

# The Feasts of Jehovah 05 of Weeks

by John W. Bramhall

---

*The Feast of Weeks is a holy convocation that celebrates the harvest and the blessings of God, reminding us of our need for forgiveness and the importance of having a mediator between God and us.*

**Duration:** 53:24

**Scripture:** Exodus 23:16, Leviticus 19:9-10, Leviticus 23:15-22, Matthew 6:33, Acts 2:1-4, 1 Corinthians 12:13

**Topics:** "Holy Spirit", "Church Formation"

---

## Description

In this sermon, the speaker begins by discussing a biblical commandment regarding the harvest of the land. According to the commandment, the corners of the field should not be fully harvested, but left for the poor and the stranger. The speaker then transitions to the book of Acts in the New Testament, specifically focusing on the first four verses of chapter 2. They mention that there is a break between the Feast of Weeks and the Feast of Promise, with a long interval between the fourth and fifth feets. The speaker also highlights the heavenly counterpart to these feasts and emphasizes the formation of the church as the purpose of the Holy Spirit's coming. They conclude by urging believers to share the riches of God's grace with others and bring the blessings of the gospel to those around them.

---

## Transcript

I return again tonight to the book of Leviticus chapter 23. We read tonight for our scripture beginning at verse 15 through verse 22. The words of the Spirit of God through Moses saying, And ye shall count unto you from the morrow after this Sabbath, from the day that ye brought the sheep of the way of offering, seventh Sabbath shall be complete.

Even unto the morrow after the seventh Sabbath shall ye number fifty days. And ye shall offer a new meal offering, and may I suggest you have in your translation of the authorized version meat offering, and the word really in proper translation has been made meal offering, for it was a food offering. And pertain to that which is referred to the consistency of fine flour, and so on.

So it is a meal offering, and the Spirit of God says ye shall offer a new meal offering unto the Lord. Ye shall bring out of your habitation two wave loaves of two tenth deals. They shall be of fine flour.

They shall be baked with leaven. They are the first fruits unto the Lord. And ye shall offer with the bread seven lambs without blemish in the first year, and one young bullock and two rams.

They shall be for a burnt offering unto the Lord, with their meal offering and their drink offering, even an offering made by fire of sweet flavor unto the Lord. Then ye shall sacrifice one kid of the goat for a sin offering, and two lambs of the first year for a sacrifice of sheep offering. And the priest shall wave them with the bread of the first fruit, for a wave offering before the Lord, with the two lambs.

They shall be holy to the Lord for the priest, and ye shall proclaim on the South Spain day that it may be an holy convocation unto you. Ye shall do no servile work therein. It shall be a statue forever in all your dwellings throughout your generation, and when ye reap the harvest of your land thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest.

Thou shalt lead them unto the poor and to the stranger. I am the Lord your God." Shall we turn in our New Testament to the book of the Acts, please? Acts chapter 2, reading only the first four verses in the second chapter of the book of Acts, which is the New Testament complement, the great anticycle of the feast of Pentecost, or the feast of weeks. And we read in verse one of Acts 2, and when the day of Pentecost was fully come, they were all with one accord in one place, and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

And there appeared unto them cloven tongues light of the fire, and it sat upon each of them, and they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance. One more scripture, a verse in 1 Corinthians chapter 12, the 13th verse of 1 Corinthians chapter 12, which very briefly but completely describes the formation of that blessed body, the body of Christ which is the church, and records in these words, chapter 12 of 1 Corinthians verse 13, saying, for by one Spirit, or in one Spirit, are we, or were we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit. May God bless the reading of his word, and may the Holy Spirit illumine our hearts and our minds for the edification of every believer, and if there be in our midst a friend who knows not Christ as his and her Saviour, we pray that the Spirit will have a word in season to bring you to the knowledge of your sins forgiven through our Lord Jesus.

We come to the Feast of Weeks tonight upon in the study of our chart, and briefly for those who may be with us for the first occasion this week, the chart before you is called the Feast of Jehovah, or the Feasts of the Lord. Seven annual feasts that are recorded in the book of Mebicus, chapter 23, given by God through his servant Moses to be kept by his earthly people Israel annually from the first month down through the seventh month, and these seven feasts were to be holy convocations when a redeemed people who had been brought out of Egyptian bondage, and from the tyranny of Pharaoh, and delivered from all that was their portion in that bondage long ago by the blood of the passion lamp, and by the power of God, they were redeemed to himself. A redeemed people should always express their appreciation for their Redeemer, and these seven annual feasts were occasions that reminded them of what God had done for them.

Not only of what God had done for them, but as they progress they are reminded of what God was doing for them, and then they were also reminded by some of these feasts of what God would yet do for them. For the very past, and present, and future of Israel is also implied in these seven feasts. You note on the upper part of the chart the great antitype to these seven feasts.

If you would say it, the New Testament teaching which these feasts in type represent. These feasts, like many other Old Testament scriptures, were written for our learning. They were written aforetime that you

and I in the present day might have the New Testament application.

I'm sure that many of my believing friends are in absolute knowledge that the Old Testament, with all of its Levitical economy and shadows and types, pointed to the reality. That reality was focused upon Christ, and every type, every shadow, everything pertaining to the Old Testament economy, pointed to that day when the fullness of divine revelation and divine truth would be presented in the person and by the person, and through the work of our Lord Jesus Christ. These feasts point to us some of the most blessed New Testament teachings we can find.

Now, you note on the chart, as we commence tonight, we'd like to repeat this. Whether it be for Israel as a nation delivered out of Egypt, or whether it be for the whole race of mankind from the beginning to the end, for you did know your Bible realized that there was a there was an occasion before time ever began, that in the eternal council of the Godhead, before the very creation existed, God the Father, God the Son, and God the Spirit purposed the redemptive calendar that would bring to pass the purposes of God in redemptive glory, until that eternal glory will be reached again. May I say to my friends here tonight, who may be insane, you and I are traveling to eternity.

We had a beginning. God had no beginning, but between an eternity past and an eternity that is yet to come, we have pictures upon this chart the course of time, and reminding us of the calendar of God's redemption. For the Bible is the history of the redemption of the human race, and redemption for the human race, whether for Israel, whether for the Gentiles, is based upon redemption by blood, which of course in its great antithesis was the death of Christ.

As we sang tonight, we would say to you, my friends, have you been to Jesus for the cleansing power? Are you washed in the blood of the Lamb? Are you fully trusting in his grace this hour? Are you washed in the blood of the Lamb? Tonight we look at the Feast of Pentecost, sometimes called, and in the scriptures it is called, the Feast of Weeks. But, because of the lapse of time between the Feast of First Fruit and the Feast of Weeks, seven weeks of seven days, and on the fiftieth day this feast began. So, it derives its name as the Feast of Weeks, or either as Pentecost, Pentecost meaning fifty, and it is called the Feast of Weeks, or the Feast of Pentecost.

Now, this feast, as you will note in the reading that we have followed, is not only named in the time name, but there's a purpose for that feast. Now, may I repeat, that every feast had its purpose before God, and in the heart and mind of God, to be an occasion, an occasion when God and his people could thus enjoy fellowship together. The purpose of this feast was this.

At the Feast of First Fruits, as we saw this morning, the priest, on the behalf of the people, brought into the presence of God a handful, or a wave sheaf of barley. But, the Feast of Pentecost, or the Feast of Weeks, they brought into the presence of God via the priest, was brought two loaves, and these two loaves were waved in the presence of God. The barley signified the commencement of the fruit coming, but the the Feast of Weeks, fifty days later, represented the consummation of the harvest, and the fruit of it being brought in that basin, those two basin loaves, into the presence of God, indicating the termination of the harvest.

May I point out this, and you may have noticed it, I trust, in your reading. At the Feast of the Passover, closely linked by the Feast of Unleavened Bread, which followed the same evening, they used unleavened bread in the Feast of the Passover. The Feast of Weeks, or Pentecost, they used leavened bread, and there is a significance for that.

They came out of Egypt in haste, and unleavened bread was very quickly made, as we know, could be very quickly made, and it was their memorial as they hastily prepared to leave Egypt that night. But, when they came into the land of Canaan, the two baked loaves represented their appreciation, and worshipped the Jehovah for his provisions that he had brought them into, which they now enjoyed in the land of Canaan. Now, will you follow with me in your scripture, verse 16 and 17, and let us look at the manner of the Feast, how it was carried out.

We read, verse 16, even unto the morrow after the seventh Sabbath shall ye number fifty days, and ye shall offer a new meal offering unto the Lord. Ye shall bring out of your habitation two waved loaves of two-tenth deal. They shall be of fine flour, they shall be baked with leaven.

They are the first fruit unto the Lord. Now, will you note the elements of these two loaves? There were two loaves. They consisted of fine flour.

They were also baked with leaven, and this was the evidence. The baked loaves were the evidence and the witness to their heart of God's grace and his faithfulness to them in the blessing he had brought them into in the land of Canaan, the evidences of his blessings. The harvest was gathered, but these two loaves were the witness in the presence of God of his blessings to them.

Then, following verse 18, note that along with this which was called the oblation or meal offering, there were burnt offerings, and may we say again, as we did this morning, always in association with these feasts were the suitable offerings as required by God. I'd like to commend to you, if your desire to, I'd like to commend you the reading of number 28 as well as number 29. You have the feasts enumerated there, and you have particularly the offerings that were associated with each feast mentioned, and it is a very interesting account, but there was no feast without the association of the required offerings.

Here were the burnt offerings, as you'll read in verse 18. There were seven lambs without blemish of the first year, one young bullock, two lambs. These were the burnt offerings unto the Lord with their meal offerings, and thus they were associated with the burnt offerings for, shall we not say briefly, for the sake of time.

These burnt offerings were the basis of divine acceptance before Jehovah, and the basis of their acceptance before Jehovah must always be recognized by the value of those offerings in the sight of God. Now, beloved, let me give a New Testament application to that for you and for me. Any time a believer comes into the presence of God, there is only one ground of acceptance.

May I quote the words of Hebrews 10 verse 19? Having therefore brethren boldness of liberty to enter the holiest house by the blood of Jesus, by that new and living way which he has consecrated for us through the veil, that is to say his flesh. And, beloved, we emphasize, as I point out, Christ and his sacrificial works is the only basis for a sinner and a saint to come into the presence of God. Ye who sometimes were far off have been made nigh by the blood of Christ, and the offerings emphasize the ground of acceptance was only through the value of those sacrificial victims that were given upon the offering.

But, there was not only burnt offerings which speak of the perfect acceptance of the believer in Christ, but you know the end of verse 17, 18 rather, there was their drink offering, even an offering made by fire, a sweet savor unto the Lord. And the drink offerings were always typical of the expression of the people's joy, the joy of the people of God, of being in covenant relationship with Jehovah, and in his presence accepted, and the drink offering was the expression of their joy. As we saw this morning, and mentioned

today, that Jacob, when he returned to Bethel and rebuilt the altar at Bethel, and called upon the God of the house of God, the God of Bethel, he poured not only oil upon that altar, not only oil upon that pillar, but he poured also a drink offering of wine.

This was the expression of his joy to be back in relationship with God. And, oh beloved, how precious it is for you and for me to realize that when we come into the presence of God on the ground of our acceptance through Christ, there certainly is an occasion for joy and gratitude and praise to be expressed. Look at verse 19, and this is unusual, different from the offerings we've had before in the other piece, as we saw.

But, in verse 19, then ye shall sacrifice one kid of the goat for a sin offering. Associated with this feast was a sin offering. Now, let me point out why.

You recall that we spoke of the feast of unleavened bread, and the contrast that this feast had two loaves which were made of leavened bread. These loaves had the presence of leaven within them. You that were with us Monday night, I believe a Sunday night rather, Monday night, and we saw the feast of unleavened bread represented the absence of sin.

That God requires the separation from evil upon the part of his people. But, you know beloved, though God requires a path of separation from evil, you know and I know we have sin in dwelling these mortal bodies until the great change comes. Likewise, the children of Israel, though they were brought to God with divine acceptance through the burnt offerings, they were brought into acceptance with Jehovah.

Yet, on the other hand, they must bring a sin offering for that leaven within the loaves. Remind them that they were a people that certainly had the presence of sin within them, and that sin offering. Oh beloved, may I suggest to you and for me, as a believer today, you know what he speaks of. Let me quote the words of John.

First John chapter two, one and two. John writes, my little children, these things write I unto you that you sin not, but if any man sin, we have an advocate with the father. Jesus Christ the righteous, he is the propitiation for our sin, and not for ours only, but for the whole world.

Yes beloved, how typical of that which you and I need today. The constant reminder, thank God our blessed savior is our sin offering, still speaks in perfection of the right hand of God on the behalf of even the sin of a believer. Then you note something else at the end of verse 19, and this is important.

There was also two loaves of the first year for a sacrifice of peace offering. They must also have peace established between them and Jehovah in order to enjoy communion with him. As you may read in chapter three, the wonderful recital of the peace offering, that peace offering was the basis in which God and the one who approached him could thus commune together, and at the table they could feed.

For that peace offering, the offerer as well as the priest could partake of that peace offering, and part of it was for Jehovah, part of it was for the offerer, or even for the priest, or even for his family, or his friends, and they could mutually share it. And beloved, you and I cannot enjoy peace fellowship with God unless the ground of peace has been established, and he has made peace through the blood of his cross for you and for me. Or as you think of the words of Paul in Romans 5.1, therefore being justified by faith, we have peace with God through our Lord Jesus Christ.

Now note verse 20, please. The opening of verse 20 tells us that the priest must also officiate as the mediator, and the priest shall wave then with the bread of the first fruit for a wave offering before the Lord, with the two lambs they shall be holy for the Lord, to the Lord for the priest. And, as indicated on the picture we have on the chart, it was the priest who, as mediator for the people, presented the two loaves in the presence of Jehovah.

And, oh what a joy, as we said this morning, how precious a note as this meal of all could not be represented in the presence of God without a mediator. Neither can you and I be represented in the presence of God without our great high priest above, even our Lord Jesus Christ. Now, as a result of this, there was to be an holy convocation.

Note verse 21. You shall proclaim on the sabbath saying day that it may be an holy convocation unto you. Ye shall do no servile work therein.

It shall be a statute forever in all your dwellings throughout your generation. And, oh beloved, the joy of knowing this is time of holy enjoyment. Holy enjoyment! What an expression! Holy enjoyment! To have joy in God, to rejoice in the presence of God, to enjoy the Redeemer who is born as with his blood, to enjoy the relationship that God has brought his redeemed people into with himself.

May I ask a question? I'd like to interject this thought. My beloved believer, may I ask, do you and I enjoy that intimate relationship and fellowship with our God as we should? And, may I suggest it in this way? That intimate relationship of the believer today is far greater than it ever was in the days of Israel. You may name the blessed occasions that even with joy may have been experienced in Israel on occasion, but the occasions of holy joy and privilege in the old testament are cannot be equal to the great privilege of the new testament.

You ask, what do you mean? May I quote the words of the Lord Jesus? May I remind you of his words in John chapter 20, saying as he spoke to Mary, go to my brethren, tell them that I ascend unto my father and your father, to my God and your God. And, following his death, his burial, his resurrection, the Lord Jesus stated what he had never been able to say before. I ascend unto my father, but my father is now your father.

Beloved believer, I'd like to emphasize the intimacy that God has brought his redeemed people into with himself today. You and I knowing, you and I acknowledging our father. Now, let me repeat, you'll not find such an expression of relationship and intimacy in the old testament.

Now, I know that the word father is found five or six occasions in the old testament, and wherever you find it it's not meaning the intimacy of relationship, but it's usually on a creatorial basis. He's the father of us all by creation, and the mention of it, even with the creation of Israel as a nation, is not with the intimacy that you have in the new testament. Said the Lord Jesus, you recall, when he told his disciples he was going away, in my father's house are many mansions, and when he revealed it someday he would bring them there.

You remember, Thomas said, Lord, or Philip said unto him, Lord, show us the father, and it sufficed for us. And Jesus must have, so with, still with tackles, and still with disappointment, must have said, Philip, have I been so long time with you? Yet sayest thou to me, show us the father? He that hath seen me hath seen the father. My fellow believer, if there's one thought I'd like to leave with you, if you forget everything else, I'd like to force upon your heart and conscience you and I have an intimacy of relationship with God, that

we call him our father, my father.

For God has sent forth the spirit of his son into your heart, whereby ye cry, our father. O beloved, they have their holy convocation. You don't mind me saying this, I hope, but you know I'm grateful to God that I live in this dispensation.

I am grateful to God that of all the periods of time in which men and women have lived, you and I live in a time which I'll let them tonight indicate, the present age, the age of the formation of the church. And I repeat with emphasis, you and I have a relationship of intimacy with God that is far beyond what was the intimacy in the days of Israel. So, call him father.

May I point out something else? It's already been suggested in our study, no one but the priest could enter the presence of the divine sanctuary upon the earth, whether the tabernacle or whether the temple. You may recall in the book of Kings there was one by the name of King Uzziah, who, when God blessed him so richly, when he was thus so greatly blessed and prospering, his heart was lifted up with pride, and Uzziah entered into the sanctuary and attempted to offer incense upon the altar, and the priest withstood him to the pain, and all the priests saying, Uzziah, it's none of your business. It appertaineth none unto thee.

It was not his office to officiate in the temple. No king, none but the sons of Aaron of the tribe of Levi, and the high priest alone, could come into the sanctuary of the holiest of all once a year, which we shall see when we study the day of atonement. My fellow believer, listen carefully.

Every other Israelite was outside the sanctuary, but today it's not so. Every one of us are believers. We are priests who can enter into the presence of God.

What an honor! But, to God, we valued it as we should, and I say it reverently, and I say it to my conscience and my heart. Oh, what an honor! And, if God could have a holy convocation, long ago, with his people on this basis, as they brought the wave-offering of the two loaves, what should it be today in the New Testament character of truth that we have? Now, you know on the upper part of the chart that the Feast of Weeks, or Pentecost, in its great anti-type, springs before, as in New Testament teaching, the descent of the Holy Spirit. You that have read the New Testament carefully, I'm sure that I can state this to be a fact that we all would consent.

When you read your New Testament, you have three great lines of truth. There's many other truths, many other doctrines, but, above all others, there are three that are greatest in my mind and heart. First of all, the New Testament teaches in Matthew, Mark, Luke and John that the Son of God came into this world.

He lived in it, he died upon it, and then he went back to the Father's house above. That is the teaching of the gospel, together with the opening of the book of Acts. The Son of God came into this world, he lived in it, he died upon it, and when he had purged our sins by the last revival itself, he sat down on the right hand of the majesty on high.

Then there's another great teaching the New Testament brings before us, the great doctrine of the Holy Spirit. Now, may I state, and it's a personal conviction with me, the greatest doctrine in the Bible, I believe, is the doctrine of Christ. The next greatest doctrine is the doctrine of the Holy Spirit, and it is the greatest doctrine of the New Testament, as you begin in the book of Acts.

The doctrine of the Holy Spirit teaching us that the Holy Spirit came to the earth, as we have read in Acts chapter two on the day of Pentecost. The third great teaching of your New Testament is this. Jesus Christ,

the Son of God, is coming back again, and I think you will agree, if the New Testament is one that you accept, these are the three outstanding teachings of this blessed New Testament book.

The Son of God has come, lived, died upon the earth, gone back to heaven, having completed redemption for the human race, to the satisfaction of God. The Holy Spirit has come, and He is still on the earth. May I give you this thought? What you do about these two facts will decide your eternal destiny.

You either accept the Son of God as your Savior, or you reject Him. You either accept the pleading of the Holy Spirit, who seeks in conviction to bring you to Christ, or you reject Him, and it defines your eternal destiny. The destiny of every man and woman is decided by what they do with Christ, by what they do with the pleading of the Spirit of God.

But when you think of the coming again of the Son of God, it will not be a question. God today says, what have you done with my son? God today says, what have you done with my spirit? But when the Lord Jesus Christ comes back, the question might be reversed. You might say, what will He do with me? Oh, my beloved friend, if you are here, I'm saying, I plead with you to realize that you must do something with Jesus Christ, the Son of God.

You must do something with the Spirit of God, who in His unseen person, the present, can victimize the heart and the conscience of sin, and seek to woo you to the Lord Jesus. And what you do with the Son of God and the pleadings of the Spirit of God will define your eternal destiny. I trust that if you never have, you'll receive Christ as your Savior.

For all the joy of seeing, as we read in Acts 2, the day of Pentecost, that great doctrine of the New Testament, the Holy Spirit came to the earth. It was in fulfillment of the promise of the Lord Jesus. It was in fulfillment of the promise of the Father.

He had told them, ye shall be baptized with the Holy Ghost not many days in. And that came into realization. Now, you note on the chart, I want to point it out just at this point, you note that when we come to the Feast of Weeks of Pentecost, the descent of the Holy Spirit, there is a break in between these feasts.

And it seems to be true that in the literal carrying on of these feasts, these first four, or first three particularly, were very close together. The fourth was 50 days after the Feast of Firstfruits, but there was a long interval between the fifth and the sixth, or rather the fourth and the fifth feast, the Feast of Trumpets. And it was not until the seventh month the last three feasts came into reality, and between was that interval.

And now, fitting, the interval suggests the interval just since the descent of the Spirit and the resurrection and glorification of Christ, there is the formation of the church which is the body of Christ during this present age, while Israel as a nation has been scattered. Now, let me repeat, and I know as we go on in our study we shall incertainly prove the fact of this statement, and I say this as a personal confession. I am grateful I belong to the age of the church.

May I point out to you that the formation of the church is of a heavenly character? May I also point out, as the latter part of the chart suggests so clearly, as we shall touch beginning tomorrow on the last three feasts, there is a heavenly counterpart to these feasts. We shall touch upon things that shall be seen in the heavens, and shall take place in the heavens in relation to God's redeemed people that he is taking

down to the world during this present age, and we shall also touch upon the things that are earthly in relation to the nation of Israel. And, I repeat, it is with great praise to God that I acknowledge that during this present age the formation of the bride, the formation of the church, is taking place, for that was the purpose of the Holy Spirit in coming.

We read in 1 Corinthians 12, but let me repeat the words. Chapter 12, verse 13, for by one spirit we have all been baptized into one body, whether we be Jews or Gentiles, whether bondmen or free, and have all been given to drink of that one spirit. The one body, oh beloved, you know the chart says it.

Please note those words. The formation of the church. My beloved, you cannot start a church.

The Spirit began it when he came at Pentecost. He formed it. It is not an ecclesiastical organization.

This is not a man-made system. This is an organic people who, by God's Spirit, have been placed into one body, whether they be believing Jews or whether they be believing Gentiles. May I quote the words of Ephesians, chapter 4, verse 3, where the beloved apostle speaks of it as being this, the unity, the oneness of the Spirit, the unity of the Spirit.

There's only one body. Oh beloved, one of the great truths of the new testament, and especially the epistle to the Ephesians, is the truth of the one body, the one body, the one body. Christ made head over all things to the church, which is his body.

And what a joy to realize the formation of the church is the work of the Holy Spirit. He formed it. You and I can't form it.

You and I are encouraged and admonished and exhorted to keep what he formed, to acknowledge and keep that unity, and to give diligence to keep the unity of the Spirit in the bond of peace. For there is one body, and that one Spirit formed the body. You know, I want to say frankly, it is a joy in my heart to acknowledge every born-again believer in this age belongs with me in the same body, the body of Christ which is the church.

Now, I know there are many organizations. I know there are earthly ecclesiastical movements, but beloved, you can only be in this blessed unity by the Spirit's power, and what joy to realize the truth of that one body, linked eternally with one who's the head in heaven, and we the members upon the earth. What a formation! Now, let me repeat something in relation to these sacrifices of long ago.

We saw the basis of Israel's unity. May I point out, as we said at the beginning, that all these feats had this purpose in mind, to keep God's people together in fellowship with himself. It was not only an outward togetherness, but it had to be, God wanted it to be an inward togetherness, an inward moral unity.

So, beloved, the basis all the way through when every feat was set, it was on the basis of the value of the sacrifices. Beloved, you know as well as I do that the basis of unity for the church as we often think, the church's one foundation is Jesus Christ her Lord. And Paul said, no other foundation can any man lay than that which is laid, Jesus Christ.

My beloved, I'm not asking you what church you belong to. I would rather ask, do you belong to Christ? Do you belong to Christ? Do you belong to that one body? How important! And the basis of the unity in Israel was the basis of those offerings that spoke to God of Christ and his coming finished work. And thus there was a burn offering, telling of the perfect acceptance of his people in his presence.

And beloved, may I say, look, you and I who belong to God, saved by his grace, redeemed by the blood of the Savior, and born again by the Spirit, we are accepted in the beloved. Ye are complete in him. I am no complete perfection in myself, but there in the person of Christ ye are complete in him, writes the beloved apostle Paul, so suggestive of, typified by, the burned offerings of long ago.

Then you remember there was a sin offering on this occasion, and as we already quoted from 1 John chapter 2, 1 and 2, God knows that we're a people who have indwelling sin, but God also has made provision that at the right hand of his majesty we have an advocate with the Father. He not only has brought us into relationship with God, he has also, he maintains that relationship with the Father. Praise God! I don't know how you feel about it, but I'm very empathic in my soul to know and to believe that Christ has not only brought me into relationship with the Father, but he maintains that relationship even if I sin.

For the blood of Jesus Christ still speaks in its advocacy and power. If any man sins, we have an advocate with the Father. Jesus Christ the righteous, he is the propitiation for our sins, and for the whole world, were it to God they hadn't, but I'm sure glad he's mine.

I hope you are too. And then you may remember there was a peace offering here, and oh beloved, he hath made peace by the blood of his cross for you and for me. Peace has been established that you and I might enjoy God, and that God might enjoy us.

Bless your heart! What a joy to sit at the peace table, huh? This is a lot better than what they have in Paris. This is a real peace table, where a poor sinner has been brought into fellowship with God. Oh beloved, you and I ought to be jumping for joy to realize, oh the peace my Savior gives! Peace I never knew before, and thank God for that peace that you and I can enjoy in fellowship with God.

You know I'm glad I'm saved. I feel as if I could convert myself tonight if I wasn't, but the joy of knowing I have peace with God. Now look brother, look sister, this great unity of the church has been formed, but how is it to be expressed? Now we have in the text the expression of this wonderful unity that the Spirit of God is formed.

There were two loaves at the Feast of Pentecost, and raised the question, why two loaves? Would you look with me in Ephesians chapter 2 please? I'd like to read very quickly down to the second chapter of Ephesians. Why two loaves? Beloved believer, may I state, our most precious fact is revealed that not only the Jews, but the leading Gentiles, are represented by these two loaves as the body of Christ is formed. It consists of believing Jews and of believing Gentiles that make up the body of Christ.

May I read please from verse 11? I read quickly down to verse 18. Wherefore remember that ye being in time past Gentiles in the flesh, who were called on circumcision by that which is called the circumcision in the flesh, made by hand, that at that time ye Gentiles were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But now in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ." There's the Gentiles.

For he is our peace who has made both. Believing Jew, believing Gentile, he has made both one. Can you see the two loaves represented? The believing Jew, the believing Gentile, made one, and hath broken down the middle wall of partition between us, having abolished in his flesh the enmity, even the law of commandment, contained in ordinances which are making himself a slave of both of them, one new man.

So making peace, and that he might reconcile both Jew and Gentile unto God in one body by the cross, having claimed the enmity thereby, and came and preached peace to you which were afar off, and to them that were nigh. Note verse 17 again, preached peace to you Gentiles who were afar off, and then to them that were nigh, the Jews, and for through him we both have access by one spirit unto the father. Beloved, bring the truth in.

We both, Jew and Gentile, that believe unto Lord Jesus, have access into the presence of the Father in the formation of this one church. What a joy to see the great work of the Spirit in the present age forming the church. Now, let me add one more thought.

These two loaves, in which was the presence of leaven, those two loaves were baked. They went through the baking of the oven, and the heat of the fire was upon them. As you know, of course, the fire took care of the leaven, and brought the loaves in the consistency that they were when presented in the presence of God.

Beloved, listen. The bread being baked with fire should ever remind you and me of God's judgment upon the flesh, the leaven, so that in self-judgment you and I should discipline ourselves to keep sin out of the testimony. We saw in the Feast of Unleavened Bread the responsibility.

Beware of leaven! Beware of doctrinal leaven! Beware of moral leaven! Beware of evil! Keep it out of your testimony! Keep it out of your life! Oh, beloved, as believers in the Lord Jesus would, to God that his people, in the body of Christ, his redeemed ones, in self-judgment, would discipline the flesh. There's no room for the flesh in the church, not according to God's requirements, not according to God's teaching. The flesh provideth nothing.

The flesh is to be crucified. The flesh is to be kept down, and it is all spiritual. And then you may remember, in Israel, when God so blessed them, they were then told that they should make provision for the poor.

The field which they had harvested should never be fully gleaned. The corners of the field were to be left for the poor and the needy, and they were to give to the poor and the needy, because God is so blessed them. Now, beloved, in closing, may I say, over to God our consciences and our hearts would take it in with deep exercise.

When you and I, who are believers, realize what God has done for us, may God help us, by his grace, to reach out to the world around us, and let them know that we have riches of grace and love to distribute and present to them, that we too may seek to dispense the riches of his grace to those around, and bring the great blessings of the gospel to others. Oh, beloved, what a responsibility! May God help us all, by his Spirit, to recognize if we are members of that one body, and brought into such blessings, what responsibility we have to show the world these are our blessings, not earthly, heavenly, not temporal, spiritual, and they're all in Christ, what he's done for us to redeem ourselves. Shall we pray? Blessed Father, what a picture book thy word is in the Old Testament teaching! We thank thee for its revelation, the pictural truth of New Testament doctrine, and we pray tonight we shall, out of thy scriptures, learn much that we can carry away to dispense in blessings to those around us who are in darkness, and need a savior.

Oh Father, would to God we were indeed like the early church, and thus manifesting and spreading abroad the gospel of thy grace, and the exaltation of that risen man who's yonder in the glory, the head of

the church which is his body. Lord, we've got nothing to be ashamed of. Grant that every Christian will acknowledge in life, as well as in words, I belong to Christ, a member of his body, of his flesh, and of his bones, and grant we may show them the grace of our Lord Jesus Christ, that they too may drink of the river of his salvation, and live.

Now Lord, if there's one here on stage, please Lord, speak to them of the need of thy precious blood, and may they come under that cleansing flow this very moment. Be washed white as snow, for we ask it as we give thanks that the basis of all this was laid at Calvary, in the death of thy dear son, and the shedding of his blood. May some sinners say tonight, I need no other argument, I need no other plea.

It is enough that Jesus died, and that he died for me. We ask it in our Savior's precious and holy name, as we commend ourselves to thee, and thy word to thy glory in every heart and life. For Jesus' sake, Amen.

---

Audio: <https://sermonindex1.b-cdn.net/9/SID9733.mp3>

Source: <https://sermonindex.net/speakers/john-w-bramhall/the-feasts-of-jehovah-05-of-weeks/>

# *Grow in Your Walk with Christ*

---

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

**[www.sermonindex.net](http://www.sermonindex.net)**