

Leviticus 23

In this chapter an account is given of the several holy days, times, and seasons, appointed by God, under the general names of feasts and holy convocations; and first of the sabbath, #Le 23:1-4; then of the passover and feast of unleavened bread, #Le 23:5-8; to which is annexed the sheaf of the firstfruits, #Le 23:9-14; after that of the feast of weeks or pentecost, #Le 23:15-22; and of the feast of trumpets, #Le 23:23-25; and of the day of atonement, #Le 23:26-32; and of the feast of tabernacles, #Le 23:33-44.

Ex 20:8 Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

Mat 11:28-30 Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

Vv. 1-3, though this chapter mentions several feasts and holy meetings, it opens with the seventh day sabbath of rest. The Lord was quite strict concerning the sabbath, and He mentions it many times. The primary reason was because it looked forward to the rest in Christ: The book of Hebrews is quite clear on that. But like the dietary laws, the sabbath laws were not strongly carried over into the New Testament, but if one wants to remain in good health, he will follow them.

Not only was rest required on the seventh day, but we are told that under Moses, the people gathered on that day to hear the reading of the Word of God:

Acts 15:21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

Evidently, Moses had established meeting places throughout Israel where the people were to meet every sabbath day and hear God's Word read and explained:

Neh 8:1-8 And all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the LORD had commanded to Israel. And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. {that...: Heb. that understood in hearing} And he read therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law. {from...: Heb. from the light} And Ezra the scribe stood upon a pulpit of wood, which they had

made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam. {pulpit...: Heb. tower of wood} And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up: {sight: Heb. eyes} And Ezra blessed the LORD, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the LORD with their faces to the ground. Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, **caused the people to understand the law:** and the people stood in their place. **So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.**

The establishment of synagogues wherever the Jews were found in sufficient numbers helped greatly to keep alive Israel's hope of the coming of the Messiah, and to prepare the way for the spread of the gospel in other lands. The worship of the Christian Church was afterwards modeled after that of the synagogue. Christ and his disciples frequently taught in the synagogues #Mt 13:54 Mr 6:2 Joh 18:20 #Ac 13:5,15,44 14:1 17:2-4,10,17 18:4,26 19:8 To be "put out of the synagogue," a phrase used by John #Joh 9:22 12:42 16:2 means to be excommunicated.

These places were called *synagogues*; they were gathering places built specifically in the local community for a meeting place by those who wanted to know about the God of the Old Testament met one day a week, on the sabbath.

Synagogue—an assembly of Jews formally gathered together to offer prayers and listen to the reading and expositions of the scriptures; assemblies of that sort were held every sabbath and feast day, afterwards also on the second and fifth days of every week; name transferred to an assembly of Christians formally gathered together for religious purposes

Ten families were said to be enough to establish a synagogue, so throughout the world, wherever there were ten Israelite families, a synagogue was established. In these sabbath day meeting places, the Israelite hope of the Messiah was kept alive. The hope in the God of Israel Who would send the Messiah according to His promise to Abraham caused many non Israelites to unite with the Israelites: The non Israelites could and did convert to the Israelite faith in the Old Testament God of the promise. Therefore, the synagogues scattered throughout the world contained not only the faithful Israelites, but they also contained many proselytes [we get the word from the fact that many gentiles converted to the Israelite hope in the Messiah].

Thus the first preachers of the gospel that Christ was the promise made to Abraham went to the synagogues on the Sabbath, for there those who looked for the Messiah faithfully gathered in the name of the Lord. The New Testament has many such records of the first preachers at the synagogues on the sabbath, e.g., Acts 13:15 *And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.*

What we are saying is that the attendance of the first preachers of Christ at the Jewish synagogues on the seventh day sabbath did not put their stamp of approval on that seventh day assembly; rather, their attendance was a practical matter, for they had a ready made audience who was looking for the Messiah.

The new church continued to Jewish practice of meeting one day a week for reading and expounding of the Scriptures, OT I will add, but they meet on the *first day of the week* instead of *the seventh day of the week*:

Joh 20:1 *The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Joh 20:19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. Ac 20:7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. 1 Cor 16:1, 2 Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.*

1) the Lord rose from the dead on the first day of the week: The first sabbath clearly spoke of rest, God's rest after the six days of creation. The clear implication, hence, is the new creation in Christ Jesus. The proof that the price was paid and the new creation was set in order was the resurrection of Christ Jesus from the dead.

2) the *disciples were assembled* behind closed doors *upon the first day of the week*, not on the old Jewish sabbath, the seventh day of the week. The first day assembly clearly showed the world that Christianity was not new wine in old skins, Matthew 9:15-17. Christ's words are given in three of the Gospels, Mat 9; Mark 2:21ff., & Luke 5:36ff., making the point extremely clear: Though Old Testament Judaism clearly spoke of the coming of Christ and His work, CHRISTIANITY WAS AND IS NOT WARMED OVER JUDAISM. One of the ways the break was made was moving the day of rest to the first day of the week.

3) it was on the first day of the week that the new Christians assembled, and Paul preached to them.

4) in his letter to the Corinthians, Paul assumed their Christian assembly was taking place on the first day of the week, *Upon the first day of the week*. He did not tell them to assemble on that day, but assumed they were already assembling.

We should mention that the synagogues protected the new Christian religion from persecution by Rome: The Jewish synagogue worship was "licit," that is, permitted by Rome. Rome simply viewed the new Christian meetings on the next day as an extension of the seventh day gathering of the Jews.

Lev 23:1-3.

Bonar's comments are extremely good: Though a dispensationalist, he was not one to overlook the significant importance of these OT laws for the New Church. He very effectively made good applications. He opens this section

by quoting:

He 10:25 *Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. Acts 2:42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. Ps 84:10 For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness. {I had...: Heb. I would choose rather to sit at the threshold}*

Observe the psalmist's love for the public assembly *in the house of the Lord*. His love for the Lord gave him great desire to be at the location where the Lord was identified to be. The early church also kept the same spirit of being together in the name of the Lord. Then He 10:25 is not given apart from its context of God moving against those who *forsake the assembling together*. Implied in Hebrews is the increased importance of the Christian assembly as the turmoil of sin increases in society; implied also is that inner turmoil results from ignoring the importance of the Christian gathering.

["But I don't the message!" Notice that according to Hebrews the message is not really the important part; rather, the important part is the gathering together, it is the strength we gain from assembling together in the name of the Lord. It is the common goal of wanting to hear from the Lord. I might mention, **WE GET WHAT WE EXPECT** in the assembly.]

Clearly, those who have little or no desire to assemble with God's people in the name of the Lord have a serious problem with their relationship with the Lord God Whom they claim to love. Genuine, Biblical Christianity results in desiring to be in God's house with His people.

Of all the holy assemblies listed in Lev 23, the *seventh day sabbath* is first and foremost.

It was with the rest of *the Sabbath* that unfallen man was blest; and that rest is ever presented by the Lord to man as each week revolves. That rest was the Lord's own refreshing rest, made known to man, to be shared in by man, newly created. The eye of God rested on His holy creation, and He was refreshed; so was the eye of man to rest on the Creation and the Creator, that his soul might be refreshed.* [*It is a Jewish remark, that "Whoever does any work on the Sabbath denies the work of creation."--Patrick.]

This *Sabbath-feast* is to be repeated each week, as a testimony of the Lord's good will to have men restored to their original rest. And it is to be kept when all other feasts have finished--a type of the deep rest yet to come when earth's sins are swept away, and creation itself is restored to holiness and the liberty of the sons of God...

It is remarked, that "*no work*" whatever was to be done that day; and no other festival has so strict an injunction put on it, except only *the day of expiation*. Thus, the rest in *atonement* is to equal the rest that was enjoyed in an unfallen creation... [Bonar]

NOTE:

1) the *seventh day Sabbath* rest was established as a blessing while man was

in his unfallen state, Gen 2:2, 3.

A) if the *seventh day rest* was needed by both God and unfallen man, how much more important is it for fallen man?

B) the *seventh day Sabbath* is held over from before the fall; therefore, it speaks of the way life was before *sin entered into the world, and death by sin*. It not only speaks of the past perfect state of unfallen creation, but it looks forward to the day when the curse of sin will be removed through the work of Christ, "when earth's sins are swept away..."

C) there are three things we have today that were instituted before the fall: 1) work, 2) the one day of rest from that work, and 3) marriage-or the family. therefore, all three are to remind us of man's perfect state then and of man's perfect state today in Christ, Rev 21:5.

Let me ask: If the day of rest given before the fall is no longer valid, is marriage that was also given before the fall still valid? how about work which was also given before the fall?

2) the *seventh day Sabbath* should keep man's eye upon the rest that is in his Creator: *Patrick's* statement fits well, "Whoever does any work on the Sabbath denies the work of creation." Unnecessarily working on the day set aside by the Lord for rest says that God's creative plan cannot move ahead without our involvement. If God rested on the *seventh day*, then what are we saying when we voluntarily refuse to rest on the *seventh day*?

I wonder if maybe man's modern disregard of the *Lord's sabbath of rest* is not a logical result of the public acceptance of evolution.

3) the *Sabbath* was an assembly of God's people in feasting, not fasting: It was not a time of sorrow, but of rejoicing before God. It celebrated the Creator and His goodness to man. The *Sabbath* is to be a joyful day, not a day of mourning, such as funerals. Sunday funerals are an attack against Christianity.

4) the *Sabbath* is here in Lev 23 mentioned before the Lord's passover; hence, its tremendous importance in God's order: **no work therein** was to be done. The *Sabbath* spoke of the rest God's people find in Christ. Certainly, we are to *work out our own salvation with fear and trembling*, but the work of redemption and justification before the Father has been done by Christ, Heb 4:1ff. We are to rest in that work, thus, the *Sabbath rest* is rest in Christ, realizing that our sins have been separated from us as far as the east from the west, Ps 103:12 [note this is OT; Christ's work was clearly spelled out in the OT law, psalms and the prophets].

Is it so with thy soul, believer? Hast thou rest in God as if thou hadst never sinned. Hast thou no more conscience of sin? Was not he rest of Jesus as deep--nay, deeper, might we not say?--when He rested from His agony, as when the Father rested after creation? And thou enterest into *His peace*. Israel's *Sabbath* was to be, "a rest-day of rest"--a thorough season of repose from care and toil (ver. 3): so, every week, ought thine to be, even in this tumultuous world. And, besides all this, thy soul should keep its constant Sabbath, since thy work is all ended by thy risen Lord. [Bonar]

Should New Testament Christians continue to honour the Sabbath? Certainly, for not only was it established for man's benefit while still in his unfallen state, it speaks of the total rest we have in Christ.

We could ALMOST go as far as to say that ignoring the Christian sabbath ignores the rest one has in Christ. Therefore, it should be even more important today than it was under Moses, Hebrews 10.

Vv. 4-8, appear to be the next section, speaking of feasts.

Vv. 4, 5, *the feasts of the Lord: the passover* speaks obviously of THE LAMB SLAIN. According to Heb 4, the sabbath, vv. 1-3, looked forward to the coming rest in Christ; thus, after vv. 1-3, we have vv. 4, 5, speaking of the work of the true Lamb of God, *Christ our passover*, 1 Cor 5:7.

From beginning to the end of Scripture, wherever we look, we find the Lamb of God Who was slain from the foundation of the world, Rev 13:8.

February 15, 1996

Vv. 6-8 and *the feast of unleavened bread*. Of course, both of these feasts spoke of redemption, forbidding any work to be done therein.

Note the order: Vv. 5, 6, *In the fourteenth day of the first month at even is the Lord's passover, And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread*. On the day after the passover, the feast of unleavened bread took place--then it lasted another seven days. The *feast of unleavened bread* was a continuation of *the Lord's passover* of v. 5. The purpose was to keep the mind of the people upon the passover which they had just partaken of the night before.

The *passover* was the *cause*, the *feast of unleavened bread* the *effects*, of the deliverance from the grasp of Egypt. To a believer now, the one exhibits the way of pardon, while the other exhibits the fellowship of God, and the holiness that follows upon pardon. [Bonar]

The *passover* united all of God's people around their common bondage, hardships, sorrow, in and deliverance--redemption--from Egypt. It reminded **all saints** of the *breadth, length, and depth, and height* of the Love of God for His people through Christ, the Lamb of God, **Eph 3:18, 19**. "*Unleavened bread* was thus a mark of begun deliverance." [Bonar]

The next feast, starting the next morning, was the feast of *unleavened bread*: Seven days they **must** eat *unleavened bread*. The passover lamb the day before united the people around their common redemption; the unleavened bread was to remind them as individuals of their responsibilities as redeemed individuals.

The Lord had, we see, a reason for so ordering the matter that it should be necessary for them to leave Egypt before leaven was put into their dough. He thus prepared a type of truth, the a delivered, redeemed man must shake off his former connection with pollution. His deliverance from corruption (leaven) is to date its commencement from the very hour he rises to forsake his house of bondage. And all saints rejoice to keep a feast to this effect--seeking holiness more than joy in their

festivals, and rejoicing in deliverance from corruption as much as in deliverance from bondage of Egypt. "We are redeemed from our vain conversation" (1 Pet. I. 18), as well as from our state of death and condemnation. "Purge out the old leaven" (1 Cor. v.) [Bonar]

Though not mentioned here, it is during this feast of seven days that the *sheaf of first-fruits* was presented, introducing the element of joy into the service of the worshipers. The purpose of that *sheaf* was to cause the people to look to Christ, the *first-fruit* of the dead.

The seven day feast of unleavened bread started and ended with an *holy convocation* wherein no work could be done. It began and ended with a reminder of redemption, and contained time within the period for individual reflection on the purpose of redemption: Get the corruption out of one's life.

[Might notice that the 14th day, the passover, no work could be done, nor could work be done on the 15th day, nor on the 22ed day. Moreover, every seventh day was a sabbath: the passover fell on the 14th day--so the 21st day was also a sabbath of rest. Thus, they were forbidden work on the 14 and 15th, and on the 21st and 22ed. The work week under the OT economy was a 6 day week, daylight to dark, but there were a great many "days off" when the Lord Himself forbid any labour at all.]

Vv. 9-14, before the people enter the land, the Lord instructs the people in some things they are to do when they get there. In this case, they were to bring an offering of *the firstfruits* of their **barley** harvest in the new land. There is no required amount of this offering of the firstfruits, just that they were to bring it and a lamb without blemish.

1) this offering had to be made in conjunction with the sacrifice of an *he lamb without blemish*. "The *priest* waved it before God, along with the sacrifice of a he-lamb--intimating that even thanksgiving cannot be accepted but through blood and through a mediator." [Bonar]

2) *wine* was required to be offered along with the sheaf of barley; the offering was to be made cheerfully, not grudging or reluctantly, Ps 104:15, 2 Cor 9:7.

3) until the offering was made according to the Word of the Lord, nothing of the new harvest could be eaten, v. 14. And thus **they were forced to see and admit that every temporal blessing came/comes from the Lord of the harvest.**

4) The offering of *the firstfruits* clearly spoke/speaks of Christ Who was to come as the *firstfruits of them that slept*, 1 Cor 15:20ff.

5) the *firstfruits* represented/represents the whole, Rom 11:16: We thus see Christ, the *Firstfruit of them that sleep*, representing all who are in Him by faith being raised from death unto life, but we also see **Christ as the Firstfruit of holiness in and for His people, Rom 11:16.** The law of the firstfruits is rightly used to rejoice in the life everlasting we have in Christ, but we do not hear of the law of the firstfruits used to teach the responsibility to live holy as the Lord Jesus lived holy--**Note what v. 11 says: For if the firstfruit, THE LORD JESUS CHRIST, be holy, the lump, THOSE WHO ARE IN CHRIST BY FAITH, is also holy...**

This Old Testament law of the firstfruits includes the requirement to be holy even as the Lord Jesus was/is holy, and our holiness is spelled out in the offering: IT IS THROUGH THE BLOOD OF THE SACRIFICE.

6) we should note when this offering was required: *on the marrow after the sabbath*. The sabbath was in v. 8, the passover, which followed the feast of unleavened bread, **Joshua 5:10**.

The paschal lamb in Egypt showed deliverance begun; this shewed it finished. [Bonar]

7) *for ever...* His people keep everything pictured in this passage through the Lord Jesus Christ: He is our surety, He, is the pledge of *our resurrection*, as well as acceptance; or rather of *our declared acceptance by our resurrection*. Christ is "the first-fruits of them that sleep" (1 Cor. xv. 20). [Bonar]

Though the wilderness is not the picture of the proper Christian life in Christ (Heb 4), the people of God, as did His people here in the wilderness, should be today looking forward to the day when the Lord will reap the earth's harvest:

A) He could reap it in terrible judgment against sin and wickedness, as pictured in Revelation--I believe Rev spoke primarily of the Lord's judgment against the evil men who crucified Him.

B) He could reap it in an abundance of souls genuinely converted to Christ, *e.g.*, John 4:35.

Certainly, I am looking forward to His move against wicked men and their deeds, but I would much rather see Him move in judgment against individual sin, *i.e.*, conversion. I am more "excited" over the prospect of reaping the earth in conversion of the lost. I pity those who see no hope of such reaping of the lost for Christ.

Thus the "*sheaf of first-fruits*" was like a "heap set about with lilies;" so many truths, so many visions of the future, so many tokens of Divine purposes begun, clustering round it when it was waved before the Lord. [Bonar]

Vv. 15, 16

This section appears to be a part of the previous, giving more details of the wave offering. V. 16, *fifty days* after the offering of the first fruits was another offering. This was called the feast of Pentecost. It was clearly fulfilled in Christ: *fifty days* after He rose from the dead as the *first fruit*, the Spirit of God descended at Pentecost. Notice v. 16, **A NEW MEAT OFFERING UNTO THE LORD**. Speaking of the new thing, the Spirit.

Our Lord's stay on earth for forty days after His resurrection, and His ten days in heaven before the day of Pentecost, exhibited in earth and heaven the blood of Passover fully poured out and needing no more to be repeated, and thus brought that dispensation to a close. [Bonar]

That dispensation was the Old Testament economy which was built around the

offerings and sacrifices that spoke to His work to come. All those things are now null and void, replaced by the better work, Christ.

Vv. 17-21. V. 18 seemed to be an expensive offering: seven lambs, &c.

"Here we see that the *first-fruits of wheat-harvest* were to be presented on the fiftieth day after the waving of the *barley-sheaf*." [Bonar] However, this offering was to be made into *two wave loaves of bread, made of fine flour, baked with leaven*. These two loaves baked with leaven were not burnt upon the altar; rather, they were *for the priest*, v. 20.

There was to be "*leaven*" in the loaves; for they were to be loaves such as those in daily use--thereby presenting to the Lord a thanksgiving for their common supply of food, made with the finest of wheat... The *two loaves*, made out of the wheat-seed, are *his church*, which sprang from Him who died; made of finer flower than the Old Testament economy (the passover economy) furnished, because the Spirit is abundantly given; taken from the common abodes of men, and becoming part of the body of our High Priest (John xvii. 5)... Some, indeed, say that the *two loaves* point to the two dispensations of His Church--Jew* [*There can properly be no symbolic type of the Jewish Church, for that Church itself was a symbol of what was yet to come--"good things to come."] and Gentile; but the progressive order of the types is against this view. [Bonar]

The *passover* followed by the pure *sheaf of the wave-offering* represented the risen Christ death and resurrection. Left behind at Pentecost was His Church, empowered by the Spirit but made up of sinners saved by grace--who are, by the way, to "feed" on the "fine wheat" of His body: His body became food for His Church.

The *two loaves* are the fruit of the *one corn of wheat* (John xii. 24), or a *specimen* of the harvest that has sprung from that One. **Look over the land, and everywhere you find the ripe wheat ready to be gathered into the granaries; even so the Church, exhibited in its beginnings at Pentecost, was to look upon the fields of human souls, and to increase and spread, and be found all over the earth; but all originating in Christ, the Seed.** [Bonar, emp added.]

The Church is to consider the fields white unto harvest and **GO** gather it in. The harvest is to gathered by **HUMAN EFFORT--leaven**.

V. 18, *seven lambs, one young bullock and two rams* were offered for a burnt offering unto the Lord.

V. 19, in addition, the Lord required the *sacrifice of one kid of the goats and two lambs* to be offered with the two loaves. V. 20, implies that the kid and two lambs were **waved** before the Lord along with the two loaves, and then all belonged to the priest. As the priest waves the lambs and loaves before the Lord, he shows:

A) that *We have peace with God through our Lord Jesus Christ*, Rom 5:1.

B) that it is only by God's mercy, grace and divine providence that man exists: a fact always presented by the wave offering.

The two loaves, or the two witnesses, Rev 11:3:

...these witnesses intend the **ministers of the Gospel and churches of Christ**, who have bore testimony for Christ, and against antichrist, ever since he appeared in the world; and particularly the churches and ministers in Piedmont bid fair for this character; who were upon the spot when antichrist arose, always bore their protest against him, and were ever independent of the church of Rome, and subsisted in the midst of the darkness of the apostasy; and suffered much, and very great persecutions, from the Papists; and have stood their ground, and continue to this day; and have been like olive trees and candlesticks, imparting oil and light to others. Though they ought not to be considered exclusive of other ministers and churches, who also have bore, and still do bear a witness for Christ, and against the idolatries of the church of Rome: no two individual persons can be meant, since these witnesses were to prophesy 1260 days, that is, so many years, but a succession of ministers and churches; and these are called two, both on account of the fewness of them, and because the testimony of two is sufficient to confirm any matter; and it may be in allusion to the various instances of two eminent persons being raised up at certain periods of time, as Moses and Aaron, at the deliverance of the children of Israel out of Egypt; Caleb and Joshua, at their entrance into Canaan; Elijah and Elisha in the idolatrous times of Ahab; and Joshua and Zerubbabel at the rebuilding and finishing of the second temple. Now the Angel, and who is Christ, here promises that he will give something to these witnesses: some supply the words, "I will give it"; that is, the holy city, or the church, to them, to be taken care of and defended; others, "I will give" them a mouth and wisdom, which their adversaries shall not be able to resist, according to the promise in #Lu 21:15. We supply the words, "I will give power"; that is, authority to preach the Gospel, and strength to profess it, and to continue to bear a testimony to it, signified by prophesying; see #1Co 14:1,3. [Gill, Rev 11:3]

Peace and fellowship with the Holy Heavenly Father is continually presented in both Testaments as being only through the *blood of the Lamb slain from before the foundation of the world*, Rev 13:8.

C)

For this feast has no meaning that can be discovered, except in Him who is "gone up, and has received gifts for men." But to us how significant! It tells of Jesus ascended, and of the proofs He gave of His ascension, in "shedding down the Spirit" (Acts ii. 33). Indeed, we may use these feasts as a symbolic language for the grand facts on which our hope and joy depend. The *passover* is just symbolic language for "Christ died for our sins." The waving of *the sheaf* is symbolic language for "Christ is risen from the dead, and become the first-fruits of them that sleep." The waving of the *two loaves*, at the commencement of wheat-harvest is symbolic language to express the words of Jesus, "Verily, verily, unless a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.... And I, if I be lifted up from the earth, shall draw all men unto me." Here is the fruit of "the corn of wheat"--here are *two loaves!* a specimen and earnest of abundance beyond measure, all arising from the one seed of wheat! And in due time, the Feast of Tabernacles will express to us the truth contained in the words, "The tabernacle of God is with men, and He will dwell among them;" or, in the saying of the Master himself, "I will not leave you orphans; I will come unto you." [Bonar]

But I must "correct" Bonar in saying that the Lord already dwells with His people: That dwelling started when He sent back the Comforter, the Holy Spirit, John 14:16, &c.

The leaven is used in serving God, that is, man's corruptible efforts. He must abide with, "not my will, but thine be done.

V. 21, *that it may be an holy convocation unto you: ye shall do no servile work therein:*

This day was to be proclaimed a "holy convocation"--kept like a Sabbath, excepting that work might be done, if it was not "servil work." The reason for so specially saying, "*that self-same day,*" is, that on this occasion there was no long *season* or *space of time* kept, as at the offering of the sheaf: there was only *one day*. [Bonar]

In other words, the "Church age" requires **HARD** human effort, but no "servil work." The effort is to be totally in the power of the Spirit, not of the flesh, e.g., self-glory, &c. But try as we might, the corruption of sin will still be there.

A final point that is developed more fully elsewhere: V. 20, **for the priest**. This expensive offering given to the Lord belonged to the priest; to not give it, therefore, was theft from the priest; this offering gave the priest a very good income. Note v. 22: Failure to make proper provision for the poor and needy among them was also theft.

V. 22, the *gleaning* left for the poor, **I am the Lord your God**. Thus implied that one's regard for the poor is one's regard for the Lord. As we saw in ch 19, the Lord is careful to make provision for the poor. He assumes there will always be poor among His people, so He makes provision.

We might notice that the *gleaning* here could speak of the *gleanings* of the Gentiles who were brought into the covenant during the Jewish dispensation, e.g., Ruth, Rahab, Hiram king of Tyre, Naaman, &c., and the Jews brought into the covenant during the Christian dispensation.

"A feast is coming that will unite Jews and Gentile in equal fulness."

Vv. 23-25, The feast of Trumpets

The *seventh* month is a kind of *sabbatical month*, full of feast and fast days. It was also the beginning of their *civil year*. The heathen kept their New Year with mirth and folly; Israel keeps his with joy and solemnity. His *new year* ever reminds him of the coming on of a period of jubilee and joy, when the Feast of Tabernacles shall be kept; so that their new year's mirth was, for the most part, caused by the prospect of things to come. [Bonar]

The seventh month... It contained, in order of appearance:

1) a *sabbath day* of rest on the first day. On this day, the *blowing of trumpets* took place; it was a day of rest, and an *offering* was to be made by fire unto the Lord. Though several sacrifices were required on this day, its primary point was the sound of the continual *blowing of trumpets* from morning to evening.

I believe it is important to note the different times God commanded the trumpet to sound in the Old Testament economy.

The first time was before the giving of the Law: We will also include the second time just after the giving of the Law, Exo 19:13-20:

13 There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount. {trumpet: or, cornet} 14 And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. 15 And he said unto the people, Be ready against the third day: come not at your wives. 16 And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. 17 And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. 18 And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. 19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. 20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses up to the top of the mount; and Moses went up.

A) The trumpet was a call for all the people to gather at the mount for the giving of the Law of the Coherent. But they could not approach unless they were sanctified, fit to meet their God.

B) The trumpet was exceeding loud; so that all the people that was in the camp trembled. It was heard throughout the camp by everyone, and the volume caused everyone to tremble.

C) Who all did Moses bring to the foot of the mount? Probably every person in the camp, but at the very least, every civil ruler, elder, and every religious ruler, priest-Levite. While at the foot of the mount, the whole mount quaked greatly, and the voice of the trumpet sounded long, and waxed louder and louder.

D) The exceeding loud voice of the trumpet was not the voice of the Lord; rather, the trumpet sounded, Moses spake, and God answered him by a voice, not by the trumpet.

Thus the picture we have here is the long and exceedingly loud sounding of the **trumpet** preparing the way for the giving the Law by the Lord God. The people are prepared by the voice of the trumpet, and then the Law is given, 20:1-18. At the conclusion of the giving of the law, the noise of the trumpet is heard again, vv. 18-26:

18 And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. 19 And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. 20 And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. 21 And the people stood afar off, and Moses drew near unto the thick

darkness where God was. 22 And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven. 23 Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold. 24 An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee. 25 And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it. {build...: Heb. build them with hewing} 26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

E) The mountain smokes and *the trumpet* sounds again: When the people saw again the smoke and lightings as they saw before the giving of the law, only this time, they move back from the mountain, asking Moses to speak to them for their God. **The response is different because they had heard the law, the holiness of God--they were now justly fearful of the Holy Lord God.**

F) God's majesty had its intended impression upon them as they realize Who is speaking to them, v. 20. The intended purpose was to cause them to fear Him enough to **sin not**.

G) Another purpose was to show the people that the Lord God Who delivered them from Egypt was alive, unlike the gods of Egypt, v. 22: They saw Him talk with Moses *from heaven*.

H) The next command--and thus is inseparably connected with the giving of the Law--concerns the proper worship of and approach to the Lord God, v. 23: Their only approach was through sacrifice upon the proper altar, vv. 24.

I) The final statement to Moses, v. 24, is that if the people will abide by what has been given, the Lord God *will bless* them.

According to the first mention of the long, loud, fearsome sounding of the *trumpet* that all the people could hear, we see that the *blowing of the trumpets* on the first day of the seventh month would clearly remind the people of what took place at the mount: It, therefore, celebrated the giving of the Law. **It is important that immediately after the giving of the law was the giving of the proper approach to God, i.e., the altar and the sacrifice of the innocent victim.**

IN CONCLUSION TO THIS FIRST TRUMPET BLAST: From this time on, any sounding of *the trumpet* would be a very pointed reminder of what took place at the mount--it would remind them of the giving of the Law that caused the people to fear, and of the sacrifice required to approach the Living God. The commands of Lev 23 were given to the same generation who HEARD what took place at the mount when God's Law was given to them.

The second time *the trumpet* was sounded was on the first day of the seventh month, the feast of *the trumpets*, which we will continue to develop latter.

The giving of the law should be a time of rejoicing, for the Lord could have left man in his ignorance of the righteousness of God. But immediately after the feast of *the trumpets* came the next sounding of the trumpet,

The third time *the trumpet* sounded was on the tenth day of this seventh month there shall be a day of atonement, Lev 23:27.

The holy God as revealed in His law requires the altar and sacrifice of atonement for His people to commune with Him.

Also upon this day there was a special trumpet blast, but that blast of the *trumpet* was only every fiftieth year, Lev 25:9, 10. At that time, it *proclaimed liberty throughout all the land unto all the inhabitants thereof*. The jublie returned every man to his possession and all the land to its rightful owner. It also proclaimed rest throughout the land, rest for the land and rest for the people. The day of atonement spoke of personal freedom and liberty from sin; the fiftieth year anniversary spoke of physical freedom and liberty from debt and bondage.

JUBLIE, freedom and liberty: atonement and jublie, spiritual and physical freedom cannot be separated from each other, nor can they be separated from the Law and the altar found at the first trumpet blast.

The fourth trumpet sounding: Numbers 10:1ff., the Lord commands *two trumpets of silver* to be made for the purpose of *calling of the assembly, and for journeying of the camp*. When just one of the two was blown, the civil leaders of Israel were to assemble at the door of the tabernacle for instructions from the Lord, Num 10:4.

The fifth sounding was when both trumpets blew, *all the assembly* was to *assemble themselves at the door of the tabernacle* for instructions.

The sixth mention was the blowing of an *alarm*. The *trumpet* was blown in a particular way that the hearers understood it was an alarm, and acted accordingly, e.g., moving from their present camp sight and/or gathering together, Num 10:5-8. V. 8 closes with an instruction for the sons of Aaron, the priest, being the ones responsible for blowing the trumpets.

The seventh mention is interesting, for it follows v. 8: The Lord told them that if they go to war in The land against an enemy that was oppressing them, they were to **blow an alarm with The trumpets**. The purpose of this blowing was so they **would be remembered before The LORD**, and **He would save them from their enemies**. Hence, this **sounding of The trumpet was for The Lord's benefit--to get His attention maybe?**

The eighth mention follows closely upon The heels of The sound of battle; it is The sound of victory and gladness, v. 10. They were to sound The trumpet over The offerings of thanksgiving for their victory over The enemy. Gill,

Ver. 10. Also in The day of your gladness, &c.] When they should return from The enemy's country conquerors, or have vanquished The enemy that came against them into their own land, and so would fix a day of rejoicing, like The days of Purim, and The seven days when Hezekiah rejoiced, as Aben Ezra observes; and so any time of rejoicing on account of any extraordinary deliverance and salvation:

The enemy could be plagues and deceases: "When you rejoice that God has removed any plague." Geneva.

The ninth mention is given in The same verse, v. 10, *beginnings of months, over burnt offerings and sacrifices.* Gill:

and in your solemn days; or festivals, as The passover, pentecost, and tabernacles, which were proclaimed by sound of trumpet, #Le 23:2;

V. 10, **a memorial before God...**, referring to The trumpets and/or The offerings.

The tenth mention of God's command to *The sound of The trumpet* is found in Josh 6: God told The people to shout to bring down The walls of Jericho at The calling of The trumpets, Josh 6.

These ten mentions of The trumpet conclude The commands by The Lord God. There are many other **soundings of The trumpets** in The Old Testament, but we will not pursue them. We will, however, mention Ps 47:5, *God is gone up with a shout, The LORD with The sound of a trumpet.* Ps 150:3 calls on man to praise God with *The sound of The trumpet.* The prophets contain many commands by God to *blow The trumpet*, e.g., Isa 18:3 ; 27:13 ; 58:1; Jer 4:5 ; 6:17, Hos 5:8 ; Joel 2:1 ; Am 2:2, Zep 1:16 ; Zec 9:14, &c, &c.

There are some significant soundings of The trumpet in The New Testament:

Mat 24:13, *And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from The four winds, from one end of heaven to The other. {with...: or, with a trumpet, and a great voice}* 1Co 15:52 *In a moment, in The twinkling of an eye, at The last trump: for The trumpet shall sound, and The dead shall be raised incorruptible, and we shall be changed.* Re 1:10 *I was in The Spirit on The Lord's day, and heard behind me a great voice, as of a trumpet,* Re 4:1 *After this I looked, and, behold, a door was opened in heaven: and The first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.* Re 8:13 *And I beheld, and heard an angel flying through The midst of heaven, saying with a loud voice, Woe, woe, woe, to The inhabitants of The earth by reason of The other voices of The trumpet of The three angels, which are yet to sound!* Re 9:14 *Saying to The sixth angel which had The trumpet, Loose The four angels which are bound in The great river Euphrates.*

The last trump will sound one day, and The dead in Christ shall arise. Is it not The trumpet, The voice of God, that awakens sinners to their spiritual condition, and calls them to "arms" under The Spirit. [See Gill, Ps 81:3.]

The point that must be kept in mind with The SOUNDINGS OF THE TRUMPETS is that The first sounding was at just before The giving of The law and just after. MOREOVER, THE LORD HIMSELF IS THE ONE WHO SOUNDED THAT TRUMPET, and His purpose was to show that He was not a dead god, figment of someone's imagination, and to cause The people to fear enough to keep The Law He gave them at The mount.

Hence, every sounding of The trumpet from that point on is with The Law of God in mind, and The Law followed with The **ALTAR AND SACRIFICE**, for The two cannot be separated, e.g., go to battle? it must be in terms of The law; moving ahead? it must be in terms of The law; freedom and liberty, The

jubilee? it must be in terms of The law; The final trumpet? it **WILL SOUND** in terms of The law.

This *blowing of trumpets* was on The first day of The month at The beginning of Israel's new civil year; The sound of The *trumpets* called attention to The good things yet to come:

It [The feast of trumpets, ed] was then, a feast whose object was to rouse all Israel to joyful expectations, and summon their attention. The silver trumpets ever sounded a glad note, they being in reality *The voice of God* uttered to Israel. Whensoever these silver trumpets sounded, whether to proclaim a solemn sacrifice, or to call out Israel to The battle-field (Num. x. 7-10), their utterance was *The voice of Jehovah*, saying, "Come, my people." Even as The trumpet on Sinai indicated God speaking; and as Christ's voice, in Rev. I. 10, was heard as if a trumpet sounded. It is thus "The last trump," or The trump at The close of all things, shall intimate what is written in Ps. 1. 3, "Our God shall come, and shall not be silent."

This feast, therefore, is to be considered as God's solemn call to attention in prospect of The very special causes for joy in this month. In short, it is just The symbolic language for The word "BEHOLD," which prefaces many a New Testament call in regard to The same truths. "*Behold* The Lamb of God, which taketh away The sin of The world!"--The expiation-day is at hand. "*Behold*, The Bridegroom cometh!"--The day of joy is at hand--The feast of fat things. [Bonar]

The *blowing of The trumpets* on The first day of The seventh month looked forward to what was ahead for God's people. It looked forward to The next feast, which took place on The tenth day, *The day of atonement*, v. 27. It thus spoke of good things to come, The preaching of th Gospel: *refuse not him that speaketh*, Heb 12:25.

2) v. 27, *The day of atonement... on The tenth day of this seventh month*, Lev 16:29 ; 23:27

A) The tenth day, *The day of atonement*, was The day of *The jubilee* when everything returned to its owner every fiftieth year, Lev 25:9. **The sounding of The trumpet on The first day of The seventh month looked forward to atonement and freedom:** Even if The sounding was not in a jubilee year, it reminded all The land that freedom was coming. No wonder it was a day of **feasting**, for it celebrated what was to come, freedom.

Israel's first month contained *The passover* and The seven day feast of *unleavened bread*, Nu 28:15. But it was in this seventh month that both spiritual and physical freedom were given, *i.e.*, atonement and jubilee.

3) on The fifteenth day, *The feast of tabernacles* was celebrated, which lasted for seven days.

Zech 14:16, 16 refers to this feast. Hengstenberg:

...The actual reason [for this feast, ed] has been given by *Dachs, C.B. Michaelis*, and others, who trace it to The essential characteristics of The feast of tabernacles. According to Lev. xxiii. 33 it was a feast of thanksgiving for The gracious protection afforded by The Lord to His

people during The pilgrimage through The desert, which had been The sole cause of their being purified, instead of destroyed, by The dangers to which they were exposed, and attaining to The possession of The land of Canaan. But these wanderings of The Israelites were a type (1 Cor. x. 11), not only of similar dealings on The part of God with The same people in later periods of The Old Testament economy,--especially in The time of The Babylonian captivity, at The termination of which, when God had delivered them out of The "wilderness of The nations" (Ezek. xx. 34-38), The feast of tabernacles was celebrated with peculiar earnestness (Ezra iii. 1 sqq., and Psalm cvii.), Zechariah himself taking part in it,--but also of His dealings with The people of The New Covenant. By The latter The feast of tabernacles will be celebrated, "when at The close of their tedious wanderings through The horrible desert of this world, they shall see an approach to their inheritance, and an entrance into Canaan fully laid open before them." (*Dachs*). It will not be kept outwardly, but spiritually, like The Sabbath in Heb. iv. 9, and The Passover in 1 Cor. v. 7, 8. In The feast of tabernacles, just as in The other two great festivals, not only were The blessings of God in history commemorated, but also The blessings of God in nature. It was a feast of thanksgiving for The completion of The harvest. It is possible that The prophet may also have this view of The festival in his mind, and may regard The feast of tabernacles as a feast of thanksgiving for The rich gifts of mercy, bestowed upon The new citizens of The kingdom of God. A New Testament feast of tabernacles is also met with in The Book of Revelation (see my commentary on chap. vii. 9); but it is one which is to be celebrated in heaven by those who have ended their dangerous pilgrimage of suffering and temptation through The desert of life, and have safely reached The heavenly Canaan, The place of their repose.--The expression "all that is left," &c., calls to mind a point of agreement between The type and The antitype. Just as it was not all that came out of Egypt who entered Canaan and celebrated The feast of tabernacles, but on The contrary The greater portion had been destroyed by The judgments of God during The march through The wilderness; so The heathen, who formerly marched against Jerusalem, will not all go thither in gratitude and love, but only The remnant, which has been spared by The mercy of God, after The obstinate despisers of His name have been destroyed by The judgments depicted before.

Ver. 17. *"And it cometh to pass, whoso will not come up of The families of The earth unto Jerusalem to worship The King Jehovah of Sabaoth, upon them there will be no rain."*

The rain is a particular example employed to denote generally The blessing of God, which is withdrawn from The wicked despisers. The thought, that The Lord will not then leave The heathen to themselves, as he does now, but will require of them The fulfilment of their duties towards him, is expressed by The prophet thus: all, who do not join The procession to Jerusalem, will be visited with one of The punishments denounced in The law against those who transgress it, and one which was frequently carried out in history, for example in The case of Ahab, namely The want of rain.

Ver. 18. *"And if The family of Egypt go not up, and come not, there will not (be) upon them (any rain; but) there will be (upon them) The plague, wherewith The Lord will smite all The nations, which shall not go up to keep The feast of tabernacles."*

The strange notion, that The prophet must necessarily pay strict attention to The natural characteristics of Egypt, which is not indebted for its fertility to The rain, but to The Nile, seeing that The former falls but sparingly anywhere, and not at all in upper Egypt,--though of course The water of The river must come originally from The rain, even if it falls beyond The limits of Egypt,--has led many commentators to adopt The most forced interpretations. The ... must be taken in The same sense in this verse as in The preceding one, and therefore ... must be supplied; and The plague can be no other than The withdrawal of rain. Egypt, which is mentioned here by way of example, had also been assured by Isaiah of a participation, at some future period, in The blessings and privileges of The people of God (see vol. ii. p. 143). But this is also directly associated with accountability for The abuse of these blessings.

Ver. 19. "*This will be The sin of Egypt, and The sin of all The nations, which shall not go up to keep The feast of tabernacles.*"

This; namely, that no rain falls upon them. The sin cannot directly signify The *punishment* of sin; but is looked at here in The light of its consequences, which, according to The scriptural view, are to be regarded as an appendage of The sin; compare Lam. iv. 6 ; Gen. iv. 13 ; and 1 Sam. xxviii. 10. The inseparable character of The connexion between sin and punishment is apparent from Num. xxxii. 23, " your sin, which *findeth* you." [*Christology*, 1176, 1177.]

4) *The feast of tabernacles* was still celebrated at The time of Christ, Jn 7:2.

The sounding of The trumpets on The first day of this month looked forward to what The Lord had in store for His people. Most importantly, it looked forward to The freedom and victory ahead for His people.

This feast not only gave thanks for The fruit of The earth, v. 39, but, chiefly, it commemorated The dwelling of Israel in tents for forty years after his deliverance from bondage in Egypt, 43. The feast lasted seven days, reminding them of God's miraculous and providential care during their wilderness journey, in spite of themselves.

I know these *seventh month* feasts are all kept in Christ, but they remind us how God provided for His hard-headed people, looking forward to His final deliverance

Various and sundry sabbath laws, laws of rest, are here given and expounded upon.

Lev 23:26-32 [See ch 16]

Sorrow does not take away The *sin*, but it takes away The taste for it, and The pleasant taste of it; it does not empty out The vessel, but it frees The emptied vessel (The pardoned soul) from The former relish it had for earth. It is thus that The Lord's children pass through fire and water to The wealthy place. For this reason it is that their souls are tried with spiritual griefs and outward tribulations. It makes The joy of The Lord The fuller and sweeter to them. [Bonar]

V. 27, *afflict your souls...*, speaks of The spirit of humility as one meditates upon his guilt, The deserved wrath of God against sin; that deserved wrath against sin was seen in The Old Testament law in The **offering made by fire unto The LORD**. The burnt offering clearly spoke of God's consuming, fiery wrath against sin, and The innocent victim, The sacrificial animal, took The fiery wrath in place of The sinner.

Isa 58:5 *Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to The LORD? {a day...: or, to afflict his soul for a day?}*

Zec 12:10 *And I will pour upon The house of David, and upon The inhabitants of Jerusalem, The spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.*

Ac 2:37 *Now when they heard this, they were pricked in their heart, and said unto Peter and to The rest of The apostles, Men and brethren, what shall we do? 38 Then Peter said unto them, Repent, and be baptized every one of you in The name of Jesus Christ for The remission of sins, and ye shall receive The gift of The Holy Ghost.*

Jas 4:9 *Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.*

There can be no salvation without Godly sorrow over sin that worketh repentance to salvation.

1) The *day of atonement* with its *offering made by fire unto The LORD* looked forward to Christ: It looked forward to The deserved wrath against sin as seen in The suffering and crucifixion of Christ, and to The free grace, atonement, provided by God in and through Christ.

2) The *day of atonement* required rest: *and ye shall do no work in that same day*. Everything about this day looked forward to Christ, for no man could nor can work toward his own atonement, Ps 49:7, 8; Mt 16:26; Mr 8:37 & 1 Pet 1:18, 19.

3) *an holy convocation unto you*. Convocation--reading, calling together, sacred assembly. A day of gathering together and reading God's Word.

4) notice The strong words against doing any work on this day: *he shall be cut off from among his people. ...The same soul will I destroy from among his people*. Those who did not exhibit godly sorrow were in serious trouble with The LORD God, as they are today:

2 Co 7:10 *For godly sorrow worketh repentance to salvation not to be repented of: but The sorrow of The world worketh death. 11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.*

This *day of atonement* lasted as long as The Old Testament economy lasted, and it was done away with by The work of Christ, our atonement. All these various "laws" looked forward to Him, and to continue them boarders on warring against God's finished atonement through Christ:

Gal 4:9 *But now, after that ye have known God, or rather are known of God, how turn ye again to The weak and beggarly elements, whereunto ye desire again to be in bondage? {turn ye again: or, turn ye back} {elements: or, rudiments} 10 Ye observe days, and months, and times, and years. 11 I am afraid of you, lest I have bestowed upon you labour in vain.*

Paul could be referring to The pagan gods and The special days used to do *service unto them*, v. 8. However, The context of The Book is Paul expressing his concern over The new Christians' adaptation of The old ways of Judaism—The Mosaic laws pointing to The work of Christ Who was to come. [Moreover, one should note that Paul is not referring to The burnt offerings and sacrifices required under The old Hebrew economy: As Paul deals with The false teachers, *i.e.*, Judaizers, there is no mention of efforts to get The new, immature Christians back under The old sacrificial system; rather, he refers to The false teachers effort to get The new Christians to observe circumcision and The special days, months and times required under The old Hebrew economy.]

Paul expressed his fear for those to whom he writes at Galatia: He had told them of their heirship to The Abrahamic Coherent through Christ and not through The keeping of The law, Gal 3 [vv. 16, 29, &c.]; he had told them The foolishness of believing The Judaizers who desired they become "Jewish Proselytes:" that is, be circumcised and assume The Jewish feast days, &c., as required of The Old Testament Hebrews. Commenting around A.D. 270 on Gal 4:9ff. against Marcion's heresies, Tertullian writes:

... He tells us himself clearly enough what he means by "elements," even The rudiments of The law: "Ye observe days, and months, and times, and years"(15)--The sabbaths, I suppose, and "The preparations,"(16) and The fasts, and The "high days."(17) For The cessation of even these, no less than of cicumcision, was appointed by The Creator's decrees, who had said by Isaiah, "Your new moons, and your sabbaths, and your high days I cannot bear; your fasting, and feasts, and ceremonies my soul hateth;"(18) also by Amos, "I hate, I despise your feast-days, and I will not smell in your solemn assemblies;"(19) and again by Hosea, "I will cause to cease all her mirth, and her feast-days, and her sabbaths, and her new moons, and all her solemn assemblies."(20) The institutions which He set up Himself, you ask, did He then destroy? Yes, rather than any other. Or if another destroyed them, he only helped on The purpose of The Creator, by removing what even He had condemned. But this is not The place to discuss The question why The Creator abolished His own laws. It is enough for us to have proved that He intended such an abolition, that so it may be affirmed that The apostle determined nothing to The prejudice of The Creator, since The abolition itself proceeds from The Creator. But as, in The case of thieves, something of The stolen goods is apt to drop by The way, as a clue to their detection; so, as it seems to me, it has happened to Marcion: The last mention of Abraham's name he has left untouched (in The epistle), although no passage required his erasure more than this, even his partial alteration of The text.(21) "For (it is written) that Abraham

had two sons, The one by a bond maid, The other by a free woman; but he who was of The bond maid was born after The flesh, but he of The free woman was by promise: which things are allegorized"(22) (that is to say, they presaged something besides The literal history); "for these are The two covenants," or The two exhibitions (of The divine plans), (1) as we have found The word interpreted," The one from The Mount Sinai," in relation to The synagogue of The Jews, according to The law, "which gendereth to bondage"--"The other gendereth" (to liberty, being raised) above all principality, and power, and dominion, and every name that is l (suc) named, not only in this world, but in that which is to come, "which is The mother of us all," in which we have The promise of (Christ's) holy church; by reason of which he adds in conclusion: "So then, brethren, we are not children of The bond woman, but of The free."(2) In this passage he has undoubtedly shown that Christianity had a noble birth, being sprung, as The mystery of The allegory indicates, from that son of Abraham who was born of The free woman; whereas from The son of The bond maid came The legal bondage of Judaism. [*Tertullian Against Marcion*, III.436, 437, *Fathers, CDRom, Vol 1*, The Electronic Bible Society, PO Box 701356, Dallas, Tx 75370.]

Thus Paul's concern of the Galatians: "I am afraid of you, lest I have bestowed upon you labour in vain because you desire to be back under The legal bondage of Judaism, bondage to The special days, months, times and years." Yes, The Creator designed The laws for His people before Christ; however, The same Creator abolished His own laws, for they have served their purpose.

Paul was thus concerned that he had failed to properly teach The work of Christ who fulfilled and, hence, did away with The bondage of those things upon The people of God.

Thus The *day of atonement*, Lev 23:27, was a glad day in The Hebrew economy, but it only pointed to The better day of Christ and His atoning sacrifice for His people.

Why would anyone desire to be "The son of The bond maid ... [under] The legal bondage of Judaism?"

Heb 8:6 *But now hath he obtained a more excellent ministry, by how much also he is The mediator of a better covenant, which was established upon better promises. 12:24 And to Jesus The mediator of The new covenant, and to The blood of sprinkling, that speaketh better things than that of Abel.*

Vv. 33-44

This series of various laws contain The "Festival of booths," which was given to remind them of their deliverance from Egyptian bondage.

Vv. 33-36 "...do not fully describe The feast of tabernacles, but only show its place among The other feasts." [Bonar]

Its purpose was not only to give thanks for The fruits of The earth gathered in, Lev 23:39, but, primarily, to remind them of The Lord's care while they spent The 40 years in The wilderness, 23:43. Moreover, it was a very practical lesson for The children, a lesson to teach them about The wilderness wanderings and God's care. As long as this feast was kept, The

children would be taught about: The miraculous deliverance from Egypt; God's providential care for them; The unbelief that prevented going into The land; The two good men, Joshua and Calab; The Divine Providence of God Who supplied all their needs in The wilderness in spite of their unbelief, and, of course, The faithfulness of God to His covenant to Abraham in bringing them in.

This feast was not kept at The time of year that The people came out of Egypt, for men commonly built *tabernacles* for shelter from The sun during that period, which if kept during that time, would not teach God's remembrance properly. Rather, this time was *The fifteenth day of this seventh month*, a cold, rainy season in this area (September): it was not a time when men were inclined to dwell outside. Thus dwelling in *tabernacles* during this time of The year spoke of obedience to The command of God rather than of convenience or custom. Everything about this feast, hence, spoke of remembering God's miraculous care and benefits as they traveled to The new land promised them by The Lord.

There is a point to be made here: Redemption, or deliverance from Egypt by God's mercy and grace through The shed blood, was followed by dwelling in *tabernacles*. The redemption was remembered in The passover, and The dwelling was remembered in *The feast of tabernacles*. The *feast* was not at a convenient time of The year; rather, it was at an inconvenient time: The reason being that a convenient time of remembrance would not really remember anything. The remembrance was given in a way to remind The people specifically of The hardships that came after their redemption as they followed The Lord in The wilderness, and His merciful, providential care. [They were dwelling in The *tabernacles* before they turned their backs on Canaan.]

The point is that God's people are not redeemed for a life of ease; moreover, it is **not The life of ease** that *redounds to The glory of God* after redemption:

2 Cor 4:15-18 *For all things are for your sakes, that The abundant grace might through The thanksgiving of many redound to The glory of God. For which cause we faint not; but though our outward man perish, yet The inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at The things which are seen, but at The things which are not seen: for The things which are seen are temporal; but The things which are not seen are eternal. [2Co 1:6 And whether we be afflicted, it is for your consolation and salvation, which is effectual in The enduring of The same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation.]*

Notice Paul said it is God's support, His *abundant grace*, provided in The times of The *afflictions* we all go through as Children of God that *redounds to The glory of God*. He points out that The *light afflictions, which are but for a moment, worketh for us a far more exceeding and eternal weight of glory*. But we have a habit of *looking at The things which are seen* rather than *at The things which are not seen*. In fact, only by faith can we look *at The things that are not seen, which things are eternal*.

Note The context:

V. 1, The ministry of The Gospel of Grace brings with it The mercy of God, which enables "ministers" to *faint not*.

V. 2, "ministers" disown any dishonest, deceitful presentations of The gospel, e.g., "Receive Christ and your troubles will be over; God will remove you before anything really terrible happens," is a dishonest presentation of The gospel. The Godly minister renounces such dishonesty. Or, "Send me your money; sow that seed of faith."

V. 3, The law and The gospel had been compared in Chapter 3. Now The Apostle points out that many hear The Gospel of Christ with no more effect, or enlightenment than if they heard The law. But The fault is not in The Gospel nor in The presenters of The Gospel, "ministers;" The fault is in man, The sinner, whose eyes are blinded by The ruler of this world. All children of Adam are born blinded [The Gospel is hid] by The ruler of this world, and will remain blind if The *finger of God* [Lk 11:20] does not open their eyes.

V. 4, however, The power of *The prince of this world*, who blinds men to The Gospel, has been broken by Christ, Jn 12:31; 14:30. When He commands, *The light of The knowledge of The glory of God* shines out of The darkness, v. 6.

V. 7, we have The Gospel of Grace, which is *The excellency of The power of God*. God uses The Gospel of Grace to open The eyes of those blinded by The *prince of The power of The air*, 1 Cor 1:16.

Vv. 8-18

Vv. 8, 9, The Apostle describes The situations and circumstances faced by God's people, *troubled, perplexed, persecuted, cast down*. Yet in all these things, they are *more than conquers through Christ*, Rom 8:37.

Vv. 10, 11, he compares daily afflictions to The death of Christ, but The afflictions are there so *The life also of Jesus might be made manifest in our body*. [So Paul calls that miserable estate and condition that The faithful, but especially The ministers, are in. Geneva.]

V. 12, The daily *troubles, &c.*, faced by The "ministers," and their continued faithfulness in those troubles strengthened and encouraged other saints with The example of patience.

V. 13, *The same spirit of faith* works in all believers, so all can bring The same glory to God in face of troubles, &c.

V. 14, *troubles, &c.*, come, and Paul lists some things that should give The strength to remain faithful and true to one's calling in Christ:

1) The same One who raised up The Lord Jesus shall raise up us also by Jesus.

2) He shall also *present us with you* to The Father: All saints will appear before The Father.

3) The difficulties faced here in this life are for our *sakes, that The abundant grace might... redound to The glory of God*.

Eph 3 tells us that The glory of God is seen in and through The church, and is revealed by ministers who present The gospel of Christ, vv. 1-12:

9 And to make all men see what is The fellowship of The mystery, which from The beginning of The world hath been hid in God, who created all things by Jesus Christ: 10 To The intent that now unto The principalities and powers in heavenly places might be known by The church The manifold wisdom of God, 11 According to The eternal purpose which he purposed in Christ Jesus our Lord: 12 In whom we have boldness and access with confidence by The faith of him.

Paul continues in Eph 3:

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory. 14 For this cause I bow my knees unto The Father of our Lord Jesus Christ, 15 Of whom The whole family in heaven and earth is named, 16 That he would grant you, according to The riches of his glory, to be strengthened with might by his Spirit in The inner man; 17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, 18 May be able to comprehend with all saints what is The breadth, and length, and depth, and height; 19 And to know The love of Christ, which passeth knowledge, that ye might be filled with all The fulness of God. 20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to The power that worketh in us, 21 Unto him be glory in The church by Christ Jesus throughout all ages, world without end. Amen.

In other words, The glory of God is revealed to all creation by His people remaining faithful no matter what situations or circumstances they find themselves. The more "serious" The situations or circumstances, The more glory they bring to God through Christ Jesus as they remain faithful.

The Spirit of Grace *strengthens The inner man*, keeping God's people faithful to their profession of faith in Christ in The midst of *tribulations*.

The *feast of tabernacles* reminded God's covenant people of His care after redemption as they traveled through The wilderness.

4) *through The thanksgiving of many. Neither were thankful*, Rom 1:21. 2 Cor 4:15 & Rom 1:21 read as though complaints while going through *troubles*, &c., causes The "sufferings" of God's people to fail to bring glory to God. Does complaining also forfeit The daily grace to continue? Does complaining also forfeit some eternal rewards? Does complaining also cost one his/her Christian testimony?

2 Cor 4:16, God's grace renews The inward man day by day with strength and courage to continue in The Lord's work in spite of outward circumstances

4:17, 18, The irritations and difficulties which seem so great in this life in The midst of life's circumstances are *light afflictions, which is but for a moment*, compared with The eternal glory for remaining faithful to our profession of faith.

We must conclude, therefore, that **IT IS THE HARDSHIPS, The cold, rainy season, that recount God's mercy and goodness in redemption and**

providential care in this life.

John 7:2, The feast was kept in our Lord's day.

Feast of Tabernacles, applications:

1) it spoke of Christ's *tabernacling in human nature*, John 1:14. Gill points out that,

it is highly probable that his incarnation or birth was at The time of this feast; at which time The temple of Solomon, a type of Christ's body, was also dedicated; and this season of The year suits better than that in which it is usually placed; and his baptism and The time of his death show it; ... so it is most likely, that Christ was born, or first began to tabernacle in human nature at The feast of tabernacles, which we, in Gospel times, are to keep, by believing in The incarnate Saviour, and by attending to The Gospel ordinances he has appointed, to commemorate The benefits of his incarnation, sufferings, and death, ...

2) it spoke of The saints dwelling in The earthly houses and tabernacles of their bodies. Gill points out that this feast,

may be an emblem of The tabernacles of The saints in their present wilderness state: this world, through which they are passing is like a wilderness to them, their bodies are called tabernacles, which are pitched for a while, and their state and condition here is that of sojourners, pilgrims, and travellers; yea, these tents and tabernacles may be figures of The several particular churches of Christ, in The present state of things, which are set up for a while for The convenience, comfort, refreshment, and joy of The spiritual Israel of God;

3) The church. Again, referring to Gill,

these tents and tabernacles may be figures of The several particular churches of Christ, in The present state of things, which are set up for a while for The convenience, comfort, refreshment, and joy of The spiritual Israel of God; see #Ps 46:4 84:1.

I cannot agree, however, with Gill's assessment with life on this side of death: He is too pessimistic. I must confess: I do not find life a *wilderness*. I find it a *promised land*. Certainly, the work is hard, the hours long and the funds quite short, but I have as much joy out of life in His service as anything I could do. I mentioned to someone yesterday [5/22/96] that now that I know what I am to do, how to do it, enjoy doing it, and look forward to each day with great anticipation, I do not have the physical endurance to do it.

Lev 23:40, I believe better describes the whole situation:

How can one read this verse, *branches of palm trees*, without remembering that the Lord was met with *branches of palm trees*, Jn 12:13. Gill:

And as that tree was a sign of joy and victory, they carried branches of it in their hands, as they met the King Messiah, who was about to make

his public entrance into Jerusalem, in triumph; and where by his sufferings and death, he should gain the victory over sin, Satan, the world, and death; and lay a solid foundation for joy and peace, to all that believe in him: the Jews say,

"if a man takes Νῦθη, (the very Greek word here used,) palm tree branches in his hands, we know that he is victorious."

V 42, *Israelites born...* According to Gill, this also meant those born of The law: those converted to The Hebrew religion.

V. 44, there were many feasts and sabbaths given. Notice *feasts*, not *fasts*. In other words, The worship to The true God of Scripture calls for rejoicing not mourning.

Vv. 40-43. I cannot leave this chapter without calling attention to Bonar's assessment of *The feast of tabernacles*. I believe it is excellent. I will give some excerpts from his comments, but if I teach from Lev, I need to review his comments.

Not being in spring-time, it was kept apart from The thought of natural feelings.

One object of it was to keep in memory Israel's dwelling in tents in The desert, while their God dwelt among them in The pillar-cloud. They were to realize these past times in their imagination, and have a vivid view of The scene, viz., *their God spreading His covering over The tents of Israel, and journeying with them*, while as yet Israel wandered from place to place (2 Sam. vii. 6). Besides, they were now free from all bondage, enjoying covenant liberty. In this manner it was a most fitting type of The yet better dwelling among men of The same God, in The latter days, when "His Tabernacle shall be with men." (Rev. xxi.3), and The Lamb shall lead them to living fountains of water...

Nehemiah 8:15, 16, implies

that "The courts of The Lord's house" were The heart of The scene...

Imagine The scene thus presented to The view. It is an image of paradise restored--The New Earth in its luxuriance during The reign of righteousness, and peace, and joy. "Every goodly tree" furnished its boughs for The occasion. The *palm*-- so especially used in after days as a token of triumph, and a symbol of Judah's land--The *palm* is first mentioned...

...For here [in *The feast of tabernacles*, ed] is Eden restored, a fit abode for Him who shall dwell among them...

... The true Feast of Tabernacles is kept when The Son of The Blessed, who dwelt in The pillar-cloud, shall dwell as *Immanuel* among us. And Jesus intimated this when, at The very moment in which The water was poured forth, and Israel were vainly trying to expel all sadness from their spirit, He lifted up His voice, and said, "If any man thirst, let him come to me, and drink" (John vii. 37).

... He [Peter on The mount, ed] proposes to detain these [Moses and

Elijah, ed] by twining booths for them also (Mark ix. 5), and so retain The exquisite joy with their presence caused; for his cup was running over. In all this we see, probably, a dim hint of The truth, viz., that The coming of Jesus shall indeed be The true time of The Feast of Tabernacles, and His presence The true source of that day's overwhelming bliss. Peter spoke confusedly; but his confused words are recorded, because in his very confusion he was led to utter more truth than he really knew or meant...

Again, Bonar makes several more excellent points about *The feast of tabernacles*, but I will not put them down now.

However, The excellent point he makes is that this FEAST OF TABERNACLES spoke of The glorious day of Christ presence among His people, "PARADISE RESTORED--THE NEW EARTH IN ITS LUXURIANCE DURING THE REIGN OF RIGHTEOUSNESS, AND PEACE, AND JOY.

WHAT A WONDERFUL DAY IS COMING!