

The feasts of Jehovah

Part 2

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[00:00:00] ...the chief of the first group of Jehovah's Worshipers unto the priest, and he shall wave the sheep before the Lord, that they accept the torture on the morrow, and he will tell us that they shall live it. And he shall offer that day when they live the sheep, and he will offer that day of the first day of the numbering of the morn. And the evening offering thereof shall be of three tenths decent and lower, mingled with the morrow, and of three eighths higher unto the Lord, for it is good. And the evening offering thereof shall be of one eighth, the full part of a king. And he shall eat not of bread, nor of [00:01:02] corn, nor of hilliness, unto the first day of the day, that he hath brought the trouble But now, if Christ listens on the day, and becometh the first group of men that slept, forsaken by man in death, by man in hell, for the resurrection of the dead, for as they [00:02:04] had all their bread, even so in Christ shall all the men abide, that every man in the form Christ the first was, and after that they were gone.

I think that's all.

Now, the resurrection of the dead.

And the communication of God to the people.

[00:03:26] They give an intelligent answer to God, which all men should know, for the delight of the heart of God. We don't just say, well, it is as read in the book of Acts. The Sabbath obviously came forth of the Word by itself. It is occurring weekly, whereas the love of heaven, which we have seen in the morning, there is yet unknowing. And we thought that for even the Sabbath comes first, it should be many times as it were first of all, the [00:04:02] great objector to which God, in Christ, is moving. That in our time there, the world will understand, no doubt, that there shall be a festival of evil within, no doubt about it, even now, looking on to a world to come, where a condition of things will be brought about, altogether in line with the mind of God, that God himself may rest in a dream, that the Lord of Hosts, much of his world, Christ, the Son of God, is in control of all things that happen, and all things on earth, and in His glory and virtue in the world to come, for the benefit of all things of the world to come. It said last night, we get one very good feeling that it is still very far in line in regard to these things, but just once more, in relation to that real reason in the beginning, what we didn't mention last night, one whole thing I think about, the word of Christ, that it [00:05:06] comes out as really speaking, is that it is even with the whole creation, that the one who created it has come, and the one who comes in command will reconcile it, the Son, so therefore, in the witness of the Colossians, that what He brought in creation of the earth and was marked by faith for the heavens and the earth, as the fruit of His work on the crop, He brought it all back, recovered it in such a way,

that it can be said for the heavens and the earth, but the glory of the Lord, of the water, cannot be seen. I ask you, beloved, looking round this terrible world today, what a very incongruity there is, the upheaval, the wickedness, the sinning of God's head, on every hand, the rising of an evil head. [00:06:01] One who comes to think of it is one man who will regain the law on the basis of the cross, and will fill the whole thing with the glory of the Lord, of the water, cannot be seen. That is the objective of where God is working, and if we're not saying some readings here from years ago on the reconciliation, it was suggested that I can correctly saw, that after those thousands of years of breaking this world, when they began first following the law, in what began there was the rebellion that again will be foredone, and we believe that that kingdom, the universe of God, of the result of that kingdom, with the new creation and the new heaven, and the new earth, we believe that that is the word of God, and that very chapter we read, that this universal kingdom, it will be a perfect, that when it [00:07:03] came forth from it's hands, it could be formed in their hearts. We believe, along with all these sinners of the universe, that every mark of sin in the universe will ultimately be eradicated, that the day of God will be brought to light, that God can rest in his love, and save from no doubt about the long term, that the day will be brought right on. And as we said, if we want to build a church of these kind minds, we're bound to get on this path.

And so once we are through, they will let us out of there, and we will get there, as God has to you.

And then beginning with the seventh day, I will tell you what the annual day is, we spoke a little last night about the Passover, the Lord's Passover, one of the outstanding times in the Old Testament, and again, of course, all that is for you. [00:08:04] And by the way, we find in Scripture, seven times we read about Passover being kept, while the rest was in the Christian house, and the last one was on the night when our Lord gave us Christ's magnet. You remember, it says in the Hebrew title, the chamber around the heat of Passover, was by the title. The last of the seven, that you can be serious about, is something we know a little bit about at that very night, in which our Lord was apprehended and ultimately crucified, it was the Lord's judgment of the Passover, and then everything of the duties of the Passover. Obviously then, it was a mark of the cross of our Lord Jesus Christ, that this was the Lord's blessing, where it should not be, nor be tried, and every creature that ever will be, let it be in heaven or on earth, will be brought to God on the day of the Mass, [00:09:06] that God may have a company in heaven, and a company on earth, which hath the fruit of what Christ hath done, and that was the minister of the life of our Father God, in the world of time.

All blessing, then, is upon the cross, and our Lord Jesus Christ, even this wonderful Christ.

And then we look to the middle of the second day in Bethlehem, on the third day, the fifteenth day of the same month, the feast of the Lamb of God.

That was on the fourteenth day, and the next day began the feast of the Lamb of God, that while Christ hath died to object to death, the people were to be brought into line with the subject of death.

And as Christ hath died to sin, he very I suppose was to leave the ground, the ground [00:10:01] of responsibility, where sin hath attacked man, with the guilt of opening up a new ground, as we call it tonight, in the ship of the first world. First of all, Lord, we must be aware that not only is Christ in this world, he is dying in this world, and the end of time, or the day of resurrection, and our little section of time, reminds us in a completely new order what Christ has done. But we shall therefore not have but feast among them and praise them, but if not only of the Lord, they objected to death, and even with sin, but that they were to eat under the bread.

May it be that we forget that sometimes.

Not only are we angry at the things that have been put in our way, but living upon, feeding upon, ministering upon, meditating, as the word I want, meditating upon the divine truth [00:11:01] that hath come to life, and I feast upon Christ himself, and even with sin, I'm not eating bread, I draw this portion in this world.

And now I'm going to spend all my time on what they said last night, just on this introduction. And some of you were not here when we began this. Now when we began tonight in the person of faith, again let us say that the Lord spake unto Moses, saying, Speak unto the children of Israel and say unto them, When ye be coming to the land which I give unto you, and shall reap a harvest thereof, then shall ye bring the fruits of the first fruit of your harvest unto your face. I thought there did not need to be that person, that it be the first corinthian, but twice you would know that we have that very firm member of Christ himself, Christ, the first [00:12:01] Corinthians. And so I think we need have no doubt at all then, that if the Passover speaks of the death of our Lord Jesus Christ, the shedding of his flesh is marvelous. And the feast of our mother's bedroom is very early, and we've never seen to which sin attached and responsible that Lord is.

It's just as obviously right, in the sheep of the first cross are presented to us Christ risen from the dead, and become the first cross of them that slay.

And may that misery and recklessness also not be doubted in this way, but still, when it's resurrection of itself, Christ is restored.

Well now, if the resurrection of Christ with the lady is presented to us in this wonderful time, it's new communication with the children of Israel. Now, what was first said about this? When did he become angel of the Lamb?

[00:13:01] That is not being raised up for you in this chapter. And we'll have a chance to know what that Lamb did first do. You remember in the 13th and 10th verse, or was it the end of that chapter? When was it separated from Abraham? God says, now listen, you're right, not so distant then. I don't mean I didn't, but I thought it. And look around. God says this Lamb, I'm trying to give it to you. I'm trying to give it to you. I know that. What he had said before was in the time that I, that the light had opened. You can tell me, of course, it is what it is. And of course, it's quite a great thing. And how wonderful for us to now stand in the Lord, attached to the Lord Jesus Christ in glory, to know that what was standing there in another way, untypical there, you and I have entered into something greater than that. And will we go there? Yes, thank God, we will go there.

[00:14:02] But before they can become there again, we have been brought into another land. That's where every spiritual blessing in the heavenliest is found.

But I know this well, that never has been opened up for the saints of God today. That Christ himself was not only raised again from a mountain today, but has had the same foreface as the right hand of God. It is said in the Bible, we'll see how it affects us today. First of all, Christ himself raised from the dead. There's an evidence from the beginning. An evidence from the beginning. From the earthway, all the way up to Christ himself coming forth out from the dead.

That's that epitome.

In the 15th and 1st Corrections, often quoted in the footnote by Mr. Delfrid, that et al. [00:15:02] was, it means it's an angel, from among the dead. As they thought, as we can obviously see, that when Christ came out all the way, he did not come out, no, no. He came out from that state of death himself, out from among the dead. And of course, those of us who do not know him, he is living at the right time. But they should have understood, first of all, when they came into the land, that I give unto you.

Except we can pause it in the early ages. We can listen to what's out there. I give unto you the land that you deserve, or the land that you live for. No, no, thank God for the land that I give unto you.

I ask you, beloved saints of God, would you like to think you're going to heaven because you deserve it there?

If it were so, if you'd ever get there, it would be a lot like that in your heart. [00:16:03] No, no, thank God.

It's sovereign grace that's behind it. He doesn't say that you will. He doesn't even say at this juncture, the land which he has promised. What he does say about the land which I give unto you, is sovereign grace of God himself. When you should come into this land, then, that I should give unto you, and reap the harvest thereof.

Are we saying so much when we say that I, the very fact that we here, beloved of my in this world, I already, am beginning to reap a little from the harvest? Already to have some widened knowledge about these divine things? Yes, and what we understand is, already in our hearts, have we said, thy might is not upon us sons of heaven and earth.

When we, then, reap the harvest thereof, it says in this diminished sheet, of the preciousness [00:17:05] of your harvest upon the face.

Now if your margin is like mine, you'll find it says about that sheet, I know that. If you've got a new translation, Mr. Darby puts it as a footnote. I know that.

My reason for passing that, is to take your mind back at the moment, into the 16th chapter of Exodus.

When the night came down from heaven, to take those people of the wilderness, as was the norm for every man, and at the end of it, to remember that chapter, God instructed Moses to put on of that matter a cloth, and it was laid out before him.

And can we doubt that that was indicative, that our Lord Jesus Christ, who came down from heaven, is always subject, sinless, perfect man, and all that he might do through this [00:18:05] world, let it go to the eye and the heart of the Lord.

Oh, what a delight it would be, in all the failure of the realm, and the failure of God's own heart, and life in this world. Today, thank God, there's only one man in this world, who for a little over 33 years moved this world, and every move was all together, for the delight and the pleasure of God. In honour of the people, and in honour of this cloth, would remind us that the Lord carried a mangle, it was a perfect mangle, into which he came, and in which he moved in this world.

Man was to eat, and sleep, and eventually said, Handle me in the speaking of the Spirit, but not flesh and bone, as you see me now.

Yes, John and his epistle, seen, heard, looked upon, as an angle, of the word of life.

[00:19:05] A perfect man, a perfect mangle, in this world.

And now it says here in the end, after a while, that that same man, who came down from heaven, moved the earth with pleasure of God, died to accomplish the world, and with glory of God, that still same man, has come forward from the mount of heaven, and in glory of man, is at the right hand of God.

Thank God that same man, in just legit conditions of course, more than he could have imagined, and begins to reap the fruits of all that he had done. God's glory, for his own glory, and thank God for the blessing of every one of us who are in the midst of God, and the fruits of his mercy.

It was a normal man, and he's coming down.

[00:20:02] It's a normal firsthood, Christ coming forth from the mount of heaven. That same man who died for the pleasure of God, now lives for the pleasure of God, and our firsthood, Christ's firsthood, we of course endorse it a little bit beyond this chapter. And to know that that man is not only raised again from the mount of heaven, he lives in the glory of God.

The only man of this heap was to be brought as sheep by them, the first host this morning, of their harvest, and God speaks to them again, it's their harvest, they're going to get the mean of it, this must come to us.

And that was given to the priests, who waited before the Lord.

I understand that with the healing offering, that this probably raised about this way. But the way of growth, it probably raised about this way, this moment of truth. [00:21:01] God looking down on it, for his own pleasure. If this is the first time we're going to have a line of interview in this chapter, it's the first time we're going to have a priest manual in this chapter. I don't want to get out of it and reject these things, I'll take the trouble to check them up for the concordance. But looking through this epistle, the book of the liturgists, the great priests we've looked as we speak about it, and we've been there, you know, and I've come to find 180 times we've had priests who've read this one book alone. There's no doubt about the reason for this book. But this is the first time I'm conveying this chapter. And won't them not at first speak to us, that in the Lord Jesus Christ coming down from among the dead, he's been established as that great priest for the house of God. Not before he died, not as far as your doubt may concern, types of his priesthood we might [00:22:02] see in the gospels, but before the Lord officially takes his place as that great high priest of the right hand of the Lord, it was only after his work accomplished, he came forth from among the dead, and thank God he lives tonight in the glory of the Lord, to support the people that he has produced for the blessing of God in this world. He who supports us, we understand it. We understand it because in the issue of our Lord, in chapter 4, and so often we have said to the other, we have sympathy ministered to us, and in chapter 7 there's an explanation that the priest in all his greatness and glory is therefore maintaining us here in the wilderness of the presence of the Lord. And so therefore, in all connection with this great high priest for the house of God. [00:23:01] He appears then to me, I think he is of course in the chapter

there, presenting to us that coming forth from among the dead, he's taken his place as that sympathising priest, that saving priest by God, that saving priest of the Lord, that coming of the God by him, singing a hymnal to make an intercession for the dead.

Striking them, this is the first time in the chapter the priest is mentioned. And I cannot help looking on then to this present day, when he is taken up this place, representing the place of the coming of the Lord.

And so we have come to know that the priest was to live actually, before the Lord. We don't want to keep running all of these things over time, but we probably have, that's my thought, distinct of terms that they use in the Pentateuch order. [00:24:01] As the Lord.

Of the Lord.

Before the Lord. And under the Lord.

And I think in looking these over carefully, we can see that as the Lord, was it was the time in our general sense of the word. It implies obedience to every one of us in this world.

As I mentioned in the intercession statement, it's of the Lord. And as of the Lord, it involves that I accept it in the Lord, that we can live with it in this world.

If it's before the Lord, it's what we may take up for the pleasure of God, with God's eyes in the coming days. And of the Lord, what is for one, I hope you all understand a bit, experimentally. Unto the Lord, is what we give back to Him, in our response, in answer to all that He has done.

And not coming back to the Godness end, but the delight of His coming word. [00:25:01] And as He addressed the Lord with me, He shall give me officially, before the Lord. Today I accept it for you.

Isn't that again one of the outstanding words, that I presented to us today, accepted in the beloved.

It means you see that His place determines our place.

What? That I stand there, as it were, in the presence of God, as acceptable to God, as Christ is Himself.

That's exactly what that statement means. We are accepted in the divinity.

For we're not there as ungodly numbers in the kingdom. We're there as the good of what Christ has done. And in divine acceptance, every question between our souls and God, has been settled by our own. And it's wonderful to carry that out in our souls. No, thank God, no question.

[00:26:01] I have got the best gift of my responsible life, as a believer in this world, that God shall receive condemnation. Now God, thank God, that I have a good part of that life, that can be suited for the reward of it, before the judgment seat of our Lord Jesus Christ. And though never there may be judgment, for that will be settled and settled forever. We stand then in divine acceptance of the truth of this, all that refers to His Christ Himself.

Well might the Spirit be with you if possible to speak to us in this language, accepted in this language.

If they shall be accepted for you. On the morrow, after the sabbath, that they shall be saved. We may just remind you again of how the morrow after the sabbath is the first day of the week. The day of perfection.

We know that Christ will be enlisted in the grave on the sabbath day. [00:27:02] And coming out again the day after the sabbath, the first day of the week, was the beginning of Christianity.

As we know it in this world, that was the spirit of the Lord to us, eventually for the glory of Christ, the first day after the sabbath. It was then then that this was clearly before us. Well now I think we must be on, I am not going to finish this tonight. And we shall offer that day when He will be.

And He ran with the premise of the first day of the nothing of the Lord.

A suggestion first of all of the virgin birth of our Lord Jesus Christ, a lamb of the first day. You know we want that presentation of the Lord. In that first chapter of John's Gospel, where perhaps it is best known to us, when John [00:28:03] the Baptist pointed it out, they all meant none of the Lord. But here's the way the sentence goes.

I will leave the reference here to a cleaning lamb, an angel. But hence the Lord Jesus Christ and His work. God's work.

As far as we can understand from these sites, in these offerings, where the cleaning lamb is brought before us, it is not a subjective sign of that work. It's a fact of God's.

But I understand where the lamb is brought before us, it's a work done for the pleasure of God.

And how remarkable the love that we can take account of these things. If I set Him the bid of it, He does not condemn this burnt offering without blemish of the first day of the burnt offering unto the Lord. He's bringing us into a place that has been brought about for the pleasure of God. [00:29:02] The deliverance of God. The work that has been done for the accomplishment of the will of God. And so it doesn't fall down in seconds. It involves the completion of God's will in securing this company, a company capable of taking in and responding to the thought of God for His own sake.

This lamb then I believe brings that before us of the first day of the burnt offering unto the Lord.

It doesn't see this time without spot. But it does see this time without blemish.

We understand that a spot would be something there which ought not to be there. But a blemish is something which is not there that ought to be there. A blemish of God but a defect on a spot on a day.

And I understand the reason this is brought in here without blemish. [00:30:01] It's to show us again the perfection of our Lord in His manhood. Not a single defect in Him. Everything according to the place of the door of the life. And in fact the perfect, perfect offering.

This meal, this evening, this afternoon. Perfect in all the Lord's might and glory of His life. And His will is accomplished.

But along with that it says the meat of the lamb shall be two ten pieces of fine flour and minted oil. Again it's an offering. Like I have for a sweet flavor. And then the drink offering of wine. If we understand it right this meat offering of two ten pieces presents again the Lord in His perfect manhood what He was to God on the one side and what He was to man on the other. There are many places where we get these two ten meals. [00:31:04] And it does seem to suggest that. That what is there for God and for His flavor is there on the one hand and what is there for the blessedness of mankind on the other. And we have heard many times about full law. But the two outstanding things indeed the Lord Himself referred to when we are a member of the gospel. Love to God on the one hand and love to one's neighbor on the other. And I have never come home to perfection in anyone. Indeed I say if it ever came home to anyone that there never did come home to anyone that this one wonderful man can be two ten pieces of fine flour. All that it should be for the pleasure of God. And all that it should be for the blessing of man. Speaking of the man who developed all Jesus Christ in this sinful way. Now another interesting point is the drink of which He developed [00:32:02] shall be of wine.

The first time the drink of which was mentioned in the book of Leviticus. The very book where in the opening chapters we have an outline of His nature of things. It's not something we can't get out. We can drink of it.

Despite the fact that we have no directions about the drink of it we do have a mention of it. That is not here the fore part of the name.

Does it not suggest that a drink of wine would achieve the goal of love of God. And then would suggest a circle of divine joy in between that being of God. God able to join Himself with us and rejoining in God.

And this wonderful drink offering as the fruit of what Christ has done now the moment has come to bring an even time that God now finding His delight both in Christ Himself and what Christ has done [00:33:03] and bringing us to live in joy and love through our Lord Jesus Christ through whom we have now received the reconciliation. Yes it speaks with quite sort of joy this drink offering of wine that on the earth on the night after the work of Christ had been accomplished a company brought in line with Him assorting in for Him in feast day on the earth in the presence of God this drink offering speaking then of the superiority of divine joy and of that joy by the Spirit of God Now let's begin verse 14 another more interesting verse He shall eat neither bread nor parched corn nor green leaves until the self-individual shall not bring unto him your God.

I understand these a little better [00:34:01] when I turn around seeing that green leaves are corn we know what that is when we see it in the visual Mr. Darby renders this parched corn as roast corn that is, it passed through the cooker breaks the yolk in the bristle slipping through every level of the man I cannot help but take a look at these at the green leaves of corn in the light of Christ in the clear a delight that was early for the pleasure of God in this world would not the parched corn brought by the fire be disliked in a way for himself under the judgment of God and the great result of the day is not become available to you and nor is it you know, but that would be good I have never been from the life of Christ in this world having one day at the first time I was there I wondered if that was a young believer [00:35:03] whistling away on hymn about the Lord being here in this world I wish I had been

with him then the young man I met in another world was that him? and the more I laughed the brother in that company said to me George, this hand would you volunteer when the Lord was here I said, why man? he says, you might never have seen heaven at all yes it did and I wondered, yes if I had been moving in this world and the Lord was no longer here and had died before he did I said, have you ever seen the world? seen the world? yes, but not under that or at least in the assembly to be correct in the statement would never know what is in the assembly and here I think we have a suggestion of this that the bread not become available yet the subject of the life to be made the breeding of the corn subsequent to the death that he died was what I had [00:36:01] and probably a reference again to the sixth chapter of John and the bread of God which has come down from heaven which if a man eat thereof he shall live and so Christ was introduced and the suggestion here is that we put him into the immaculate creatures of Christ not one of them having any savior or sponsor there until Christ himself had been raised again from among the dead and established at the one time well now when they saw him as far as appropriation is concerned he shall eat not of bread nor part corn or green hairs until the third same day that he hath brought him up and gone to Europe think of that term again my brothers you know that at least I have seen you know what it refers to couldn't you go and be afraid of what it refers to I am sure you could [00:37:01] you remember in his preservation reading what it is like I assembled my father your father my God your God and it hath been said said Christ until the Lord was raised from the dead no brother I can't reveal you what is real to God what I have written all that what is real to God right in the days of which these are the chapters written that you and I know of God in the way that they could never know him through the revelation that Christ has done on the third day of age and just think of God being our God today and the life in which we know him until you have brought an offering unto your Father and the last day at four or five it shall be established forever throughout your generations in all your ways two things are missing here [00:38:01] that we might find here in all this and that is it's not a holy convocation it is not what it is didn't we say last night that a holy convocation is a project of our fear of the saints of God coming together for the praise of God and that's why four times wasn't it before us last night of four convocations that while I may stand long for the good that you have coming together with these people to remember the holy convocation necessary in regard to these divine things I don't bring money on here and anywhere else as a moniker it's the the word God that is there the glory of Christ that is there four times I gave the men that the convocations were indeed the things of divine convenience in coming together collectively for the praise of God that's not mentioned here it's throughout [00:39:01] your livings as though I carry this above of me in my responsible life in this world not only when I'm together with the saints but in my responsible life in this world in all your livings I move through this world in it this year conscious and unattached to a man of the Lord conscious that he's God is my God conscious of this wonderful blessing that Christ has achieved and all that he has done raised the King glorified and brought him down I stand in the root of that blessing wherever I may be moving in responsible manner in this world beloved of all men all men as I am the one set of these things for the blessing of God let us never drop angry on the patrons let us remember them wherever we are in our own spirit of responsibility as we live in this world to think in every spirit [00:40:02] more than we do more than we say we don't know in the Lord and the other thing I said which is not mentioned in this section is more synodal a stern offering and a mean offering and a mean offering with no synodal thing and we don't know the reason that is that we're coming down from the cross and don't know that there is no more sacrifice of sin there we stand and thank God we are the type that will never take the sin and the association of Christ that has taken it away and while we rejoice in the firm offering and the mean offering and the clean offering there is no synodal thing we know that that question has been settled and settled by Christ now and on the cross let us then go on for the pleasure of God's eyes in the enjoyment [00:41:01] of this wonderful server there you are at home in this server again that is because we know who we are and remember them wherever we

are in this world of every spirit which we live after all and we know that God has done and standard and blessing of the truth of the Christ of Latter-day Saints well, what shall we sing together number 117 not to ourselves we all that we all are one Jesus the Lord ever might live through and give life divine what is this 117 not to ourselves we all that we all [00:42:04] are one Jesus the Lord ever might live through and give life divine what is this 118 not to ourselves we all the Lord ever might live through and give life divine what is this 119 not to ourselves we all the Lord ever might live through and give [00:43:01] life divine what is this 111 not to ourselves we all that we all are one Jesus the Lord ever might live through and give life divine what is this 113 not to ourselves we all the Lord ever might live through and give life divine what is this 114 not to ourselves we all the Lord ever might [00:44:02] live through and give life divine what is this 115 not to ourselves we all the Lord ever might live through and give life divine what is this 116 not to ourselves we all the Lord ever might live through and give life divine what is this 117 not to ourselves we all the Lord ever might [00:45:02] live through and give life divine what is this 118 not to ourselves we all the Lord ever might live through and give life divine what is this 119 not to ourselves we all the Lord ever might live through and give life divine what is this 111 not to ourselves we all the Lord ever might [00:46:02] live through and give life divine what is this 113 not to ourselves we all the Lord ever might live through and give life divine what is this 114 not to ourselves we all the Lord ever might