not exhausted in the blessing of the Church of God, however vast its blessing may be.

The Feast of Trumpets (v.v. 23-25.)

A new beginning. Time not reckoned from Pentecost. "Memorial": recalling something that has passed off the stage. So Israel is to be gathered once more. "The

first day of the month," *i.e.*, the new moon. Israel is God's moon, but has not shone since the death of Solomon (Ps. lxxxii. 1-4). The Sun of Righteousness will soon arise upon Israel (Mal. iv. 2), with the result that the nation will once more communicate light and blessing to the world.

N.B.—There is no similar restoration for Christendom when once divinely rejected (Rom. xi. 22 ; Rev. iii. 16).

Israel possessed two silver trumpets (Num. x.), the principal use of which was the calling together of the people. "Silver" speaks of redemption (Exod. xxx. 16) ; "beaten work" (Num. x. 2, R.V.) speaks of a suffering Redeemer. Thus Israel will be re-gathered by the summons of Christ, and as the result of His suffering unto death for sin. The following passages of Scripture speak of the trumpet-call that will gather the tribes of Israel home :—Isa. xxvii. 12, 13 ; Matt. xxiv. 31. The "last trump" of 1 Cor. xv. 52 is distinct from this, and also from the trumpets of Revelation viii., etc. The "last trump" is a military figure (compare 1 Cor. xiv. 8), and has reference to the removal of the heavenly saints to the Father's house above.

The Day of Atonement (v.v. 26-32.)

The feasts of the seventh month—the last in Israel's sacred year—came very close together. So when God arises to begin His latter-day work events will move with great rapidity. Verses 23-25 speak of a work of God *for*

Israel ; verses 26-32 speak of a work *in* Israel's heart. As with us, so with them, the first lesson to be learned in the school of God is the meaning of the atoning death of the Lord Jesus.

The Cross comes before us twice in Lev. xxiii. ; in verse 5 and also in verse 27. The Church receives its blessing through Christ as the Paschal Lamb, Israel having refused Him in that character (John i. 29) ; Israel will be blessed when Christ comes out of heaven and accomplishes the type of the Day of Atonement. See John xi. 51, 52 for this double application of the Saviour's death.

Affliction of soul, *i.e.*, true repentance, was to characterise the Day of Atonement. After ages of unbelief Israel will feel, when the Messiah appears, the guiltiest people in all the earth. Compare Isa. liii. ; Ps. li. ; Zech. xii. for their confession, given prophetically. Repentance is an individual thing, hence "wives apart" in Zech. xii. 12-14. David and Nathan together, no longer one accusing the other of sin as in 2 Sam. xii. ; Levi and Simeon together also—once united in wickedness, now one in humiliation before God. It is the true Joseph meeting His brethren after ages of estrangement through sin (Gen. xlv.).

Three times in Lev. xxiii. 26-32 is "work" prohibited on the Day of Atonement. "Works" have long been Israel's boast, to the rejection of Divine grace (Rom. ix. 31, 32 ; x. 1-3) ; but in the presence of a once-

smitten Saviour works will be consigned to oblivion for ever. To speak of human efforts with the cross in view is a deep affront to Him who suffered there in grace for sinful men.

When the jubilee year came round the trumpet was to be blown on the Day of Atonement (Lev. xxv. 8-10). Then every slave became free, and every lost inheritance returned to its owner. Thus will it be with Israel when the Son of Man appears.

The Feast of Tabernacles (v.v. 33-44.)

This was Israel's glad season when the harvest was gathered in. Unlike Passover and the Day of Atonement, this feast could only be kept in the land, when wilderness experiences were past. It is typical of "the restitution of all things" (Acts iii. 21). Like "the feast of Unleavened Bread," it was a seven days' feast. This complete period of time will find its fulfilment in Christ's thousand years reign (Rev. xx. 6).

Israel to rejoice because God had blessed them (Deut. xvi. 13-15). The "stranger" to share in this. So the world blessed when Israel blessed. Compare Ps. lxxvii.

Following harvest and vintage (typical of the judgments of God—Rev. xiv. 14-20), it shews that judgment must do its work ere the blessing of Israel and of the world can be brought in. "He shall come down like rain upon the *mown* grass" (Ps. lxxii. 6). Israel, like

Saul of Tarsus, will be converted by the presence of Christ. His glory will bring deliverance and blessing for the nation (Ps. lxxiii. 24 ; Zech. ii. 8-10 ; Isa. lx. 1 ; Ps. lxxxv. 9).

The feast of Tabernacles will be the chief feast in the Millennial Kingdom (Zech. xiv. 16-19).

The characteristic features of this feast are not given in Lev. xxiii. 33-36, but are found in an appendix (vers. 39-43). For the same principle, compare the peace-offering in Lev. iii. ; vii. God's part is first given ; man's part afterwards.

The trees of which the booths were made are named in Neh. viii. 15 ; Lev. xxiii. 40.. "Olive" speaks of fruitfulness and testimony (Rom. xi. ; Zech. vi. ; Judg. ix. 8, 9 ; Jer. xi. 16) ; for Israel will yet be fruitful for God and His witness to the nations.

"Myrtle" speaks of joy and gladness (Isa. lv. 13) which are yet to be Israel's portion in the land of their fathers.

"Palm" is suggestive of the flourishing of the righteous (Ps. xcii. 12 ; Ps. lxxii. 7), and of victory (Rev. vii. 9 ; John xii. 13) ; both characteristic features of Christ's glorious reign.

"Willow" is connected with sorrow (Ps. cxxxvii. 2 ; cxxix. 1-4). This will be but a memory when new covenant blessing is brought in.

Nehemiah viii. 17 shews that for several centuries this feast was not kept as it was written. What would the Lord say to-day concerning the simple institutions of Christianity?

The sacrifices that were offered from day to day during the feast are described in Numb. xxix. 12-40, and there a remarkable feature appears. The bullocks for the burnt-offering declined in number from thirteen on the first day to seven on the seventh day. In like manner will men's appreciation of Christ decline as the millennial era rolls on its course, so that it will become possible for Satan to organise a great revolt as soon as he is released from his prison (Rev. xx. 7-9).

The Eighth Day (v. 36.)

This opening day of a new week brought everything to a close for the year. It was to be a Sabbath; and thus the chapter ends as it began (compare vers. 3, 39). The eighth day points to the new heavens and the new earth in "the day of eternity" (2 Pet. iii. 18, R.V.). It is the everlasting kingdom of Rev. xxii. 5. On the eighth day, but one bullock was offered for a burnt-offering (Numb. xxix. 36). This sets forth the uniqueness of Christ's perfect sacrifice as both God and the redeemed will see it for ever.

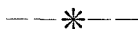
It was on this day the Lord Jesus stood and cried in Jerusalem, as in John vii. 37-39. The feast which speaks so eloquently of His glorious reign was in full

progress, and He was outside of it! His unbelieving brethren said: "Shew Thyself unto the world." The moment had not yet come for Him to do so. When God's time comes for it, He will appear in His glory, and end the sorrows of earth in peace and blessing.



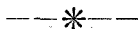
RECENT PUBLICATIONS

By W. W. FEREDAY.



“Our Lord’s Miracles:” containing Thirty-Four Chapters. Each Miracle dealt with separately. 72 pp.

PRICE SIXPENCE.



“Faith and Its Foundations:” containing Expositions of Thirty-One Foundation Truths. 60 pp.

PRICE SIXPENCE.



“Thoughts on Philipians:” a Short Exposition of this Epistle. 36 p.p.

PRICE THREEPENCE.



“The Ways of God with Man:” a beautifully Lithographed Chart in 13 colours. Size 16 inches by 6.

PRICE THREEPENCE.

Explanatory Booklet. PRICE ONE PENNY.



“The Holy Scriptures:” their Inspiration and Authority. 16 pp. PRICE ONE PENNY.



May be obtained from

“THE REDLANDS,” UTTOXETER.