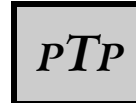

*The Seven
Set Feasts of
Jehovah*

R. A. Huebner

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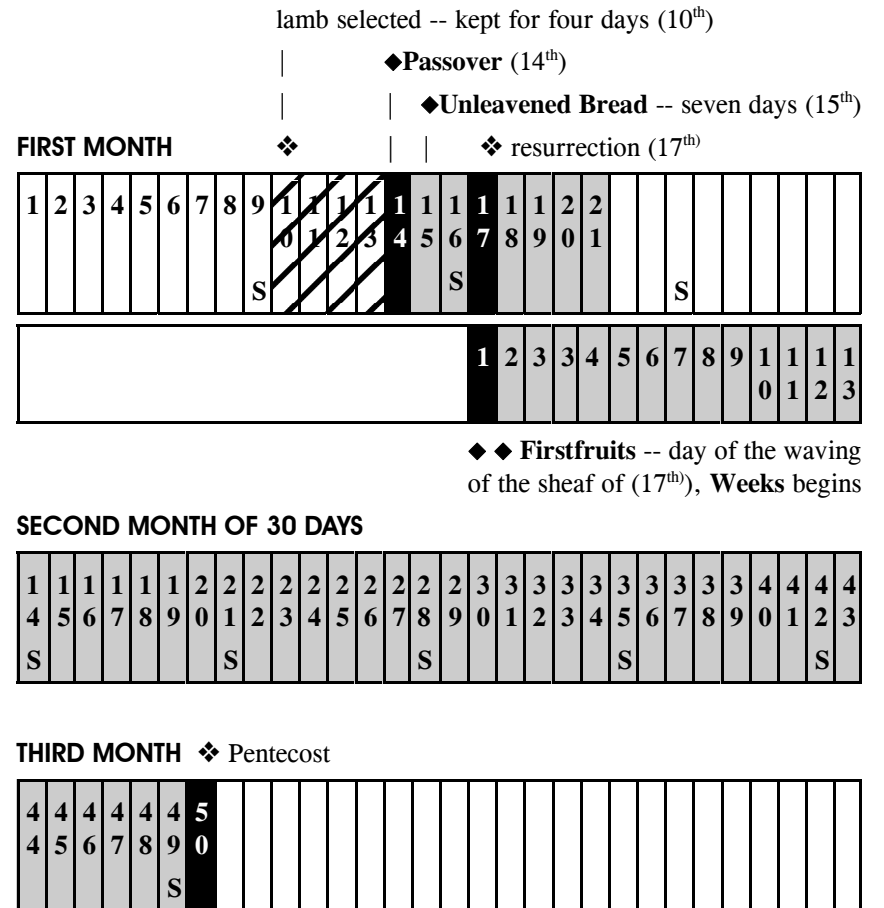
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The Seven Feasts Graphically Illustrated



HIATUS -- ROOM FOR THE NEW TESTIMONY
 while most of the natural branches are broken out of the Olive Tree (Rom. 11)

SEVENTH MONTH

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
S							S						S																

- ◆ blowing of **Trumpets** (1st)
- ◆ day of **Atonement** (10th)
- ◆ **Booths** -- seven days (15th)
- * eight day

KEY

- ◆ This indicates one of the seven feasts.
- ❖ This indicates it was a first day of the week.

S This indicates a Sabbath day. It is implicit in the Lord’s arrangement of the first four feasts that the Sabbath is not prominent. This arrangement has in view the resurrection of Christ on the first day of the week and the descent of the Spirit on the first day of the Week. God had in view the new testimony during the hiatus until the opening of the 7th month. The Sabbath days in the seventh month can be determined by counting 30 days to a month and observing the days on which a Sabbath falls during the third to seventh month. I suggest using 30 days for the month because in Dan. 12 the 1335th day (when the feast of Tabernacles is fulfilled) is counted from the middle of Daniel’s 70th week (i.e., from the 1260th day). Scripture uses 30 day months for this epoch. The fact that for calendar adjustments Israel used 29 and 30 day months, and even as called for, intercalated an extra month following the 12th month, does not appear to have anything to do with God’s program regarding the feasts and their fulfilment. Compare the chart shown in connection with the last three feasts.

The 8th day, the day after the seven day feast of Booths, has God’s eternal rest in view. There is no feast specified for after the eight day.

* * * * *

The placement of the Passover in the first month reflects my understanding concerning the week in which the Lord ate the last Passover with his disciples.

The Set Feasts of Jehovah

SEVEN FEASTS

There are very three prominent *seven things* in Scripture: the set feasts of Jehovah; the seven parables in Matt. 13; and, the seven churches in Rev. 2 & 3. Each passage denotes a *complete* view of something, for the number seven has this use in Scripture.

The seven feasts of Jehovah divide into four and three. The first four are fulfilled already and the last three will be fulfilled in connection with the establishment of the millennial reign of Christ. The first four set feasts of Jehovah divide into 2 and 2 and I will take them up that way. We must consider Passover and Unleavened Bread together as is so with Firstfruits and Weeks. We shall see why.

ONE DAY, MANY DAYS, FEASTS

Four feasts are one-day feasts and three are multi-day feasts. A one-day feast typifies some action of God and the multi-day feast following typifies a consequence, a result, that flows from the action of God. For example, to anticipate: Christ our Passover (a one-day feast) is sacrificed for us, wherefore let us keep the feast (of unleavened bread -- a seven-day feast), denoting the walk of faith, in holiness, as a result (1 Cor. 5:7, 8).

THREE MAIN PASSAGES

There are three large passages in the books of Moses that deal with the feasts, and each has a particular bearing.

1. Lev. 23. Here is typified blessing from the cross to the millennium. The expression "holy convocation(s)," while found six times in Num. 28 and 29 (none in Deut. 16) is found eleven times in Lev. 23. It denotes God gathering His people around Himself in holy convocation, for His pleasure.
2. Num. 28. This passage presents the feasts as an occasion for an increased ministry to the pleasure of God in view of entering the land flowing with milk and honey, the blessing of Jehovah for His people. "Me" and "my" are characteristic words in v. 2.
3. Deut. 16. Here the feasts named are re-emphasized in view of the one place (vv. 2, 7, 11, 15, 16). "Out of Egypt" (vv. 1, 2, 3, 6) and "rejoice," or "joy"

(vv. 11, 13, 15), are emphasized points. We shall see that Deut. 16 has a specially *typical* (not *prophetic*) significance for the church, which will explain a few omissions in that chapter where communion is in view.

THE CONNECTION WITH THE SABBATH

The sabbath is mentioned in connection with the set feasts of Jehovah, in Lev. 23:1-3. The sabbath is not numbered among the set feasts as Lev. 23:38 shows, and yet it is connected with them. Why? The seventh day, when God rested (Gen. 1 and 2), was broken by sin, and since then God and Christ work (John 5:17), but God has a rest before Him, for Himself and His own (Heb. 4:9). All was created for His pleasure; or, His will (Rev. 4:11).

You will notice in J. N. Darby's translation of Lev. 23:3, it reads, "it is the sabbath to Jehovah." What is the difference between "to Jehovah" and "of Jehovah"? "Of Jehovah" indicates the source while "to Jehovah" indicates that it is for Him, for His pleasure. Ah, if that thought would get hold upon our very hearts by the power of the Spirit: *for the pleasure of God*. How Christ was here for the pleasure of God! Oh, to be more like Him. Well, His holy convocations are for His pleasure. They have the end in view -- the rest of God. That is why the sabbath is noticed here. There is an eighth day coming after the feast of tabernacles (Lev. 23:39), i.e. after millennial blessing. It is the day of God (2 Peter 3:12), when the perfect Servant, having accomplished a perfect reign for the glory and pleasure of God, shall have given up "the kingdom to him [who is] God and Father . . . that God may be all in all" (1 Cor. 15:24-28). Something of the blessedness of it is given in Rev. 21 and 22.

THE JEWISH DAY

The Jewish reckoning of the twenty-four hour period follows what we read in Gen. 1:

And there was evening, and there was morning . . .

We use Roman time for our 24 hour period: 12 midnight to 12 midnight. The Jews use 6 PM to 6 PM. Understanding this fact is essential to understanding when the feasts took place.

Chapter 1

Passover and Unleavened Bread

Passover

With Abel, the fat (the excellence of Christ) was the leading thought (Gen. 4:4). With Noah, there is the sweet odor, i.e., an odor of rest (Gen. 9:21). Christ is the reason that God shall yet rest. And when we come to Abraham, it is horns. *Horns!* Horns denote strength, power. Horns caught in the thicket. Think of it, my soul; His very power to deliver lay upon Him, as it were, the necessity to deliver us, be made a curse for us. Only He had power to do it. There is the fat, the odor of rest, and those mighty horns. And then there is blood.

Ah, the blood. What thoughts arise before our souls as we think of the mighty, infinite satisfaction the precious blood of Christ has wrought; blood which flowed from a dead Christ, having as its value, the value of the three hours of atoning sufferings and the atoning death which He accomplished. Unfathomable value to us. How small is our little plummet. How our souls have thrilled, over and over again, to those words, when *I* see the blood. “God is satisfied with Jesus, we are satisfied as well.” And not only is God satisfied, He is glorified.

No fat is noted in Ex.12. The leading thought here is *safety by the blood, from judgment*. Fat is mentioned in connection with the commemoration of the Passover, however. In the commemoration we have a sense of what Christ is to God in His excellency.

The month in which the Passover occurred was the beginning of months for Israel. It was the month of deliverance from Egypt (a type of the world) and deliverance from the power of the taskmaster ¹ at the Red Sea. God had the full result of what He was doing before Him, namely, a three-days march into the wilderness, with Pharaoh and his host destroyed in the Red Sea. *Then* Israel sang the song of redemption and *deliverance* (Ex.15). This followed upon, and resulted from, *shelter* from judgment by the blood of the lamb.

1. This is a type of the taskmaster, “sin in the flesh” (Rom. 8:3). See Rom. 7:24.

THE BEGINNING OF MONTHS

It was in connection with the Passover that God brought Israel into a new character of connection with Himself. This month was to be the start of it. He then brings before them the matter of a Passover lamb. They were to be sheltered from judgment by the blood and be delivered from Egypt (a type of the world) and from the power of the taskmaster over them (as a delivered saint is free from the law of sin and death (Rom. 7, 8)).

THE CHARACTER OF THE LAMB

From where did the blood come? “Your lamb shall be without blemish, a yearling male” (Ex. 12:5). It was a yearling male, and this denotes vigor, and in Christ we see devotion of an active, positive kind. It could come from the sheep (submission) or the goats (separation -- from evil, to the Lord). And it was *without blemish*.

1. He did no sin (1 Peter 2:22)
2. He knew no sin (2 Cor. 5:21)
3. In Him was no sin (1 John 3:5)
4. None could convince Him of sin (John 8:46)
5. The prince of this world had nothing in Him (John 14:30)

Yea, He was “that holy thing” (Luke 1:35) as Man in this defiled world. Adam was innocent, which means ignorant of evil. Christ was holy, which means He spontaneously rejected evil and cleaved to good. He was holy, harmless, undefiled and separate from sinners. Yea, as holy in Manhood, and as God over all blessed forever, *HE COULD NOT SIN*. Affirm otherwise and you in effect deny the unity of the two natures, God and man, in One Person! -- for He took holy manhood into His Person.

KEPT UP FOR FOUR DAYS

The lamb was selected on the 10th day and kept until the 14th day (Ex. 12:3, 6). There were, then, four days of observation; the 10th, 11th, 12th, and 13th. What answers to this is traceable chronologically in the gospel of Mark, whose accounts generally are in chronological order. In John 12:1 we find that the Lord came to Bethany six days before the Passover. No doubt He traveled on a Friday to arrive just before the Sabbath began at 6 PM. He rested on the Sabbath and the next day, the first day of the new week, He presented Himself in Jerusalem as King. I take the entry into Jerusalem to be the presentation of Messiah the Prince (Dan. 9:25; Zech. 9:9), on the 10th Nisan (= Abib): Mark 11:1-11. The Lamb of God was examined for four days: the 10th through the 14th day of the month. Here is a guide to the four days of examination:

Supper at Bethany	Nisan 10, evening?	John 12; Mark 14 Matt. 26
Entered Jerusalem	Nisan 10	Mark 11:1-10 John 12:12
Went to Bethany	afternoon of Nisan 10	Mark 11:11
Came back to Jerusalem	daylight of Nisan 11	Mark 11:12
Cursed the fig tree and cleansed temple	daylight of Nisan 11	Mark 11:12-15
Went out of the city	night of Nisan 12	Mark 11:19
Returned to Jerusalem	daylight of Nisan 12	Mark 11:27 Matt. 23:37-39 Luke 13:31
Went out of the city	not noted	
Returned to Jerusalem	not noted	
	daylight of Nisan 13	Matt. 26:1-5, 14-16 Mark 14:1-2, 10-11
Stayed in Jerusalem	evening of Nisan 14	Passover meal

Read Matt. 21, 22 and 23 and see how His enemies sought to find a blemish in Him. Read it, and rejoice in their discomfiture. “Ye have been redeemed . . . by precious blood, as of a lamb without blemish and without spot” (1 Pet. 1:18,19). Keeping it four days ought to speak to us to meditate on the excellencies and suitability of the Lamb of God.

SLAIN ON THE 14TH DAY

And ye shall keep it until the fourteenth day of this month; and the whole assembly of Israel shall kill it between the two evenings (Ex. 12:6).²

2. Let us take note of the following quotations regarding “between the two evenings”:

Twilight may also be the time designated by the Heb. *bên hā'arbayim* (lit. “between the two evenings” [cf. Ex. 12:6, RSV mg.]); It is mentioned as the time when the lamps were lit and the evening incense burned (Ex. 30:8), when the evening portion of the daily burnt offering was made (Ex. 29:39, 41; Nu. 28:4), and when the passover lamb was slain (Ex. 12:6; Nu. 9:3, 5, 11). The precise time of day it designated is not known. According to the Karaites and Samaritans it was a time between sunset and total darkness. Although the Mishnah allowed for slaughtering the Passover lamb in the afternoon, this may originally have occurred after sunset . . .

From the article “Evening” in *The International Standard Bible Encyclopedia*, Grand Rapids: Erdmans, p. 205 (1982). Some other reference books also say the same. Perhaps there is a trend away (continued...)

Another Scripture referring to the time of the killing of the Lamb is Deut. 16:6, containing instructions for when God would choose the place:

. . . at the place that Jehovah thy God will choose, to cause his name to dwell in, there thou shalt sacrifice the passover at even, at the going down of the sun . . .

Fourteen is seven (denoting completeness or perfection) taken two (number of witness) times. It denotes the testimony to His perfection.

The lamb was never too little as Ex. 12:4 shows. It could well be too large for a house.

A lamb for a house was God's order (Ex. 12:3). God does not only think of individual's but of households as well (Acts 16:31).

There is only one Passover. How many do not grasp the typical bearing of this, and sad to say, some have given it up. “And the whole congregation of the assembly of Israel shall kill it . . .” (Ex. 12:6). There is a collective thought here. There was no such thing as Passover_s. There was but one Passover for the whole congregation, and once the place for the Name and altar of Burnt Offering was chosen (Deut. 12 & 14), *there* was the only place to hold a valid Passover (Deut. 16).

The lamb was slain instead of the firstborn in those houses sheltered by the blood. “And he smote all the first-born in Egypt, the first-fruits of their vigor in the tents of Ham” (Psalm 78:51). The first-born of Egypt represents the vigor, the strength of Egypt. “To him that smote Egypt in their firstborn, for his loving-kindness [endureth] forever” (Psa. 136:10). The firstborn represents natural energy and strength and speaks to us of the first man, who is “out of [the] earth, made of dust” (1 Cor. 15:47). In a Christian household it is to be properly recognized that the first man is under the sentence of death and has been judged in the cross.

WHERE WAS THE BLOOD PUT?

It is instructive to note where the blood was sprinkled. Not at all on the fourth or lower side. Why was this? True, the blood of the lamb was not to be trampled upon; but does it seem that such is the special lesson taught by the omission? There the question was not how the blood was not to be treated by those whom it sheltered, but rather how the Israelite fared in virtue of it. The judgment of God was in question and where the blood had to be sprinkled in order to shelter from it. From what quarter was the stroke coming? Assuredly not from beneath, but from above. We know that God's relative position to man as put in Scripture is always *above*. Whether to judge or to deliver, He had to *come down* (Gen. 11:7, Ex. 3:8).

2. (...continued)

from the erroneous Jewish idea about two evenings at 3 PM and 6 PM that has been taking place. The quoted material is in agreement with Deut. 16:6).

Here therefore the blood was sprinkled; where there was exposure to judgment, passing *over*. The lower side was the only one unexposed at all stages of the passing over; and God did not say, I will pass under you, but over you.

Further, as God is above, so is the devil helped by “all that is in the world.” See John 8:23-44. Evil power is “from beneath.” The blood of “Christ our Passover” was not shed and sprinkled to shelter the believer from the assaults of the world, the flesh, and the devil, but from the righteous judgment of God. Those Israelites very truly found that the blood did not insure them against the attack of Pharaoh and his host. So is it with every believer while in the world. From God’s judgment he is now and eternally sheltered (John 5:24); but so far is he from not being exposed to attacks from spiritual wickedness that God has provided a complete suit of armour for him, which only avails with prayer and dependence on God (Eph. 6:11-17).³

It was applied with “a bunch of hyssop” (Ex. 12:22). Hyssop denotes humility (Psa. 51:7) -- lowliness. There is such a thing as the obedience of faith (Rom. 1:5; 16:26). One needs to take a bunch of hyssop and apply the blood. What safety there is in that.

THE EATING OF THE LAMB

The lamb was roasted with fire. Think of what He passed through during those three hours when He was made sin. The fire of holy, holy, holy judgment fell upon Him and He bore it all. Why, even anticipating what it meant to bear the judgment and be forsaken by God:

being in conflict he prayed more intently. And his sweat became as great drops of blood (Luke 22:43, 44).

We shall never comprehend the awful reality. Eating the lamb roasted with fire indicates meditating on His giving Himself to bear that judgment.

Ex. 12:8 says that unleavened bread should be eaten with it. The Lord, of course, was of unleavened character. Besides, this is to eat in sincerity and truth, in separation from evil.

Also, bitter herbs were eaten. Self-judgment is denoted here. See 1 Cor. 11:28.

Ye shall eat none of it raw, nor boiled at all with water, but roast with fire (Ex. 12:9).

“Raw” indicates a sacrifice without fiery judgment. Water signifies the Word of God. It was not the Word that tested Him, but judgment fell on Him, signified by fire.

The whole lamb was roasted in fire, “its head with its legs and with its inwards” (Ex. 12:9).

3. *The Bible Treasury* 19:211.

The head denotes Christ’s thoughts -- His were all holy.

The legs denotes Christ’s walk -- His was all holy.

The inwards denotes Christ’s affections and motives -- His were all holy.

They said therefore to him, who art thou? [and] Jesus said to them, Altogether that which I also say to you (John 8:25).

There was no gulf between the inside and the outside, as there is with us.

Not a bone was broken (Ex. 12:46; Num. 9:12; John 19:33,36). To have broken a bone of the lamb would have marred the type. It would signify life taken by crushing Him, whereas Scripture is careful to state that He died by an act of His own will in obedience to the Father (John 10:18). Surely men were charged with murdering Him, because Scripture characterizes an act by its tendency. Yet no man actually took His life from Him. He cried with a loud voice “Finished” (John 19:30; Luke 23:46) and committing His spirit to the Father, bowed His head and died. It was an act of His own will (John 10:19) exercised in obedience to the Father.

But when dead already, His side was pierced and out came blood and water. Sins make us morally dirty and the work of Christ has provided for making us clean. This is seen in the water. Sins make us guilty and the blood removes the guilt.

Nothing was to be left until morning. The thought of the Spirit here, is, I believe, that the lamb should be eaten in direct connection with its sacrifice and roasting. The remembrance of our Lord in death (1 Cor. 5:7) must be fresh in our souls. Each occasion should be a fresh exercise of soul.

And thus shall ye eat it. We must have the marks of the pilgrim character. Do we know what it is to be a stranger and a pilgrim (1 Pet. 2:11) with our citizenship in heaven (Phil. 3:20, 21)? Those earth dwellers, the character of whom is that their god is their belly (Phil. 3:19) are noted 10 times in the book of Revelation (those apostates of Christendom who didn’t want to be strangers and pilgrims with a heavenly citizenship). The hour of trial will come upon them (Rev. 3:10) but the strangers and pilgrims with the heavenly citizenship will be kept out of the very time (“the hour”) of the trial. Let us gird up, then, the loins, lest our garments drag upon this defiled world. Let us have on the shoes, for there is a holy walk to be walked. As with Israel, they will not wear out (Deut. 29:5).

And we eat it in haste. Let us be careful about this. It denotes eating the lamb as those who are *not settled in Egypt* -- not settled in this world, but rather, prepared to leave any moment. We ought to eat it as marked by the pilgrim character.

We see, then, who may eat the Passover. “No stranger shall eat of it” (Ex.

12:43 and cp. Eph. 2:19). Those circumcised may eat of it (Ex. 12:44 and cp. with Phil. 3:3). And in connection with 1 Cor. 5:7, concerning Christ our Passover, we should keep Phil. 3:3 before our souls:

For we are the circumcision, who worship by [the] Spirit of God, and boast in Christ Jesus, and do not trust in flesh.

The sojourning stranger might hold it “according to the rite of the passover” (Num. 9:14). He would have to be circumcised, of course. Typically speaking, how could a stranger to grace take *a* lamb (Ex. 12:3), *the* lamb (Ex. 12:4), *your* lamb (Ex. 12:5)?

But this is not all. The defiled may not eat it (Num. 9:6). The water of separation must first be applied (Num. 19:13), else that person loses his place. So do those who forbear to keep it (Num. 9:13). Has this no typical application to Christians?

SUMMARY OF CHRONOLOGICAL EVENTS

On what day was the lamb selected?

10th Abib: Ex. 12:3.

What was Passover day?

14th Abib: Lev. 23:5; Num. 9:3; 28:16; Ezra 6:19.

On what day was the lamb killed?

Killed on the 14th Abib: Ex. 12: 6, 8; Num. 9:3, 4; 2 Chron. 30:15; 35:1.

On what day was the lamb eaten?

14th Abib, Passover day, at night (the first part of the Jewish 24 hour day):

And they shall eat the flesh **in that night**, roast with fire, and unleavened bread; with bitter herbs shall they eat it. Ye shall eat none of it raw . . . (Ex. 12:8).

In the first [month] on the fourteenth day of the month, in the evening, ye shall eat unleavened bread until the one and twentieth day of the month, in the evening (Ex. 12:18).

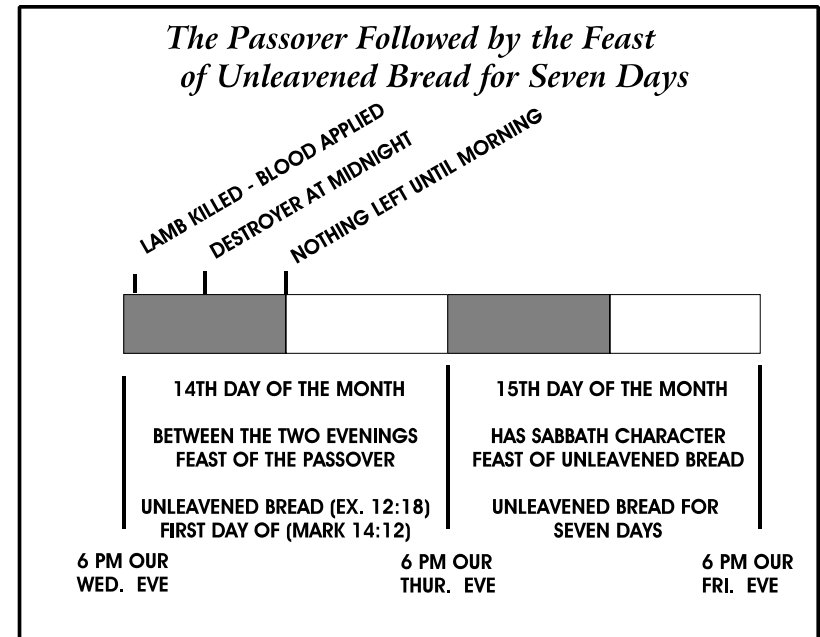
Ex. 12:8 shows that the lamb was eaten in the night hours of the 14th day.

Moreover, all the rites of the Passover were to be completed on the 14th day:

. . . on the fourteenth day in this month between the two evenings, ye shall hold it at its set time; according to all the rites of it, and according to all the ordinances thereof shall ye hold it (Num. 9:3, 4).

Cp. Josh. 5:10.

On what day did the destroyer pass over?



And I will go through the land of Egypt in that night and smite all the firstborn in the land of Egypt . . . (Ex. 12:11).

Up to this point only the 14th day was spoken of regarding this event. The destroyer passed over “in that night,” at midnight of the 14th day. This fact sets aside the popular idea that the lambs were killed about 3 PM in the afternoon of the 14th day. That would mean that the destroyer passed over on the 15th day at midnight, and that the Passover lambs were eaten in the night of the 15th day. This involves an old Jewish tradition that “between the two evenings” means that there was an evening that began at about 3 PM and another evening began at about 6 PM at the onset of the next Jewish day. Thus, the tradition says, the lambs were killed between 3 PM and 6 PM -- between the two evenings. However, taking “between the two evenings” as an idiomatic expression for the new evening that begins the new day and the tradition is seen as false.

Israel’s observance is presented graphically on the above chart.

We might note what will be considered in more detail when considering the feast of unleavened bread: Israel began their march on the 15th of the month Num. 33:1-3).

NAMES OF THE PASSOVER

Here are the names by which the Passover and its commemoration are designated:

Jehovah's Passover (Ex. 12:11)

The Passover to Jehovah (Lev. 23:5)

The offering of Jehovah (Num. 9:7,13)

The sacrifice of the feast of the Passover (Ex. 34:25)

But alas, there developed an awful condition wherein this feast was called:

The Passover of the Jews (John 2:13 -- see also John 5:1).

That was a *form*. It is possible to imitate what is divine. Jeroboam had done it (1 Kings 12:32). It was a denial of the one, divine center, the place where God had put His name (Deut. 12, 14, 16; 2 Chron. 22:1; Psa. 78:67-72; Neh. 1:9, etc.).

SOME LESSONS FROM THE OBSERVANCES RECORDED IN SCRIPTURE

No doubt Israel kept the Passover more times than is recorded, but I am persuaded that those instances that *are* noted have something for us to learn though we may be weak in apprehension. Let us look at them.

1. **In Egypt.** Exodus is the book of redemption and presents to us redemption by blood. This is ever a thought before us in the remembrance of our Lord in His death.
2. **In the wilderness.** Numbers presents to us a people in the wilderness on the way to Canaan. Redemption must be in our memory, and celebrated, in our pilgrim walk (cp. 1 Pet. 1:17, 18). "The wilderness is the character the world takes when we have been redeemed, and where the flesh which is in us is actually sifted" (JND).

Ex. 40:2 tells us that the tabernacle was set up on the first day of the second year. Num. 7 gives us the gifts brought on day one through day twelve. On the 14th was the Passover (Num. 9). We also find in Num. 9 provision for defilement (cp. Num. 19). The cloud came on the tabernacle on the day it was set up (Num. 9:15) and abode there until the 20th day of the second month (Num. 10:11). All of this transpired in the second year. See Num. 1:1.
3. **On the entry into the land** (Josh. 5). All the males were first circumcised -- the reproach of Egypt was rolled away. To be seated in the heavenlies in Christ Jesus means that the first man is judged in the cross, and as sealed by the Spirit we are in Christ -- new creation, where all things are of God. There are enemies in Canaan, which answers to the heavenlies (cp. Eph. 6:12). Because of the mighty foes to be fought, redemption must be freshly before us.
4. **At the time that there was a fresh sense of the value of the divine center** (2 Chron. 30). God only owned one altar and one house. It was a day of

declension and "they had not held it for a long time as it was written" (v. 5). "Yield yourselves to Jehovah, and come to his sanctuary" (v. 8) is the word. The fact that it was held in the second month (cp. Num. 9 & 19) indicates their condition and God's grace. When the center is more valued, so is redemption (not the reverse).

5. **When idolatry was judged** (2 Chron. 35; 2 Kings 23). Josiah's heart was right and this always manifests itself in the judgment of evil (2 Chron. 34:3-7) and value for God's portion (2 Chron. 34:8 ff.) and His Word (2 Chron. 34:29 ff.).
6. **In remnant times** (Ezra 6:22). Though weak, and subject to foreign powers, they owned that they were redeemed by Jehovah. Surely then, even in remnant times, such should be a separated people. Should not we be a separated people to the Lord, celebrating redemption by blood?

Most Jews did not eat it, but notice this: "they killed it for all the children of the captivity." The feast could only be held at the divine center, and remnant times does not change the truth. This should sound in our souls! Yet, the feast had all of God's people in view.
7. **It became a "feast of the Jews"** (John 6:4). How sad to have a form, perhaps a right one (it seems Jeroboam did that -- 1 Kings 12:32), yet be without the reality. It has been observed that in the OT, this feast animated the people of God. In the NT it discovered a mere profession.
8. **It was held by our Lord Jesus** (Luke 22). "With desire I have desired to eat this Passover with you before I suffer." It spoke of redemption by blood. What thoughts must have come before the holy soul of our great Redeemer as He ate with them what signified the sacrifice of Himself to be accomplished during the following daylight hours.
9. **In the millennium** (Ezek. 45:21). All Israel will then be righteous (Isa. 60:21); saved (Rom. 11:26). Christ, the priest, shall be upon His throne (Zech. 6:13). The priesthood will function under the order of the Melchizedek priesthood of Christ,⁴ which is founded on a finished work (the

4. Christ's present high priesthood is a heavenly priesthood in connection with those who have a heavenly calling (Heb. 3:1) who function in the sanctuary above (Heb. 8:2; 10:19). This is a distinctive priesthood that is not the Melchizedec priesthood. The Melchizedec priesthood is for the earthly people, the new Israel under the new covenant. It is a new order and thus Christ is both priest and King (Zech. 6:13), for He is not a son of Aaron and could not be a priest of the Aaronic order. However, sons of Aaron will function in this priesthood, but in a new order, founded on a once-for-all finished work. The sacrifices will be commemorative of that work thus once-for-all finished.

The future temple will not have a Vail (it was rent by God), but will have two-leaved doors

(continued...)

Aaronic order was for an unfinished work) and so the offerings in Ezekiel will all be commemorative.⁵ They will all be redeemed who will celebrate the feast of unleavened bread, here called the Passover. The Passover of the 14th is not noted directly, but what results from it, i.e., Unleavened Bread, which could be referred to as “Passover,” as one would speak of ‘the Passover season.’ The Passover and the feast of Unleavened bread were conflated by the time our Lord was here.

THE SLAYING OF THE FIRSTBORN

Scripture teaches us that there are two men before God:

. . . the first man out of [the] earth, made of dust; the second man, out of heaven (1 Cor. 15:46).

God placed the fallen first man under testing to see if he was recoverable. The testing, of course, was not to educate God about the fact that the first man was not recoverable, but that *we* might profit from it. The testing ended at the cross (John 15:24) and the second man entered upon His place in the purpose of God. The order of this is also expressly stated:

But that which is spiritual [was] not first, but that which is natural, then that which is spiritual (1 Cor. 15:46).

The order is, then, Adam and then Christ. This natural and spiritual order is built into the book of Genesis. It is warp and woof of the book without its being stated to be so. In Genesis, whenever we are able to discover who the firstborn was, another obtained his place of special blessing. Seth, Noah, Shem, Abraham, Issac, and Jacob were not the firstborn. Even Rueben lost the firstborn’s place. It passed to the house of Joseph and then to the younger of his two sons. So it

4. (. . .continued)

(Ezek. 41:24). This signifies greater access, but certainly not of the Christian’s character of access in the sanctuary above.

5. Abiathar, whom Solomon thrust from the priesthood (and made Zadok the priest) was of the line of Eli who was of Ithamar, brother of Eleazar. That is typical. The sons of Zadok will minister before Jehovah in the millennium (Ezek. 40-48). This is in accordance with the covenant made with Phinehas, the son of Eliazar, who was jealous with Jehovah’s jealousy, and rose up from among his brethren, followed Cozbi and Zimri into the tent, and thrust them through with his spear (Num. 25). The sons of Zadok are from the line of Phinehas. Phinehas was a warrior-priest. A study of his life shows that he was engaged in the judgment of evil, and in protecting from evil, and in investigating to see if evil was at work. We must learn this:

And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever (Isa. 32:17).

Christians seem given over to the idea that ‘the work of love shall be peace,’ etc. They want peace and truth (Esther 9:21; 2 Kings 20:19) instead of truth and peace, as the prophet said (Zech. 8:19). Light and love is the order of God’s revealing Himself (John 1 and 3; 1 John 1:5; 4:8). His Word reflects His nature as light and love. Of course it does! Let us ever remember that “the wisdom from above is first pure, then peaceful . . .” (James 3:17).

was, invariably, setting out in that manner the truth explicated in 1 Cor. 15:46. And finally we come to the night of the Passover. Then God struck down Egypt in its firstborn. Such is God’s thought concerning the first man, under whom we are all ranged, speaking of our place and nature as come into this world. The striking down Egypt in its firstborn is very significant in the ways of God with the first man. It is Christ of whom the Passover lamb speaks so eloquently, Who answers to the sheaf of firstfruits, Who is the Man of God’s purpose.

Ex. 12, then, brings out more clearly God’s intention which was more hidden in Genesis.

The first man, then, was tested from Adam as fallen, up to the cross. That was the due time for Christ our Passover to be sacrificed for us (Rom. 5:6; Gal. 4:4-6; Heb. 9:26)).

JUDAIZING THE LORD’S SUPPER

In a book by a leader of “one of the largest Messianic {professed Jewish Christians} congregations in the world,” Barney Kasdan, we read:

How often one should celebrate the “Lord’s supper” has been debated. The key phrase for understanding the answer is contained in 1 Corinthians 11:26: . . . Some churches interpret this to mean as often as you drink a ceremonial cup. That could be every Sunday, once a month or any other designated time of celebration. My personal view is that the most natural interpretation from the context is to partake of the cup every Passover . . . Our Messianic congregation celebrates the Lord’s supper every year at our Passover Seder.⁶

Apostolic practice, however, was this:

And the first day of the week, we being assembled to break bread . . . (Acts 20:7).

The “most natural interpretation” is nothing less than blatant *eisegesis* (placing into the text) to force Judaism into such Scriptures. As someone said:

Wonderful things in the Bible I see,
Things that are put there by you and by me.

The taking of what some call the Lord’s supper once a year on a first day of the week is very deplorable. But here, even the day itself is switched to suit Judaizing, their “service” being held on whatever day Passover may fall. In Rom. 14, the weak brother is one who has scruples about some things Jewish, scruples concerning some things of a system once sanctioned by God for the first man (in the persons of the Jews) while under trial. With that, patience is called for. Not so with this most reprehensible Judaizing. It is not a scruple, or a mistake. It is part of a Judaistic system, warned against in Gal. 4:10. There is but one day, and

6. *God’s Appointed Times*, Baltimore, Lederer Publications, pp. 29, 30 (1993).

one day only, presented in Scripture for the Christian. It is the Lord's day, the first day of the week, the day upon which He rose from among the dead. John wrote:

I became in [the] Spirit on the Lord's day . . . (Rev. 1:10).⁷

Just imagine how it would be brought forward by supporters of this Judaizing if the apostle had written, "I became in [the] Spirit on the Passover."

Mitch Glaser, "minister-at-large with Jews for Jesus, San Francisco," misused Gal. 2:24 and Col. 2:16-17 this way:

The feasts and laws of the Lord were a tutor (Galatians 3:24) to lead the Israelites to the Savior. The apostle Paul described the Hebrew calendar as a "mere shadow" of what was to come. He wrote . . . (Colossians 2:16-17). The apostle was not condemning those Jewish Christians who wished to continue celebrating the Jewish holidays. Rather Paul asserted that the festivals lead to Christ.⁸

None of this is true:

But before faith came, we were guarded under law, shut up to faith [which was] about to be revealed. So that the law has been our tutor up to Christ, that we might be justified on the principle of faith. But faith having come, we are no longer under a tutor; for ye are all sons by faith in Christ Jesus (Gal. 3:23-25).

The law was not for the purpose to lead Israel to Christ. That is not the teaching in these verses. The law was a tutor up to a certain point. It is no longer that tutor. *Faith* has come. That is, a new way of God's dealing with man has been introduced. The tutor has been displaced. The law said *do* and *do not*. Faith says *Christ has done* what I need for salvation. This is appropriated by faith. Col. 3:16-17 says:

Let none therefore judge you in meat or in drink, or in matter of feast, or new moon, or sabbaths, which are a shadow of things to come; but the body [is] of Christ.

The writer must think this is the apostle's authorization to engage in those things. The writer wants it that way, because he wants the shadow. He may say that he has "the body" also; but as the shadow is used, it affects the apprehension of the body -- which has displaced the shadow. The fact is the apostle is here condemning the use of the shadows. The way to have no one judge him (of Judaizing) is by avoiding the use of the shadows. W. Kelly remarked:

7. I am quit aware of the nonsense of persons claiming that the Lord's day here means "the Day of Jehovah" but it is besides the point to deal with that here.

8. *The Fall Festivals of Israel*, Chicago: Moody Press, p. 11 (1987).

Verse 16 deals with a Judaizing character of evil.⁹

"The body [is] of Christ" means that He has brought in a new order to which those shadows point. It is true that there is something also for the new Israel under the new covenant, which covenant will be put into force in God's appointed time for Israel in the future, when Messiah reigns before His ancients in glory. Meanwhile, Jewish converts need to take their place in a practical way with the order in force now, just as Gentile converts need to do.

Unleavened Bread

WHEN DID THIS FEAST BEGIN?

The Passover was held on the 14th of the month. The feast of unleavened bread began on the 15th day (Lev. 23:6; Num. 28:17). This is not made clear in Ex.12 and Deut.16 and no doubt designedly so. It is as if the Passover flows right into the feast of unleavened bread. We noted previously that a multi-day feast following a one-day feast denotes that the multi-day feast signifies results of the one-day feast. The feast of unleavened bread typifies a walk of faith, in holiness, founded on redemption.

WHY DID IT BEGIN ON THE FIFTEENTH DAY?

Redemption was accomplished many years ago. The walk of faith, in holiness, for each one redeemed by the precious blood of Christ begins on another day. However, the walk of faith in holiness begins immediately following the application of the blood of the Lamb. No days are allowed to pass. This explains why the feast of unleavened bread did not begin on the 14th, yet no days were allowed to pass between the 14th and the feast of unleavened bread. A holy walk is required to begin immediately when redemption is applied to us.

WHEN DID ISRAEL BEGIN TO MARCH?

I believe that a wrong assumption is often made because Ex.12 does not expressly clarify this matter, for the reason stated above. Since they ate the Passover with shoes on their feet, staff in hand and loins girded, and in haste, *it is assumed* that they began to march on the 14th. When considering the Passover, we saw the reason for this condition of eating -- which may be summarized by saying that the Passover was celebrated with the marks of the pilgrim character upon them. This ought to make us consider our ways (Hag. 2; 1 Pet. 2:11).

The fact is that they were not to leave their houses that night (Ex. 12:22). The next morning of the same 14th day, i.e., the daylight hours of the 14th,

9. *The Bible Treasury* 6:102

were occupied with burning any left-over lamb (Ex. 12:10) and asking of the Egyptians gold, silver, and clothes (Ex. 12:35,36; Psa. 105:37). Pharaoh had called Moses in the night (Ex. 12:31) by sending someone to them. Pharaoh had threatened Moses and Aaron with death if they saw his face again (Ex. 10:28). And Moses retorted:

Thou hast spoken rightly: I will see thy face again no more (Ex. 11:29).

And so it was. Reading Ex. 10-12 indicates that not everything was presented in exact chronological order. Very likely Ex. 11:4-10 follows directly on Ex. 11:29. Ex. 11:2-3 was probably carried out during the daylight hours of the 14th day, after the Destroyer had killed Egypt's firstborn during the night hours. The Egyptian response is given in Ex. 12:29-33. In those daylight hours any remains of the lamb had to be burned. Also, Israel received gold and silver from the Egyptians now anxious for them to leave. And then the Israelites had to leave to be at Rameses, the staging area for the march out of Egypt that was to begin on the 15th day of the month (Num. 33:1-3). No doubt preparations had been made to have an orderly march.¹⁰

It was not until the 15th, i.e., when the sun had set on the daylight hours of the day when they asked of the Egyptians, that they could have begun the journey. Ex. 12:37 says:

And the children of Israel journeyed from Rameses to Succoth.

Num. 33:1-3 says:

These are the journeys of the children of Israel, who went forth out of the land of Egypt . . . They journeyed from Rameses to Succoth in the first month, on the fifteenth day of the first month. On the morrow after the Passover the children of Israel went out with a high hand in the sight of all the Egyptians.

The new day (the 15th) began about sundown of the 14th day and Israel could have begun to march any time after that. If they began in the hours of darkness, the pillar of fire was there. Be, then, all this as it may, a great thought concerning the Lord's people is that they are brought *out* to be brought *in* to the goodly land that flows with God's blessings (Ex. 3:8, 17; 6:6-8). The thought of bringing the people out is characteristic of the Passover: Ex. 12:17, 42; 13:3, 4, 8, 9, 14, 16; 23:15; 34:18; Deut. 16:1.

WHEN DID JEHOVAH BRING OUT ISRAEL FROM EGYPT?

The texts which speak of this *bringing out* seem to say that Israel marched on the 14th, but that is an assumption. Let us keep Num. 33:3 firmly in mind, which shows that the march began on the 15th day, and then seek the reason why

10. Indeed, they went out harnessed, i.e., arrayed, in ranks of five (Ex. 13:18). Nor need we think it was one long column of five in a rank, for there was likely numbers of parallel columns.

it is said that Israel was brought out on the 14th day. Ex. 12:17 and 41, 13:3, 4, and 16:6 seem to contradict Num. 33:3 but it is only in appearance. It was on the 14th that Egypt was judged. "Now is [the] judgment of this world" (John 12:31) said our Lord, looking on to the cross. It was at the cross (the 14th) that the world was judged, not when our walk of faith, in holiness (the 15th), began.

It was at the cross, that God's people were delivered. It was that blessed, self-same day. All the hosts were brought out -- *in divine purpose*. That is the point. Remember *this* day (Ex. 13:3; Deut. 16:3) Christian! We do not remember the day we began our journey when we remember our Lord in His death. It is the day Egypt was judged; the day of the cross, of His sufferings and death. God wrought it with a powerful hand (Ex. 13:3)!

"At the going down of the sun, at the time thou camest forth out of Egypt" (Deut. 16:6). They stayed in their houses all that night; yet it was, viewed from the divine purpose, **then** that they came forth. It typifies that in divine purpose God redeemed His people at the cross. Our actual journey, in time, begins on another day. It is well to keep in mind that Passover and Unleavened bread are two distinct feasts, though one follows immediately on the other. All the rites of the Passover were completed on the 14th day,

Furthermore, it was exactly 430 years from the day Abraham, the depository of promises, entered the land (Ex. 12:41). God remembers His own promises that flow from Himself for no other reason than what He is in Himself.

What a night it was!

It is a night of observance . . . (Ex. 12:42).

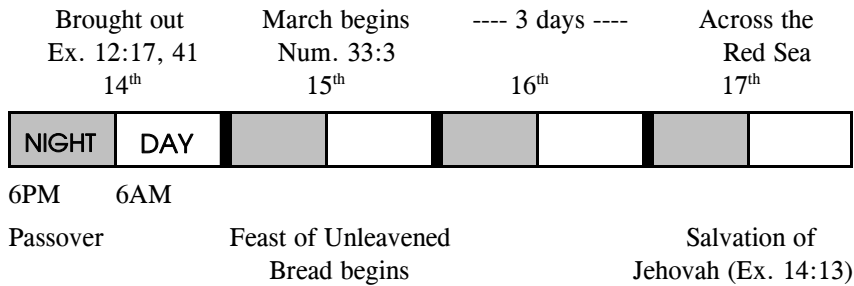
This do in remembrance of me.

And it shall come to pass, when your children shall say to you, "What mean ye by this service?" that ye shall say, It is a sacrifice of Passover to Jehovah, who passed over the houses of Israel in Egypt when he smote the Egyptians and delivered our houses" (Ex. 12:26, 27).

HOW LONG WAS THIS FEAST?

This feast lasted from the 15th through 21st day of Abib, seven days (Ex. 12:15, 19; 13:6, 7; Lev. 23:6; Num. 28:17; Deut. 16:3; 2 Chron. 30:21; 35:6-9; Ezra 6:22; Ezek. 45:21).

It was a seven-day feast, a complete cycle, signifying a life-long walk of faith, in holiness. It signifies a walk that is consistent with the meaning of being redeemed by the precious blood of Christ. It is a feast of eating unleavened bread. It is a life of separation from evil unto the Lord.



This is a type of:

SAFETY

John 3:5

DELIVERANCE

Rom. 7:24

This chart is in accordance with the Jewish reckoning of the new day beginning with the evening. For the difference between safety and deliverance see *From New Birth to New Creation*, available from the publisher.

LET US KEEP THE FEAST

For also our passover, Christ, has been sacrificed; so that let us celebrate the feast, not with old leaven, nor with leaven of malice and wickedness, but with unleavened [bread] of sincerity and truth (1 Cor. 5:8).

The feast mentioned here for celebration is the feast of unleavened bread. We are exhorted to moral exercises and conduct that are consistent with our Passover, Christ sacrificed for us. The feast signifies that we must maintain purity in our personal behavior **and** in our associations. Notice that the context of 1 Cor. 5:8 is leaven leavening the lump. To allow the known wicked person to remain in fellowship would constitute the saints meeting in Corinth to be a leavened lump. Answer in practice to your unleavened position in Christ, exhorted the Spirit through Paul (1 Cor. 5:7)! Let us celebrate the feast (a walk of faith, in holiness) without the old leaven of fornication, railing, covetousness, etc.; “and these things were some of you” (1 Cor. 6:11). Unleavened bread *must* be eaten.¹¹ Compare Ex. 12:15; 13:7; Lev.23:6, etc., with 1 Cor. 5:8b. The holy One was without leaven and He went into death for us. We are connected with Him because of Him being our Passover; and we should walk as He walked. Let us note Lev. 23:6: “Seven days shall ye eat unleavened bread.”

NOT TO APPEAR BEFORE THE LORD EMPTY

11. There must be holiness in the inward parts as well as in fellowship.

Deut. 16:16; Num. 28 Ex. 23:15; 34:20

SOME LESSONS FROM THE OBSERVANCES RECORDED IN SCRIPTURE

1. The first celebration of the Passover led to their three days’ (number of separation) journey into the wilderness. They marched on the 15th, 16th, and 17th. There are 17 things that cannot separate us from God (Rom. 8:35-39). It was the day (the 17th) and the month that Noah’s ark grounded (Gen. 8:4), and that month was changed to the beginning of months for Israel -- Abib, later called Nisan. At any rate, it is the walk of faith, in holiness, founded on accomplished redemption.
2. It is alluded to in Josh. 5:11 and coupled with the old corn of the land. The manna ceased on the 15th of the month. The manna is Christ in His humble walk here below.¹² The old corn of the land is Christ in the heavenlies -- for Canaan answers to our being seated together with Christ in the heavenlies (Eph.). It is our privilege to feed on a heavenly Christ. Still, we feed on Him with the unleavened cakes also. Let us have holiness to the Lord be the character of our walk. If we are feeding on a heavenly Christ, it will show itself in our walk.
3. It is mentioned in Solomon’s day (2 Chron. 8:13). It is typical of the walk of Israel, all redeemed (Isa. 60:21; Rom.11:26) when the greater than Solomon is reigning over His people Israel.
4. It was celebrated at the time that there was a fresh sense of the value of the divine center (2 Chron.30). When the Passover, (redemption) is rightly before the soul, the responsibility of a walk of faith in holiness becomes important to the soul as due to the One Who “died for them:

that they who live should no longer live to themselves, but to him who died for them and has been raised” (2 Cor. 5:15).
5. It was kept when idolatry was judged (2 Chron. 34, 35). When considering the history of the recorded instances of keeping the Passover, we noted that Josiah’s heart was right and that this manifested itself in the judgment of evil (2 Chron. 34:3-7) and value for God’s portion (2 Chron. 34:8 ff.) and His word (2 Chron. 34:29 ff.). Then they celebrated redemption and from this flows the walk of faith in holiness. Holiness is separation from evil to the Lord. *Cease to do evil* and *learn to do well* are two divine precepts. Note well the order. Break down the idolatry. Purge the evil. Let us sanctify ourselves, set ourselves apart to the Lord. Let us keep the feast with

12. The manna is presented in Exodus (the book of redemption) as the food of a redeemed people. In Numbers, the book of the wilderness journey and of Israel’s complaining, the manna is seen as ill-treated and despised by the people (Num. 11:7).

unleavened bread.

6. The truth of a walk in separation from evil to the Lord applies in remnant times also (Ezra 6:20, 21, 22). It is false that remnant times justifies lowering the standard. It is God's unalterable standard of holiness. Be ye holy for I am holy. Holiness becometh thy house forever, Oh Lord. How can we talk of a lowered standard? Who hath despised the day of small things? How we need the spirit of

Ezra the priest, the scribe, a scribe of the words of the commandments of Jehovah, and of his statutes to Israel (Ezra 7:11).

How lovely to Jehovah was his attitude displayed in Ezra 9 & 10.

7. It will be celebrated by a holy nation, the new Israel under the new covenant, walking in the fear of Jehovah, in the millennium (Ezek. 45:21). Then will the law be written in their hearts (Heb. 8:10; Jer. 31:31-34). When God's Word is operative in our hearts it *will* manifest itself in a walk of faith, in holiness. Our inside and our outside, and our associations and doings, will be regulated by the Word, as it will be with Israel in that day.

Chapter 2

The Feasts of Firstfruits and Weeks

Feast of Firstfruits

THE MEANING

The feast of firstfruits signifies the resurrection of Christ. As raised from the dead, He is called the firstfruits of the resurrection (1 Cor. 15:20). This indicates that all others who were raised from the dead before Him were restored to natural life -- and therefore it is not accurate to refer to those restorations to natural life as resurrection. It is a resuscitation, so to speak.

The firstfruits is the first of a harvest. This harvest is called "the first resurrection" in Rev. 20:4, 5 (denoting its *order*), "the resurrection of life" (denoting its *character*) in John 5:29, and "the resurrection of the just" (denoting the *class of persons*) in Luke 14:14. Christ and all of the redeemed who have been raised, and/or who have been changed, form the first resurrection. The first resurrection is not a point of time; it refers to a class of persons, irrespective of when raised and/or changed. The class of persons is called *the just*.

Another said:

The sheaf of firstfruits was, typically, Christ risen. "On the morrow after the sabbath" it was waved, and that was the first or resurrection-day.

In the ordinance of waving it we observe the following particulars: --

1. The Jew, i.e., Israel as a nation, was to bring the sheaf to the priest.
2. The priest was to wave it before the Lord, to be accepted for Israel.
3. Israel was, then, to offer a burnt offering with its meat and drink offering.
4. Israel was not to eat of the new corn, in any shape, till this was done.

This ordinance, very simple in its materials, was very significant of the way of a believer or of the Church touching the resurrection of Christ, as we see that way presented to us in Luke 24:44-53.

1. The disciples bring the sheaf, i.e., they apprehend and believe the fact of the resurrection (vv. 44, 45).

2. Christ, the true Priest, teaches them that this resurrection was *for them*, that the sheaf was accepted of the Lord *for them*, and He gives them a blessed pledge of this (vv. 46-51).
3. They make their offerings, because of this, offerings of worship and joy (ver. 52).
4. They know of no eating, no feast, no communion, but in connection with the waved sheaf, or risen Christ. They occupy the temple only as in company with that very story (v. 53).

Such is the simple and direct illustration of this beautiful type, which the earliest moment, I may say, in the experience of the saints after the resurrection of the Lord affords us.

The principal point of attraction, at least, at present with me, is in Luke 24:53, connected, as it is, with Lev. 23:14.

The disciples can do nothing but rejoice in the wave sheaf. *It affords them their one commanding, absorbing thought.* They fill the temple, not as worshiping Jews, with sacrifices and remembrances of sins, but as believing souls with thanksgiving for the resurrection and the remission of sins.

It was the first day of harvest with them. They have lost sight of the temple, save as the due spot for *rendering offerings on the waving of the firstfruits*.

And in all this we have another form of owning, as David did in his day, a new place of service (1 Chron. 20). The wave sheaf or Christ risen tells us, like Ornan's threshing-floor, that "mercy rejoices over judgment." David, therefore could not seek the former altar, or the high place at Gibeon; and so the disciples here forget the old temple, or the temple in all its wonted services, except that which belonged to the first day of harvest.

The resurrection had already done much sweet service for them. It had removed their fears, cleared up many a doubt and perplexity, gratified their poor wounded affections, anticipated the toil of their hands at the great stone of the sepulchre, and the value of their spices for the body of their Lord. But now it does the sublimest service of all for them: *it changes their religion*. As it had already rolled away the heavy stone for them from the door of the sepulchre, so does it now roll away a yoke which neither they nor their fathers had been able to bear. It builds a temple for them fairer than Solomon's. They serve now in the sense of the victory of Jesus, in the waving before the Lord of the sheaf of firstfruits accepted for them. "They returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God." Their's was now, as the Church's still is, the religion of the victory or resurrection of Christ. ¹³

ACCEPTED FOR YOU

The first fruits was waved before Jehovah on the day after the Sabbath (Lev. 23:11). The sabbath signifies the old, Jewish order. Christ was raised on the

13. *The Bible Treasury* 5:342, 343.

first day of the week and introduced a new order -- resurrection order.

And he shall wave the sheaf before Jehovah, to be accepted for you (Lev. 23:11).

Israel's blessing is founded on an accepted Christ in resurrection. Our blessing is founded on this also. Indeed, His acceptance is the very measure of *our* acceptance (Eph. 1:6) because we have received the Spirit of Sonship (Gal. 4:6, 7).

THE ACCOMPANYING OFFERINGS

Let us briefly summarize the meaning of the offerings that accompanied the waving of the firstfruits.

1. **A male lamb**, without blemish, a yearling for a burnt offering. Here is a figure of perfection and energy of devotion to the will of God even unto the death of the cross. See Heb. 9:14. There is that in the work of Christ which is wholly for God's appreciation, as the burnt-offering signifies (see Lev. 1).
2. **A meal offering**, or oblation, of two-tenths of fine flour, mingled with oil, an offering made by fire, a sweet odor. The two-tenths, I believe, signifies what He was Godward and what He was manward as to the perfection of His Person, energized by the Holy Spirit (oil), as the faithful and true witness. There was no hypocrisy and no worldliness in Him (cp. John 8:28). See John 6:17. All the trials (fire, testing) through which He passed only brought out a sweet odor to God.
3. **A drink offering** of one-fourth of a hin of wine.

His food was to do the will of God (John 4:34). It was a *joy* to Him to delight the Father and pour Himself out in obedience and devotion.

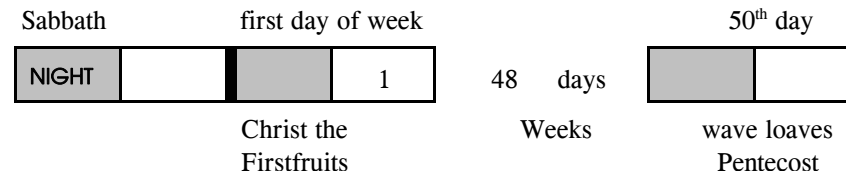
GOD GETS HIS PORTION FIRST

Lev. 23:14 teaches us, what other Scriptures also show, that God's portion comes first. This is only right. There are three things noted:

1. Bread -- Christ descended from heaven as the bread of life (John 6:41).
2. Roast Corn -- Christ given in death.
3. Green ears -- Christ in all the freshness and vigor of His life.

These were meant to be food for a redeemed people, walking by faith, in holiness; but after God was satisfied with His Christ.

Illustration of Firstfruits, Weeks, and Pentecost



Feast of Weeks

THE MEANING

The feast of weeks, ending on the 50th day, typifies the Spirit energizing a new *testimony* to the true character of the wave-sheaf. This testimony received its character from the wave-sheaf as seen in its being from the same harvest as the wave-sheaf.

THE NAMES OF THIS FEAST

There are three names whereby this feast is designated.

1. **The feast of harvest** (Ex. 23:15,16). This denotes that the first of the harvest of their fields was to be offered to Jehovah. It is well to remember that God's portion comes first. What is due Him should always be before us. It was an attitude that characterized our Lord.
2. **The feast of weeks** (Ex. 34:22; Deut. 16:10,16; Num. 29:26; 2 Chron. 8:13). This denotes that the time of fulfillment was 50 days after the waving of the sheaf of firstfruits (Lev. 23:15,16). It is a *period* of exercise. Compare Luke 24:49 and Acts 1:14.
3. **The day of firstfruits** (Num. 29:26). This refers to the 50th day itself when the wave-loaves were waved before Jehovah (Acts 2:1-4).

THE TIME

Israel were to count from, and include, the day that the wave-sheaf was waved, seven sabbaths. That equals 49 days. They were to count also the day after the seventh sabbath, which made 50 days in all (Lev. 23:15,16). This is where the word Pentecost applies. It refers to the 50th day. And so JND translates Acts 2:1, "And when the day of Pentecost was now accomplishing . . ." It was then that the Holy Spirit came (John 7:39; Acts 2:32, 33) in a special capacity, the doctrine of which was reserved for the Apostle Paul to expound.

Lev. 23:15 says of the period, "they shall be complete." This is seven sevens. It signifies, I believe, the spiritual exercises of the Lord's people during those days that they were awaiting the descent of the Spirit. See Luke 24:29;

Acts 1 and 2:1-4. This was a time during which exercise for *testimony* was prepared. This is typified in bringing the *two* loaves out of their dwellings. This was done on the morrow after the seventh sabbath.

We should learn from this that it is morally right and suitable that spiritual exercise precedes testimony and service.

See how God has set aside the Sabbath. And as we saw that the first-fruits of the harvest was waved on a Lord's day, so the two wave loaves were brought out on a Lord's day, 50 days later.

A NEW MEAL-OFFERING

There is a reason why this is called a NEW meal-offering.

1. The meal offering of Lev. 2 typifies the perfection of Christ in His holy walk for God's glory, as energized by the Spirit (the oil).
2. Hence this is a *new* meal-offering. God was acting in a new way. The first man was judged in the cross and set aside. There was a new testimony¹⁴ based on Christ crucified, risen, glorified, and coming again.

The new meal offering had leaven in it, which was strictly forbidden in the meal offering which speaks of Christ. Leaven denotes evil in Scripture usage of it, as we saw in 1 Cor. 5 in connection with celebrating the feast of unleavened bread.

THE CHARACTER OF THE NEW MEAL-OFFERING

Let us look at each characteristic of the new meal-offering.

1. It is brought "out of your dwellings." To be a testimony to the true character of the wave-sheaf (a resurrected Christ) there must be an exercise of heart in our dwelling. Where, and in what condition of soul, do we spiritually dwell?
2. There are two wave-loaves. Two is the number of testimony in scripture. The Holy Spirit formed a testimony, to the resurrection of Christ, at Pentecost. And these loaves are wave-loaves. They were made from the same grain as the wave-sheaf.

Except a grain of wheat falling into the ground die, it abides alone; but if it die, it bears much fruit (John 12:24).

His grace has identified us with Him in His victory over death. As the sheaf of firstfruits was waved before Jehovah, so were the loaves. It signifies

14. This type in no wise is a revelation of the mystery hid from ages and generations (Col. 1:26), concerning which silence was kept (Rom. 16:25, 26). It was hidden throughout the ages in God (Eph. 1:9). Types are not the same thing as prophets prophesying things to come.

something for the enjoyment and pleasure of God.

3. The wave-loaves were of two-tenths (of an ephah, probably) of fine flour. The quantity of the wave-sheaf was also two-tenths. It means that we ought to maintain the character of Christ Himself as the faithful and true witness, for He has made us partakers of the divine nature (2 Pet. 1:4).
4. It was baked with leaven. There was no leaven in the meal offering (Lev. 2) which typifies Christ. Evil is present with me, said Paul (Rom. 7:21). The leaven in the wave loaves signifies the difference between Christ and His people. But fire, representing judgment, stops the action of leaven. Hence these are baked loaves. Do we judge ourselves (1 Cor. 11:31)? Self-judgment will stop the working of leaven. There is, then, a treasure that we have in these earthen vessels. But in the earthen vessel there is sin, and this refers to our fallen nature. The prince of this world had nothing in Christ (John 14:30). In us, alas, he has material upon which to work. But fire, judgment, self-judgment will stop the (action) of the leaven which is in us.

THE ATTENDENT OFFERINGS

There were many offerings with the two wave loaves (Lev. 23:18-21).

1. A burnt offering was composed of:

seven he-lambs --	the perfection of Christ's active submission to the will of God.
one young bullock --	the strength of Christ's service to God.
two rams --	a testimony to Christ's active devotion.

The burnt offering points to the perfect acceptance of the believer.
2. The burnt offering was accompanied by its meal offering (the value of the life of Christ) and its drink offering (His joy in the will of God).
3. And now note what we did not find accompanying the wave-sheaf: a sin offering is found here (Lev. 23:19). Why? Christ had no sinful nature in Him, but leaven is in the wave-loaves. The sin offering met the defect signified by the leaven in the wave-loaves. The sin-offering typifies the judgment of God upon what we are by nature, judged on the cross. We have within us "sin in the flesh" (Rom. 8:3).
4. There are also two yearling he-lambs for a peace-offering. These were not offered with the waving of the firstfruits. The peace offering witnesses to the work of Christ as our ground, or basis, of communion with God, for Christ has made peace by the blood of His cross.
5. The two yearling male lambs of the peace offering and the two loaves were waved before Jehovah and were for the priests. This was a different practice than normal for the peace offering, of which the offerer ate.

THE BREAD OF THE FIRSTFRUITS

James 1:18 says, “According to his own will begat he us by the word of truth, that we should be a certain first-fruits of *his* creatures.”

Numbers 28:26 refers to the 50th day (Pentecost) as “the day of the firstfruits.”

There is a special connection between the wave-loaves as firstfruits and the Firstfruits Himself. It is a testimony to His true character, like Himself. Hence, we -- we Christians -- who form that testimony are a firstfruits of His creatures, firstfruits of His finished work. Others will subsequently be blessed also.

THE GLEANINGS OF THE HARVEST

It was a gracious provision of God for the poor and the stranger to tell Israel not to entirely reap the field. It was because of this that Ruth and Naomi were sustained (Ruth 2:3-7, 15, 16). See also Lev. 19:9,10 & Deut. 24:10. No doubt many were helped by this provision.

Perhaps the harvest signifies God taking to Himself those who will be caught up at the rapture; and the gleanings would signify those gathered in after the rapture, martyrs of the 70th week of Daniel. It is something that occurs after the waving of the wave loaves: i.e., after the time of testimony to the character of the wave-sheaf.

SOME LESSONS FROM THE OBSERVANCES RECORDED IN SCRIPTURE

No doubt the feast of weeks was celebrated many times in Israel. It was one of the three feasts (Ex. 23:15,16; 34:22, Deut. 16:16; 2 Chron. 8:13) at which time all the males had to appear before Jehovah. This did not hinder women and children from coming however (1 Sam. 1:3,4; Luke 2:41).

However, a record of its being kept is absent. Also, it is absent in Ezek. 45:21-25. It will have no application in the millennium because it was fulfilled in Acts 2:1-4. What took place as recorded in Acts 2:1-4 is the formation of a new testimony to the character of the wave-sheaf. The testimony of the Jewish remnant during the great tribulation is the preaching of gospel of the kingdom, which John (Matt. 3:2) and our Lord (Matt. 4:17) preached. This is the testimony to the coming of the kingdom in power, as drawn nigh. The kingdom offer was rejected. Why would that be so when a Jew would want the kingdom? *The kingdom offer took a form which was a test for the nation.* It was offered in the Person of our meek and lowly Lord Jesus and required acceptance of Himself as thus presented and also required their repentance. Himself they did not want. “The first man” did not want “the second man.” And the rejection of Him was therefore the rejection of the kingdom, though they knew it not. Israel will one day be willing (Psa. 110:1-3) and then they shall all be righteous (Isa. 60:21; Rom. 11:26). Then shall Zion’s King reign before His ancients in glory

(Isa. 24:23).

He was rejected and went to the cross. There in those three hours He was made sin, (2 Cor. 5:21) and also bore our sins in His own body on the tree (1 Pet. 2:24). He poured out His soul unto death (Isa. 53:12) and then the soldier pierced His side after He was dead, there came out blood having all the atoning value of the atoning sufferings and the atoning death as its value, blood for expiation; and along with it, water -- signifying the power for moral cleansing in His death. The blood cleanses from the guilt and the water cleanses from the dirt, the moral defilement, of sin.

Now, such a One stood forth in victorious resurrection, “marked out Son of God in power, according to [the] Spirit of holiness, by resurrection of [the] dead” (Rom. 1:4). This is the waving of the sheaf of firstfruits. Of necessity, there followed His exaltation, “above all the heavens, that he might fill all things” (Eph. 4:10). He fills the throne without wrong. He fills the very heart of the Father. Oh, that He might fill your heart and mine!

The exaltation took place 40 days after He rose from the dead (Acts 1). We distinguish the resurrection and exaltation but do not separate them. On the 50th day (the first day of the week), the descent of the Spirit took place, forming what answered to the wave-loaves. Yea, His coming formed the one body (1 Cor. 12:13; Eph. 4:3) but this is not seen in the wave loaves. The *two* wave-loaves typify a *testimony*, like Himself, to the true character of the wave-sheaf.

The wave-loaves do not typify a little Petrine dispensation alleged to be found in the book of Acts by some who will not have it that the body of Christ began at Pentecost (though, of course, the truth of the one body was not doctrinally expounded until after Paul was saved). The wave loaves typify that testimony which began at Pentecost and will continue until the Spirit that formed it by His coming here in a special capacity is removed, in that special capacity, along with that testimony, at the rapture.

It is infatuation with a false system that objects to the removal of the Spirit at the rapture. The Spirit was here in OT times, yet there is a special sense in which He came. Scripture says He came at Pentecost. Compare John 7:39 where we learn that the Spirit’s coming depended, not merely on Christ’s resurrection, but on Christ’s glorification. Now see Acts 2:32, 33. See also John 14:26; 16:8. He came in a special capacity, though in another sense He always was here as omnipresent God. Just so, He will *leave* concerning that special capacity, though as omnipresent He will still be here working sovereignly in the new birth. The objections arise in minds when the distinctive features of the present time are not apprehended.

This testimony formed by the coming of the Spirit at Pentecost will continue until the rapture. There will be no application of this feast for the Jew in the

millennium and this accounts for its omission in Ezek. 45.

The formation of the wave-loaves and the coming of the Spirit are once-for-all events, though the effect abides. There was only ever one Pentecost, 50 days after the resurrection of Christ. All Pentecosts alleged since then, by Pentecostalists and Charismatic renewal advocates, are delusions.¹⁵

THE HIATUS BETWEEN PENTECOST AND THE LAST THREE FEASTS

The following brief sketch by W. Kelly is helpful regarding this hiatus:

. . . the feast tallied to the very day with God's sending down the Holy Spirit, and beginning to gather together His children {cp. John 11:51, 52}. No doubt they all were Jews at first, but along with it went this remarkable peculiarity: they were Jews that spoke every language under heaven; Jews that spoke not only the language of Canaan, but the tongues of the Gentile world. Surely this was a most significant fact! But more than that: not only were such brought in, but Jews of Palestine, yea of Galilee, were employed by the power of the Holy Ghost to address them in all sorts of languages never before learnt. The miracle showed the widely-flowing grace of God that was coming and to come out. It was not as yet that all creation, groaning in bondage, was to be delivered, but the whole of it under heaven was to hear the gospel. Hence the power of the Holy Ghost enabled the unlettered fishermen of Galilee thus to address their fellow-men in the language of every land into which the judgment of God had scattered them.

Besides a gathering power to Christ as a center, grace was meeting men in the variety of tongues to which the judgment of God had doomed them at Babel. For it needs no reasoning to prove that God's work at Pentecost was not merely to save sinners. Those who say so have a most superficial idea of the great work done that day. Undoubtedly salvation was going on, and it was a new fact. Salvation before this was only held out in promise. Now the promise was accomplished. Clearly then those who suppose salvation to be no more than promised do not understand the immense step God has taken in His ways. It is really because of the low estimate they have, not perhaps of Christ, but of His work. The root of the mischief lies there; it may seem a distant point, but, when approached, it will always be found to be an inadequate view of redemption. There is not the reception of God's testimony within. Of course I am speaking here of soul-salvation, as we bear in 1 Pet. 1: "Receiving the end of your faith, even the salvation of your souls." The salvation of the body is not come yet; the salvation of the soul is as complete as it ever can be. This is Christianity, in fact; which comes in after the work of Christ was done, to save the soul before He again comes to save the body. It is exactly within that interval that we find ourselves now.

But there is another thing besides salvation, and that is the kingdom of God

15. See my *The Word of God Versus the "Charismatic Renewal,"* available from the publisher.

in mystery,¹⁶ for it is not yet manifested. The Lord Jesus is exalted, but not in a public manner. He is not yet on His own throne, but on His Fathers {Rev. 3:21}. Thus, while there is now a kingdom of God, it is of course in a mysterious way with its own distinctive principles accordingly. None who bear His name can escape the responsibility of such a place of privilege; while those who are in the secret by the Spirit suffer with Him now, as they walk in grace and will be glorified together.

Besides salvation and the kingdom, there is a still more wondrous work going on at the same time -- the calling of the church. Let me warn you against confounding these things. This confusion has been one of the early causes of the ruin of Christendom, and essentially characterizes popery, which could not subsist without it. Papists abuse the idea of the kingdom to get earthly power. But it is gross ignorance of the word of God. The Lord Jesus always draws a marked distinction between the church and the kingdom, as in Matt. 16, 18.

These three things then go on now: first, the salvation of the soul; secondly, the kingdom of God, or of heaven, as the case may be, which differ somewhat but are substantially the same great fact; and thirdly also, the church, the body of Christ. This last was in a general way intimated in the portion of the chapter we had before us under the figure of the two wave-loaves.

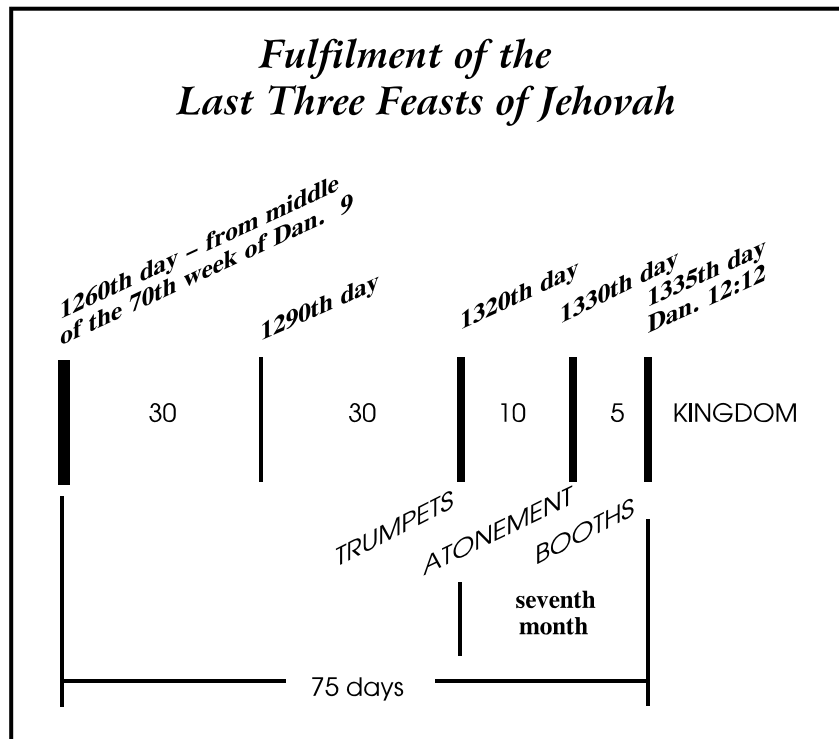
We saw, further, that in the corner of the field corn was to be left. I do not mean by this that members of Christ will be left behind by the Lord when He comes for His own, but that God's Spirit will work and that believers will be called after the church is gone. They will be found in that little interval that follows in the last or seventieth week of Daniel. If any one wishes to trace the history of this transitional space, the details of it will be found in the central parts of the Revelation and the latter half of Daniel. There may be read the full answer to the question of the corn which is to be left in the corners.¹⁷

16. {The kingdom in mystery does not end at the rapture of the saints. It continues until the kingdom is manifested in power, in connection with Christ's appearing in glory.}

17. *The Bible Treasury* 16:97, 98.

Chapter 3

The Last Three Feasts: Trumpets, Atonement, and Booths



The Blowing of Trumpets

THE MEANING

The blowing of trumpets typifies the gathering of all Israel to the land of promise and this will occur some little time after Christ appears in glory.

THE TIME

The first four of the seven set feasts of Jehovah occurred in the first, second, and third month. They fall into a distinct group and the interconnection of the four is clear. These four feasts were literally fulfilled at the end of our Lord's sojourn on earth and the descent of the Spirit consequent upon Christ's exaltation (Acts 2:32, 33).

Why should we think that the last three feasts will not fall on their appointed day when the time of fulfillment arrives? These three feasts occurred in the seventh month, signifying the summing up of God's ways with His earthly people. It brings His ways of blessing for them to completion.

The first four feasts have been fulfilled. However, we have seen in considering the history of the observances recorded in Scripture, that Passover and Unleavened Bread will serve as reminders of redemption accomplished and the walk of faith in holiness that results from redemption applied to the sinner. The first fruits and wave loaves are not found in Ezek. 45. The wave-loaves find their fulfillment in the testimony *now*, a testimony formed by the descent of the Spirit, a testimony to the true character of the Firstfruits -- Christ in resurrection as glorified at the Father's right hand, in virtue of the perfection of His Person and work.

Hence there is a gap of time between Pentecost and the blowing of trumpets, a time mainly filled by the testimony of the wave-loaves, with a little time for the gleanings. This fills the time when most of the natural branches were broken out of the Olive Tree (Rom. 11). The church fills most of the time, but not all, because the present testimony will end with the rapture of the saints that will occur before the onset of Daniel's 70th week (Dan. 9). Consequently and subsequently, God will have a Jewish remnant and a work going on during that period of Jacob's trouble. Then Christ will return in glory, destroy many enemies, and an Israel purged of all rebels will all be saved (Rom. 9:26).

The blowing of trumpets took place on the first of the seventh month (Lev. 23:24). There is a seventh month coming yet in this earth's history when the regathering of the houses of Israel and Judah will take place. It will prove to be a *Sabbatic month* for Israel (the 7th month) because they will be brought into rest and full blessing when Trumpets, Atonement, and Tabernacles find their

fulfillment.

Notice on the chart above that the first of the seventh month occurs some short time after the appearing of Christ in glory, but not the next day or week. The interval is filled with the destruction of the King of the north (Dan.11) and the beast and false prophet (Rev. 19) and the kings of the east (Rev. 16:12) etc.¹⁸ The space of time is there by virtue of the fact that the blessedness arrives at the 1335th day (Dan. 12). It seems to me that this 1335th day can be nothing else than the commencement of the feast of Tabernacles (Booths, in JND's translation).

There are 1260 days from the middle of Daniel's 70th week to the end of that week (of seven years). At the end of it, I believe the seventh trumpet will sound (Rev. 11:15), *which comprehends within its scope all that follows* -- including the great white throne judgment, denoted by the phrase "the time of the dead" (Rev. 11:18; cp. Rev. 20:5). Flowing from the sounding of the seventh trumpet is the pouring out of the seven *last* plagues (Rev. 15:1). Then at the seventh bowl, or immediately after, Christ appears.

The pouring out of the seven bowls, and the appearing of Christ, takes place in the interval between the 1260th day and the 1320th day, the day on which the blowing of trumpets occurs. The details of this interval need not detain us here. I wish only to note that there is a space of time there when many enemies of Christ will be crushed (not Gog yet, however) and then, I believe, the tribes will be gathered and reunited on the 1320th day from the middle of Daniel's 70th week, thus fulfilling the feast of the Blowing of Trumpets. The 1320th day is the beginning of the 7th month. The chart in the front of this paper shows the first day of this month as a Sabbath day.

A MEMORIAL OF BLOWING OF TRUMPETS

"A memorial" denotes that God will *remember* Israel. He remembers His unconditional promises to Abraham which the law, given 430 years later, could not annul (Gal. 3:17). Amillennialism partakes of the character of a Gentile conceit (Rom. 11:25) that God's final dealings are with the church. God will yet, in the day of Christ's power (Psa. 110:1-3) cause all Israel to be righteous (Isa. 60:21; Rom. 11:26). Scripture is clear that:

Jesus Christ became a minister of [the] circumcision for [the] truth of God, to confirm the promises of the fathers; and that the nations should glorify God for mercy (Rom. 15:8,9; cp. also John 11:51, 52).

These unconditional promises of the Abrahamic covenant will be realized by the new Israel under the new covenant (Heb. 8:8-13; Jer. 31:31-34). We Christians meanwhile have the Mediator, blood and grace of the new covenant (2 Cor. 3), but much more beyond that too; though we Christians are not under the new

18. See my *Future Events*, available from Present Truth Publishers.

covenant. God, then, will remember mercy for Israel

THE NEW MOON

In Psa. 81:3, we read, "Blow the trumpet at the new moon, at the set time, on our feast day." The Sun of Righteousness (Mal. 4:2) will by this time have arisen (Christ's appearing in glory) and in the new moon we see the reflection of the sun. It denotes the faithful of Israel, the elect of Matt. 24:31, reflecting the light of the Sun of Righteousness. It is the seventh month, Tisri, the beginning of Israel's civil year. The Blowing of Trumpets on the first of the seventh month signifies the beginning of their national restoration when the two houses of Israel become one, as the two sticks did in Ezekiel's hand (ch. 37)).

SACRIFICES OFFERED

On the first day of a month numbers of sacrifices were offered (Num. 28:11-15). Num. 29:1-6 specifies additional sacrifices to be offered at the blowing of trumpets on the first day of the 7th month.

THE JOYFUL SOUND

Here are some helpful remarks:

"Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance" (Psa. 89:15). What is the joyful sound here spoken of? The Hebrew word is *t'ruhah* the sound of a trumpet. But not every sound of the trumpet was so called. To assemble the people to the door of the tabernacle of the congregation no such sound was required. The single blast for the princes to gather together was not this. To call Israel to their feasts and fasts the trumpet sounded, but not such a blast as is here referred to. But if the congregation, as they lay encamped in the wilderness, were to strike their tents, the camp to be broken up, and the people to keep close to the symbol of the divine presence, as it preceded the camps, or journeyed in their midst, then this special sound was heard. Also, if the land should be invaded, they were to sound the alarm, which seems to have partaken of the character of this sound, though the substantive, as in the previous case, is not expressed, but the verb from which it is derived.

Besides these special occasions, there were two regular times when the trumpet sound *t'ruhah* was heard: the one, the fiftieth year, on the tenth day of the seventh month, to proclaim the advent of the year of Jubilee (Lev. 25:9); the other, annually, on the first day of that same month, called the day of the trumpet-sound, or (as the Authorized Version) a day of blowing of trumpets (Num. 29:1). This latter seems to elucidate what is spoken of in the Psalm.

It is not the announcement of the Jewish festivals in general as is often understood; for them no such trumpet-blast was blown (see Num. 10:10 in the Hebrew). But the reference is surely to the first day of the seventh month, when, after a pause in their feasts since the day of Pentecost, the trumpet sounded to tell the people of the commencement of Tisri, in which the day of atonement and the feast of Tabernacles would be kept, and the year of Jubilee

be from time to time proclaimed.

Looking at the Psalm from a dispensational point of view, this explanation will be found in character with the circumstances of the people in this, the third, book of Psalms. They are restored to their land, their captivity brought back (Psa. 85); the day of blowing of trumpets has had its fulfillment; they are gathered again round the center God has appointed on earth, but the full blessing is not yet entered upon. For this the Psalmist by the spirit of prophecy pleads. His promises to David are unfulfilled. But, restored to their land, they plead for them, so can say, "Blessed is the people that know the joyful sound; they *shall* walk, O Lord, in the light of thy countenance."¹⁹

See also Psa. 81:1-3.

THE NATIONAL RESTORATION

A number of Scriptures speak of this gathering. Some of them are:

1. Matt. 24:31 with Isa. 27:12,13.
2. Ezek. 37 with Dan. 12:2 and Isa. 25:6-8.
3. In Ezek. 20:33-38 we see that no rebel will be allowed to go in, for in that day all Israel will be righteous (Isa. 60:12). This is how the Deliverer will turn away ungodliness from Jacob (Rom 11:26). Compare this with Zech. 13:8, 9 for those already in the land.
4. See also Isa. 11:11-16; 59:20, 21; 65:9; etc.²⁰

Deut. 32:8, 9 tells us of God's intention regarding Israel and the nations. This order has never been in force. But it must come, and it will; and not unexpectedly to the Christian, it will be so under Christ's rule. He will order all for God's glory. Every failure involving the creature is made good to God's glory by Christ. Referring to this text and giving a sketch of God's way with Israel, another wrote:

This treasure and portion {Deut. 32:8, 9} Jehovah has never yet been truly possessed. For as the antitypical Passover and Wave-Sheaf testify that Jehovah, their Messiah, was by the Jewish builders cast out, and despised and set at nought, whilst exalted by God to heaven, so from thence the Holy Spirit has come, and remains, the clear and positive antitype to the Feast of Weeks. During such time Israel are out of the land, scattered and peeled all over the earth, bearing the marks of Jehovah's displeasure, especially Judah for their guilt in crucifying their Messiah, and wilfully saying they had no king but Caesar; also, "His blood be upon us and our children."

Ever since their Messiah's death, judicial blindness has rested upon them; the like condition is alas! rapidly overtaking Christendom, which for its sin and

19. *The Bible Treasury* 6:304.

20. Details of the regathering of Israel and the agencies that the Lord will use are found in *Future Events*, available from the publisher.

unbelief must be cut off by judgment {Rom. 11:16-21}, and Israel will again be brought into prominence {Rom. 11:22-35} . . . the unconditional promises coalescing with the new covenant await their fulfilment in full and complete blessing. For their still rejected Messiah will then be king in Zion, reigning gloriously over Israel from Jerusalem to the ends of the earth. In view of this, after the Pentecostal period, the Feast of Trumpets, under the figure of the moon, heralds the reflected light to shine on them, and summons them, not only by the blowing of the trumpets as in the days of the type; but as it is termed, by the "Memorial" to regather them in antitypical blessedness.

Before this moment, Lev. 23:22 touchingly shows Jehovah's care and provision for the poor, at the end of the harvest, and outside those contemplated in the closing Feasts. The remaining corn should be for the poor and stranger to glean, and thus share the portion of those gone before who are to come on the scene after the coming of the Lord for His saints. Those slain shall be blessed and share heavenly glory with Christ. Yea, "blessed are the dead which die in the Lord from henceforth"; and blessed and holy those that suffer death for Christ and the truth's sake, for they shall have part in the first resurrection. Though not raised till later, they will nevertheless reign with Christ (see Rev. 20:4-6). Such poor and forgotten ones will thus be honored and blessed, as intimated in, the wonderful order of the type, which may enhance its application.

Respecting the blowing of trumpets, Num. 10 sheds light on their purpose, also on those responsible at the appointed time, and their, distinct object. Two silver trumpets were to be made of a whole piece, "that thou mayest use I them for the calling of the assembly, and for the journeying of the camps." The priests, Aaron's sons, must blow them according to Jehovah's appointment, for gathering, guidance, or alarm of impending danger. Of this the scriptures from time to time give samples, some of a most humbling character; whilst others clearly are prophetically given in relation to the day of the Lord and Israel's future, in view both of judgment and of their after restoration to blessing.

Many passages in the Prophets are instructive as to detail; but Joel 2 will suffice to show that the trumpet is to be blown in Zion, and the alarm sounded because the day of the Lord cometh; bringing first judgment, then blessing. The people are to be gathered for fasting and repentance, and finally for blessing and glory on earth.

It is evident therefore, that the summons by the trumpets denoted an unfulfilled epoch in the experience of Israel, when they will respond to the call at the time distinctly future. "In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, a holy convocation." To this period of Israel's summons the varied books of the Psalms assuredly apply, when Jerusalem will be the joy of the whole earth and the prayers of David are ended in the full cup of peaceful blessing under the true Solomon. The preliminary summons with its pointed allusion is thus stated in Psa. 83, "Blow ye the trumpet in the new moon, in the time appointed, in our solemn feast day." The new moon and solemn feast day, when responded to in the reflected light of Israel's new beginning, will gather them for the following feast with their God-given experience, to know and value the one and only work of Atonement,

accomplished in the death and shed blood of Him, who died for the nation of Israel, as well as for the salvation and gathering of the children of God {John 11:51, 52}.²¹

The Day of Atonement

Lev. 23:26-32

THE MEANING

The subject of the Day of Atonement could easily fill a volume.²² What a precious subject it is; and what a mine of divine blessing it is. The whole of Lev. 16 speaks of the ordinances of this day. Obviously, there is an application of something of this to us Christians. There is something special for Israel in it, too, as John 11:51, 52 indicates. For Israel, the day of atonement signifies their coming into the understanding of the atonement of Christ for them in a way they never before understood. Their thoughts will enter into the virtue and power of the sacrifice of Christ; they will understand that the blessing of Jehovah is because of the value He sees in the blood of Christ. And they will be led to own the greatness of their blood-guiltiness as never before. That is, in their consciences they will be brought to know the value of the blood of Christ for their acceptance and peace with Jehovah -- the blood of the very One slain by those who should have accepted Him. We must keep in mind that those who compose the Jewish remnant during Jacob's trouble were born of God ('born again') but did not know such acceptance and peace until brought into it by divine action. This is what the Day of Atonement is for them. The blood of the atonement was shed once-for-all at Calvary. The fulfillment of the Feast of Atonement for Israel does not mean another work of atonement will be undertaken by Christ in the future, for Israel. Such a notion would be a fearful slight upon the once-for-all, finished work of Christ on the Cross. His death provided for the nation (John 11:52, 53). The application of certain things His work has in view awaits God's proper time for its application -- all with a view to His glory in Christ, in the earthly sphere. There is a notion abroad that the Jews will be "converted" by the sight of Christ. It is a serious misunderstanding. The remnant is born of God, but in their consciences are not at peace in the knowledge of acceptance in virtue of the blood of Christ. They will be brought into this fulfillment of the Feast of Atonement. It is a work of the Spirit of God upon conscience and soul. It is the conscience which is the inlet to truth that dwells in the soul (as we see in John 4).

21. G.G., *The Bible Treasury*, New Series 5:66, 67. See also comments by W. Kelly in *The Bible Treasury* 16:99.

22. More on this is found in *The Work of Christ on the Cross and Some of Its Results*, available from the publisher.

THE TIME

This feast occurred on the 10th of the seventh month (Lev. 23:7). It will follow after the regathering of Israel on the first of the month, and will occur just prior to the feast of Booths wherein they will celebrate the joy of Messiah's kingdom. But before they celebrate that joy, a deepened work will occur in the souls of every individual who is part of the restored nation. The degree of joy is commensurate with an appreciation of what we are and our own guilt, and how Christ has rendered a satisfaction, a propitiation to God. It is morally orderly that it be so.

ISRAEL'S MOURNING

Zech. 12:10 says, "they shall look on me whom they pierced." Now, surely they will have seen Him before this point in time. He had already purged the rebels and passed those born of God into the land (Ezek. 20:33-38; etc.). But everything has its season, and it is on the 10th of the seventh month that they shall, *as a nation*, look on Him as they never did before. Then shall the Spirit seal to their consciences their blood-guiltiness as never before in intensity. And the Spirit will open the understanding of *all* as never before and bring home to their souls the mighty value of the satisfaction for sin that their Messiah wrought on the cross.

Now, the sense of conviction and consequent mourning that is wrought is clearly seen in Zech. 12:11-14. This Scripture describes the fulfillment of the feast of Atonement to Israel. Let us look at it a little.

In v. 11, the mourning is compared to the mourning for Josiah (2 Chron. 35:20-25). That also had a general character. But the mourning concerning the One whom they had pierced is far deeper. Every family and every individual will enter into this spirit of mourning. It has been well said that:

The mourners consist of a body of people -- a nation; every part, class, and moral element of which is expressed by four individuals, the history and calling of whom represents the different parts of the whole.²³

David represents royalty. It was he who was bloodguilty in Urijah's case.

Nathan represents the prophet, the reprover, the convicter of David. Here, his house, too, stands convicted.

In Levi (the priestly class) and Simeon (the people), we can see their blood-guiltiness in the case of the Shechemites (Gen. 34:30). The priests and the people were in league against Christ.

Thus all mourn; "all the families that remain, every family apart, and their wives apart." It has both a national and an individual character. It is a thorough work of the Spirit, beautiful in its season, to own their sin and sins, and see in

23. *The Present Testimony* 14:183.

Christ's work that which meets it.

I will bring you into the bond of the covenant (Ezek. 20:37).

I will put my law in their inward parts, and will write it in their heart; and I will be their God, and they shall be my people (Jer. 31:33; Heb. 8).

How wonderfully Zech. 12:11-14 answers to Lev. 23:29. Someone remarked "All brightness of thought about sin in the presence of God's grace was to be checked." It is a wholesome warning for us.

The Feast of Booths

THE MEANING

This is the second of the one-week feasts. It results from the feast of Trumpets and of Atonement. It is the celebration of the joy of the kingdom under Messiah, Israel remembering how Jehovah had led them. It is a reminder that they had been wanderers, as is signified by their dwelling in booths for this period, rather than in houses.

When celebrated in the millennium, they shall realize the victory over all of their enemies, figured in the palm trees. They shall rejoice before Jehovah; yet the willows will remind them of all the sorrow through which this nation, scattered and ravaged (Isa. 18:2), had passed.

It is a feast of seven days, signifying a complete time of joy and glory for the earth under Messiah, with Israel as the head of the nations.

NOT YET FULFILLED

The feast of Booths was not meant to be celebrated in the wilderness, but when they were in the land. It reminded them of their wilderness journey -- living then in tents, not yet in their own land. But the wilderness brought out their state; and it was a state that characterized them in the land also. Thus, the true meaning of this feast has never yet been realized by the nation of Israel. As their stubbornness was proven over and over in the wilderness, so were they stiff-necked under priest and king and prophet, finally murdering the very Lord of glory by the hands of wicked men. The religious body, the Sanhedrim, condemned Him to die the death, and handed Him over to the secular arm, as a religious system in Christendom has done with multitudes of His followers. The stiff-necked, wilderness condition has been the *national* character of Israel ever since they came out of Egypt. It was proven by the Holy Spirit speaking through Stephen (Acts 7). Paul gives the character of this people in 1 Thess. 2:15, 16. Presently, they are a people scattered and ravaged (Isa. 18:2). John 7 shows that the feast of Tabernacles has not yet been fulfilled. Our Lord's brothers told Him to show Himself to the world at the feast of Tabernacles (John 7:4). His answer was, "My time is not yet come." What then? "But when his brethren had gone up, then he

himself also went up to the feast, not openly, but as in secret" (John 7:11). Why did He go at all if it was not yet His time? Because something signified by the eighth day (Lev. 23:36; John 7:37) has an application to Christianity now.

Meanwhile, the kingdom in power is postponed, and the kingdom in mystery (Matt. 13) is here. Soon "mystery" shall be replaced by manifestation when He will come to reign before His ancients in glory (Isa. 24:23); and to be admired in all those who have believed (2 Thess. 1:10) in that day of His power -- when His people Israel shall be willing (Psa. 110:1-3) because *He WILL* bring them into the bond of the covenant (Ezek. 20).

Our Lord's time will yet come. Of course it will. He **MUST** reign (1 Cor. 15:25). He *MUST*. In the very place where He went to the lowest shall He receive the highest acclamations yet seen in this world which cast Him out. He will show Himself to the world in due time and then will every refuge of the sons of disobedience be swept away:

Moreover those mine enemies, who would not have me to reign over them, bring them here and slay [them] before me (Luke 19:27).

Read Isa. 2.

THE LAST OF THE FEASTS TO BE FULFILLED IN THE NEW ERA IN THE WAYS OF GOD IN THE EARTH

It has been seen that a new era distinctly marked the ways of God in the blowing of Trumpets which led to the unique and eventful Day of Atonement: a time which not only contemplates those concerned being in Jerusalem, but that their mourning and bitterness is associated with the return of their Messiah from heaven to the very spot and place from which He ascended. The final Feast of Tabernacles is evidently dependent upon Christ Himself coming to introduce and establish the day of glory; then this closing Feast will be truly kept and continued from year to year at Jerusalem, the divinely appointed metropolis of the whole earth, the city of the King of kings, and Lord of lords. He it is Who will sit between the cherubim {Ezek. 43:1-5; 44:4}, and, as the Royal Priest in true Melchizedek power and glory {Zech. 6:13}, will establish and bless in righteousness and peace {cp. Heb. 7:2}.

This blessed time, the theme of Psalms and Prophets, will be known by Israel, when after beholding the wounds of their pierced Messiah, they will be brought under the value of the blood of atonement, and what is written of the Feast of Tabernacles (Lev. 23) will be accomplished, incomparably beyond the typical language thus stated. "Seven days ye shall offer an offering made by fire unto Jehovah, on the eighth day shall be an holy convocation unto you, and ye shall offer an offering made by fire unto Jehovah; it is a solemn assembly and ye shall do no servile work therein." Then follows the special feature of the feast. "Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto Jehovah seven days: on the first day shall be a sabbath and on the eighth day shall be a sabbath. And ye shall take you on the first day, the boughs of goodly trees, branches of palm trees, and the

boughs of thick trees, and willows of the brook, and ye shall rejoice before Jehovah your God seven days, . . . Ye shall dwell in booths seven days . . . that your generations may know that I made the children of Israel to dwell in booths.” This joyful assembly should begin and end on the sabbath, with the addition of an eighth day. But it begins after the vintage and ingathering of the harvest; which implies that the land and people had been cleansed, not only by discriminating, but also by utterly unsparing, judgment when the bad will have been removed and the good grain gathered in, as to which the prophetic Jewish scripture of Matt. 24 is instructive. At the appearance of the Son of man the tribes shall mourn, when they shall see Him coming in the clouds of heaven with power and great glory. “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.”

Clearly the elect of God’s earthly people is here meant to be gathered to celebrate the harvest feast on the first sabbath. It is a statement distinctly Jewish, denoting the renewal of the Jewish feasts and sabbaths in their own land: a fact not true since the scattering, after crucifying their Messiah.

Strange as it may seem to the Christian who is enjoined (as being dead and risen with Christ) against having to do with holy days, new moons and sabbaths {Gal. 4:10, 11; Col. 2:16, 17}; yet Israel will again keep her sabbaths and feasts. Indeed both the Passover and Feast of Tabernacles will be obediently observed as well as the revived sacrifices and priesthood. Not as once pointing on to the Antitype, but in the instructive retrospect of His having come, and made good for them in manifest glory all that Jehovah shadowed forth, as His sovereign intention of grace for the nation, for whom their Messiah died. Not only was the blood of the everlasting covenant shed by Him Who is raised and glorified, but in due course its application to Israel of Abraham’s unconditional promises (as yet unfulfilled) will be made good, with all their glorious accompaniments. Many Old Testament scriptures testify to Israel’s coming glorious kingdom; but Ezekiel gives a striking order from ch. 37 to the end of the book, where the future is set forth as to the land, people, city and temple, with its restored ritual, crowned with the closing words, “Jehovah is there.”

Ezek. 36 deals with Israel’s uncleanness when Jehovah their God will give them a new heart and spirit. “And ye shall dwell in the land which I gave unto your fathers, and ye shall be my people and I will be your God.” When cleansed from all their iniquities, and dwelling in their cities, they shall say, “This land that was desolate is become like the garden of Eden.” Moreover the remarkable vision of the figure of the dry bones, giving the present state of Israel dead and buried among the nations, declares their restoration and union as one people under the antitypical David, their king. Wholly lost, and unknown to man as the ten tribes are, Ezek. 37 shows them definitely gathered back to their land at the appointed time, as well as united to Judah as “one stick,” which has never been the case since the days of Solomon. “Neither shall they be divided into two kingdoms any more.” Jehovah also declares, “My sanctuary shall be in the midst of them forevermore.” Such holy and blessed statements may well be followed by the description of the coming glory of the temple and city {Ezek. 40 - 48},

with the appointed sacrifices, sabbaths, and feasts, leading to the celebration of the passover before their temple with its returned glory {i.e., the Shekinah}. Then assuredly they will read their glory, blessing, and redemption, in the light of the Cross, which the Passover and the varied sacrifices will declare beyond all typical days. Thus, when reaping the full harvest of the precious fruit of the death of their Messiah, they as a united blessed nation will be fitted to keep the Feast of Tabernacles.

The remembrance of their long history will heighten the value of the death of Christ, which secured everything and righteously laid the basis of the new covenant. Nor this only, for their booths on their houses will recall the wilderness life and path, when they dwelt in tents with the given shade, tears, and overcomings, which the thick trees, willows, and palm branches may severally signify, as doubtless will be the lesson learnt to call forth their joyful praise and worship, as they appear before Jehovah of hosts in His sanctuary. That this Feast will be held when the Messiah, the King of glory, is in His temple, is clear from Zech. 14.

Moreover, it will be kept year by year, at the time when the representatives of the nations of the earth go up to Jerusalem to worship the King, Jehovah of Hosts, adding, “And to keep the feast of tabernacles.” Then the precious things recorded in Isa. 60 about the future sanctuary of Jehovah and His people will be realized, when He will make the place of His feet glorious, and Jehovah shall be unto them their everlasting light, and “thy God, thy glory; and the days of thy mourning shall be ended; and they shall inherit the land forever.” When the glory of Jehovah is risen and shining upon the land, and peoples, Gentiles and their kings will minister to them, like the queen of Sheba, beholding with wonder, and bringing glory and riches in homage to the true Solomon, the King of glory, Israel’s reigning Messiah. Such will be the sabbath and complete circle of seven days’ joy and glory, the last and final Feast of Tabernacles to continue surely through the full and perfect reign of Jesus, the King of the Jews, and King of the whole earth. ²⁴

THE EIGHTH DAY

Had our Lord shown Himself to the world at that point in time, when told by His unbelieving brothers to do so (in order to validate His claims in their eyes), it would have meant their destruction, for He will gather out of His kingdom all that offends. The cross was in the purpose of God, that He might have a platform for the display of what He is in Himself as light and love; and have a righteous basis, a basis consistent with His nature as light, in which to meet the deep need of His fallen creatures. Thus His long-suffering was displayed that many sons might be brought to glory, Christ being the firstborn among many brethren. Our Lord’s brothers, and hosts of others, have meanwhile believed on Him and have been translated into the kingdom of the Son of His love (Col. 1:13).

24. G. G., *The Bible Treasury*, New Series 5: 92-94.

And so on the eighth day, the great day of the feast, the living water (the Holy Spirit) is noted. "Eighth" signifies something new. The feast of Tabernacles, or Booths, signifies the joy of kingdom. It is a seven-day feast, signifying something complete in itself here on earth. The eighth day looks beyond what is earthly. It is a resurrection number. The eighth day has that which is heavenly and eternal in view. It looks on to the eternal state, called the day of God in 2 Pet. 3:12, when all dispensation, including the kingdom and its particular joy, shall be over. Meanwhile, a blessing, consequent upon the resurrection of Christ, has been given to Christians, even living waters flowing out of the *belly*. This denotes assimilation, not merely head knowledge.

J. N. Darby remarked on John's Gospel:

It is well that we should call attention to the three operations of the Spirit of God. In ch. 3, we are born of the Spirit; in ch. 4, it is a fountain springing up into everlasting life. Here the new man enters into the enjoyment of things not seen, of things heavenly and eternal; when they fill the heart -- when the heart, drinking of that which is in Jesus, is satisfied, then these things overflow and refresh thirsty souls; heavenly affections meets souls, showing what it is that revives a soul without God . . . ²⁵

John 7:38 says, "As the scripture has said." It does not appear that any Scripture uses the exact phrase that our Lord did, namely, "out of his belly shall flow." But consider Isa. 58:11 and also Isa. 12:3; 35:6; 44:3 and 55:1. (Ezek. 47:1 certainly has nothing to do with the belly). In interpretation, *the passages are millennial*. The Lord *applied* the thought. The Spirit will be poured out in the millennium, but we have Him in a way now which differs in certain important respects from what will be true then. Is it so hard to understand that the Spirit is poured out in two different times, with certain common results, and yet with peculiar results also in one of those times; namely, the one we are in? The nature of the refreshment, by the Spirit, has peculiar features now in Christ's absence and rejection than it will have when His time has come and He manifests Himself to the world.

Let us lay to heart the following words of J. N. Darby.

What fills the soul of a Christian with bitterness is the practical experience that he is not yet come up out of the wilderness -- that he is not yet in the glory. But, to refresh and comfort him, the Lord gives him within himself while here those "living waters," as in the wilderness of old; by virtue of their identity and oneness with Christ, who is the Rock, the waters necessarily flow from thence. "Out of his belly shall flow rivers of living water" -- rivers of blessedness flowing from his soul, as being united to the living fountain.

Could your hearts contain the thousandth part of that love which the Spirit

could impart, your gratitude would overflow exceedingly, in the apprehension that, even in the desert, you have constantly within you a witness of the overflowing fullness of Christ's love, the fullness of His fellowship, and the fullness of His joy.

But, brethren, when do we see any overflowing witness to the inward testimony of the fullness of Christ's joy? Where are those who should be a separated people unto the Lord, rejoicing in the Lord always? Where is the evidence that "we are not of the night, nor of darkness"? O let us testify that we are in a position of wondrous blessedness, even here, till that day comes when we shall know even as also we are known; and when not only Christ, as the first-fruits, shall enter into His glory, but, the harvest being past, the ingathering of all the saints shall be accomplished, and Christ's glory and joy will then be full; for He shall appear in the midst, and see of the "travail of his soul, and be satisfied"; for they shall all be there, and each will have entered "into the joy of his Lord."

Until the reality shall come, in what way should they act who are the "temple of the Holy Ghost," -- of Him who is showing them what will then take place? What practical use should they make of the knowledge of Him, who was smitten for them, that "rivers of living water" should flow from them?

Brethren, I would ask you, Are you grieving the Spirit? Are the things that you are occupied with such as would find a place amidst these living waters? Are your associations and desires capable of being assimilated with these pure streams, and together to flow unruffled and untainted? Or are its operations restrained by your assimilation to what opposes it?

Brethren, I would ask, Is there this joy occasioned by the indwelling of the Spirit within you, even under the consciousness of the Lord's absence? And is the fountain within you flowing over at the contemplation of the near approach of your Lord? Or, sad to inquire, brethren, are you grieving the Spirit by indulging the flesh? Have you deprived yourselves of the comfortable perception of His overflowing fullness within you, by gratifying "the old man" -- engaging in those things which the Spirit abhors -- tempting Him to leave you low and barren? for where there is a cleaving to, and seeking of, the things of sense, it necessarily keeps us lifeless and languid, even sometimes as though there were no Spirit in us at all. Is there not, in some of you, a practical grieving of the Spirit? Are you conscious there is in you this fullness -- this overflowing fullness -- from the glorification of Christ? Why are you not conscious of it? Only because you are *practically* disowning Him. Hence the darkness, the deadness, nay, the very doubtings, whether you are in the faith or no; and all this, by following the things of this world, which lead to darkness and cannot bear the light.

The Spirit is overflowing like "rivers of living water" from the soul of him in whom He has entered, flowing on all around: it may be on the good soil, or on the barren sand; but still His nature and power is ever to flow forth.

Oh! brethren, we are losing much of the joy and consolation of this divine

25. *Collected Writings of J. N. Darby* 33:199, 200.

Spirit, by our own inconsistencies, and love of what grieves Him.²⁶

SOME LESSONS FROM THE OBSERVANCES RECORDED IN THE SCRIPTURE

As it is with the feasts of Passover and Unleavened Bread, there are a remarkable number of observances of the feast of Booths recorded in Scripture. They all point to the kingdom.

1. The reigns of David and Solomon combine to set forth Christ; first as come from heaven to crush all enemies (Rev. 19) and conduct *the war of the great day of God the Almighty* (Rev. 16:14) as typified by David, the man of war; and then by Solomon as Prince of Peace. The full blessing will begin on the 1335th day from the middle of Daniel's 70th week, the 15th day of the seventh month, I believe. A greater-than-Solomon will begin His reign, and all Israel shall dwell in booths (Lev. 23:42).

Thus in 2 Chron. 7:9 we see this feast celebrated, after the ark had been placed in its resting place. It typifies the kingdom blessing under the sway of the Prince of Peace. However, Israel did not dwell in booths (Neh. 8:17). There is no perfection until He comes Whose right it is to reign.

2. Ezra is the book of the recovered worship at the place where the Name was placed. Some returned from the Babylonian captivity and Scripture notes that when the seventh month came they were in their cities and gathered together as one man to Jerusalem. How blessed to be at the one, divine center owned of God. Next the altar was reared; i.e., the worship was restored, and then the feast of tabernacles was held (Ezra 3:1-4). It is an earnest of the worship of Israel in the millennial day.
3. Nehemiah is the book of the defenses of the recovered worship. The wall signifies separation from evil to the Lord and protection of the recovered worship. It signifies dwelling safely, and this is only by maintaining the wall.²⁷ The wall was finished in the sixth month, Elul 25; and then (Neh. 8:14-18) they celebrated this feast. It is an earnest of the joy and safety, and separation from evil to Jehovah, that shall characterize them in the kingdom.
4. It will be kept in the millennium (Ezek. 45:25). The Gentiles will celebrate it also (probably by sending representatives) as Zech. 14:16-18 shows. It is the acknowledgment that Messiah reigns over His people Whom He has brought into the fulfillment of the promises and the joy of the kingdom.
5. This feast is mentioned in John 7; which please read. "My time is not yet

26. *Collected Writings of J. N. Darby* 12:29, 30.

27. Eliashib did not like separation from evil to the Lord in gospel work (Neh. 2:1 -- no gates & bars) nor in his home (Neh. 3:20,21 -- he did not build the wall of separation in front of his house) nor in the house of God (Neh. 13:4,5 -- sadly, he would have Tobijah there).

come" (v. 7) He said. What time? The time of His reign, the inauguration of the kingdom at the feast of tabernacles. Hence He did not go to the feast openly "but as in secret" (v. 10). There was no true satisfaction at this feast for the nation, as such, thought the time will come.

The Feast of Tabernacles and Glory

The following quotation of an article on the feast of Tabernacles, by W. Kelly, will close chs. 1-3 of our review of the set feasts of Jehovah. The article touches on two scenes of glory, the heavenly and the earthly, when all things are headed up by Christ (Eph. 1:10). It is God's purpose to glorify Himself in Christ, in two spheres, the heavenly and the earthly. The church which is His body is at the center of one sphere of glory, and the new Israel (Rom. 11:26), under the new covenant (Heb. 8:6-13),²⁸ is at the center of the other glory. When all is accomplished for God's glory, the eternal state will be ushered in, called "the day of God" in 2 Pet. 3, that God may be all in all (1 Cor. 15). Here is what W. Kelly wrote:

Then begins the last feast in {Lev. 23} verse 34: "Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto Jehovah." For seven days! It is to be remarked that we have had nothing about seven days since the Feast of Unleavened Bread, and this, as I showed, signified our walking in sincerity and truth, in christian holiness, the true import of that feast, because Christ our Passover was sacrificed for us. It is the whole course of those who are under the pilgrimage of grace. Now here are seven other days for a different purpose; and what are they? Seven days of glory on the earth. This may startle some; for there are very many christians who, when they think of glory, always connect it with heaven. So they speak of souls having gone to glory at death. Now I am very far from denying that the christian is destined to heavenly glory. We do belong distinctly to Christ on high; we depart at death to be with Him.

But I am far from thinking, with a valued countryman of yours,²⁹ that the glorified church is to live and reign on the earth. It is not in a likeness of heaven we are to dwell for ever; we are going to heaven itself. The Father's house {John 14:1-3} does not mean the earth, however sublimated or etherealized, but heaven, and the brightest part of heaven. It is not some distant corner or outskirts of glory; it is where the Son abides, where the Father's love satisfied itself in receiving the Son. There shall we be with Him, in the Father's house of many mansions {i.e., dwelling places, abodes of nearness to the Father}. "And if I go and prepare a

28. God's covenants with people are all for the earth. The church is heavenly and is not under a covenant made with the church. Any spiritual blessings that are covenanted, that we enjoy, we enjoy not because we are under a covenant but because we are one with Christ.

29. The late Dr. Chalmers, these lectures being delivered in Edinburgh.

place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." It is where He is. The portion of the christian is Christ in the Father's house; so we shall be ever with the Lord. He would not tell us so if it would raise our hopes too high. He did so tell us that He might inspire as with the same expectation that filled His own breast. The bride is to be with the Bridegroom. I reject the notion therefore, as unfounded, that the scene of our glory is to be on the earth; and, no matter what the piety of men who have such low views, I reject them as doubly injurious. They deny the church's glory to be distinctively heavenly, and they do not leave room for Israel's future glory according to promise on the earth. It is really therefore a mistake of grave consequence, which affects our interpretation of all the Bible, and confuses the entire scheme of God's ways. Hear what the New Testament teaches: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ" {Eph. 1:3}. We are blessed there in title already in Christ, as we shall be there in fact with Him after His coming for us.

But in the portion before us we have another thing brought out. Here it cannot mean our going to heaven, for we do not speak of "days" there. It is one eternal day in that sphere of unchanging light and blessedness; and by a figure it may be called very well the "day of eternity." Indeed this is the way the apostle Peter does speak in the last verse of his Second Epistle: "To Him be glory, both now and to the day of eternity." But glory will assuredly come to the earth. Thus: "Arise, shine; for thy light is come," etc. Where is that to be? In heaven? No; Zion is here on the earth; really it was that mountain on which the king's palace was built, and how significant of grace yet to build up the broken house and realm of Israel, when God will give them the true David!

Let me draw your attention here to two schools of theology, as the truth in question is of practical moment as well as doctrinal. It may be instructive to see how both fail and come short of what the Holy Spirit reveals for the glory of God. As to this then we find each of these schools in opposition. One says that the scene of future glory is to be the earth, where Christ died and God has wrought so graciously, and as to which He has promised such glorious things. Fully do I admit this; but their inference as to our being glorified there is unsound. The other school holds that heaven will be the only scene of glory, and this so exclusively as almost, if not quite, to forget the body and its future resurrection from the grave. They are in danger of thinking only of the soul, and of heaven as a place of pure spirit, which, I submit, is a poor substitute for the christian's hope, and not at all what the word of God teaches. It is quite true and blessed that even now the separated spirit goes to be with Christ; and no believer should seek to weaken this truth. The recently converted robber was to be with Him in paradise. It is lamentable to know how little this is believed by modern theologians; and I doubt not that their feebleness here is due to their scanty knowledge of Christ and redemption. But this intermediate blessedness is not resurrection; though departed saints, when risen, shall be, as now, in the "paradise of God." As the paradise of Adam was the brightest spot on earth, so the "paradise of God" is the brightest region of heaven. Sinful man was cast out of the one; believing man is received into the other. Christ was the first-fruits, as

was due to Him, the Son and Saviour; afterward those that are Christ's at His coming.

But there is another thing, the kingdom of God, which has "earthly things"; and for these man needs new birth (John 3), as well as for "heavenly things" {John 3:12}. So it will neither be heaven alone, nor the earth alone, but both (cp. Eph. 1:10 and Col. 1:20). In scripture faith finds no real difficulty, though it be far larger than theology, which is invariably short of the truth of God. Theology is an attempt on the part of man to reduce the word of God to a science, and a science for man, converted or not, to learn. No wonder that this is always a total failure, as it deserves to be. You cannot squeeze what has life into this iron vice of theirs without destroying its strength and tissues and beauties. Both heaven and earth are to be under Christ, the distinct but united spheres of His reign to God's glory. In the fulness of the times God is going to gather "all things" under Christ; not all persons, for this will never be. Alas! those who despise the Lord Jesus will, at the end, be cast into the lake of fire. But "all things," the groaning creation, guilty of no sin but suffering from the sin of man, will be delivered through the victory of the Second Man. For this we and it are waiting. It is not true, therefore, that the earth is the only scene of glory, but also heaven. I might prove this from other scriptures besides Ephesians and Colossians. But I would remind you that it is no good sign to require many passages. One, if plain, is conclusive. Who would admire the state of soul that, when one scripture is given, asks for another? Even if you had only to do with a man's word, do you wish him to repeat the same thing half-a-dozen times over? In fact, if he were to do so, it ought to arouse suspicion. But, if such is the case with man, is it not most dishonoring to God to look for ever so many assurances from Him? I grant that in certain cases He may present the same thing in various forms; but this is only pure grace in consideration of the weakness of man.

But I direct you to Psalms 73:24, and I do so in order to clear out a singular mistake of our translators. There we read these words, a favorite text with many: "Then shalt guide me with Thy counsel, and afterward receive me to glory": very good christian doctrine; but is it the object of the Psalm to teach anything of the sort? Let us be subject to scripture. You see the word "to" is inserted.³⁰ And what is the reason for it? "To" or "with" would require authority {of NT manuscripts}, for it cannot be inserted or left out in this sort of way. The truth is that our translators could not understand the meaning of the words as they stand, especially as it was taken for granted that the Psalm was speaking of what we christians want for our comfort; and so they thought it must mean, "Thou shalt guide me with Thy counsel, and afterward receive me, [to] glory." They never thought of the peculiar hopes of Israel, and so they could not find out the bearing. It is confusion if you apply these words to the christian. But then they did not know anything worth mentioning of God's ways for the future, when Christ shall reign over the earth.

30. In the Revised Version the case is still worse; for the unlearned reader cannot see that it is a guess, as they often omit to mark their conjectural insertions in italics.

Now, let me tell you, people are learning to translate accurately {perhaps so it used to be}, whether they understand the meaning or not. This may not be pleasant, still it is more honest; and thus grace may the sooner use some one else to help them to the meaning. But, further, I may say that one of our American kinsmen has lately brought out a new translation of the Psalms. The late Dr. J. A. Alexander, of Princeton {Theological Seminary in New Jersey}, was a man not to be despised. His book on the Psalms, as a version, is respectable, though some of us would think its exegesis rather dark. He did not understand what he was writing about; yet he was a scholar, and translates uprightly his text. But let me add, that being a scholar will never enable one to understand the scripture. The one and only means of understanding it is by the Holy Ghost, Who gives us God's mind in it. If it is the church in the New Testament, I must see it in its relation to the Head; if it is Israel in the law or the Psalms, I must see them as they are related to their Messiah.

Now the late Dr. Alexander never saw the true distinction between Israel and the church, but being honest and competent, though he did not know what the passage meant, he translated it as it really stands, "In (or by) Thy counsel Thou wilt guide me, and after glory Thou wilt take me." Now what is the meaning of this? The last clause is obscure, he says; and no wonder: he had no notion of the special hopes of the ancient people of God.

The christian, no doubt, is received now, and will go up at the coming of Christ to heavenly glory; but His dealings with Israel are quite different. He will come in glory to the destruction of their enemies, and bring them in deep penitence to Himself; and then they will be received as His people before the universe. This will only be "after glory." The glory will have shone first. Take Saul of Tarsus for instance, though he was a pattern not only of the Jew but for the Gentile. All will remember that he had a vision of the Lord in glory, and after that he was brought into acceptance before God.

When we see this, it helps us to understand how the children of Israel will be brought into their blessedness. There were to be seven days of suffering, as we have now (that is quite a distinct thing), and seven days of glory in the age to come {i.e., the millennium}. This will be the Feast of Tabernacles in its ordinary character for Israel on earth.

Then, further, v. 39: "Also on the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto Jehovah seven days." When they had gathered in the fruit of the land, when the harvest was past, and the vintage over; what is the meaning of this? God's judgment will have taken its course. The harvest is that character of judgment where the Lord discriminates the good from the bad. The vintage is where He will trample down wicked religion unsparingly. It is the infliction of divine judgment, and, mark, it is of the living: the judgment of the dead is at the end of the kingdom, which is not spoken of here. This is the judgment of the quick at the beginning of the Lord's reign.

Now we get something further (v. 32): "Ye shall keep a feast unto Jehovah seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath."

It is not only that there is a complete term of glory as we are now going through a complete term of grace. In one feature, we may see, the Feast of Tabernacles stands distinct from all the others; and what is that? The eighth day. There has been no mention of this in the other feasts. The seven days we saw were glory for the earth; but there is the "eighth day" too. This is heavenly and eternal glory! So it is not "days" now, but this one "day," "the eighth day;" and therefore it has a beginning, but it will never have an end.

We have seen then in this chapter {Lev. 23} -- first, the purpose of God generally sketched; next, the mighty work of the Lord Jesus, with the holy call it involves for all blessed by it, and the witness to Christ's resurrection for those risen with Him. But the application of that work is first to the Gentiles now called in. By and by, too, Israel will be awakened and confess their sins, when the days of glory dawn on earth, and not only this but with a glance at that which is heavenly and eternal in the eighth day.

May the Lord bless His own word, so that you may be simple and clear and wise in the truth unto salvation! And may you have your faith strengthened as you see how God has given a complete cycle of His ways in one of the most ancient books of the Bible. When the theological professors of our day are misusing their position to give currency to the cavils of unbelief, which have lost much of their acceptance even in free-thinking Germany, it is time for men whose fathers valued revealed truth to wake up to these insidious efforts at undermining their faith under the pretentious claim of learning and science. The best of all answers to Satan is a deepening entrance by the Holy Spirit into the truth, and an enlarged sense of that divine wisdom and grace in the word, which is as much superior to Elohistic and Jehovistic theories, or such like vanities and speculations, as the Second man is above the first. "Sanctify them by Thy word: Thy word is truth." ³¹

Chapter 4

The Feasts as Noted in Other Scriptures

The Feasts in Deuteronomy 16

The Word of God does not contain mere repetitions. What is repetitive contains differences or appears in a different context. Great and mighty as are the creatorial works of our God and Maker, how wondrous is His Word wherein He is revealed. The works of His hands shall be dissolved; His Word is forever settled in heaven.

Deut. 16 is not a repetition of Lev. 23. In Deut. 16, the feasts are noted in view of their going into the land where Jehovah was going to choose the place where His name would be placed. And in view of that one place we may draw some typical lessons concerning being gathered together unto the name of our Lord Jesus Christ (Matt. 18:20) on the basis that there is ONE body (Eph. 4:4). There is but one spiritual center now as there was but one geographical center for Israel when God chose the place (Deut. 12,14,16; 1 Chron. 22:1; Psa. 78:67-72; etc.). Are we truly expressing that truth when we assemble with the Lord's people? Hence in Deut. 16:2 we learn that the Passover had to be celebrated in that place. There was but one Passover, though many lambs; and there is but one loaf, though many loaves of bread. The inspired apostle said "bread" not 'breads' or 'loaves' (1 Cor. 10:16). Let us take heed *how* we hear (Luke 8:18). There is but one Passover at the one divine center. There is one Spirit, and one body, and one table, and one cup, and one loaf, and one Lord's supper. If Scripture speaks of more than that, no one has yet showed it to me. If, then, that is the way Scripture presents these things, Christ is worthy that we should practice these truths even if brethren in Christ calumniate us for it. The plain truth is that once the place was set up under Solomon, a Passover eaten in any other place but Jerusalem was not a valid Passover. What? That has no warning for us? If not, it may betray a state of soul that has not profited by the warning in Luke 8:18.

There is a yearly recurrence of these feasts (v. 16). "Three times in a year" is noted. Coupling Passover and Unleavened Bread, we may briefly summarize the chapter's teaching as follows:

	THE FEAST	THE MEANING
1.	Passover and Unleavened Bread	Deliverance from Egypt and a separated walk of faith in holiness
		leads to
2.	Weeks	Spiritual exercises
		which results in
3.	Booths	Joy

"They shall not appear before Jehovah empty" (Deut. 16:17). Does that not speak to our hearts, often wayward and cold? Let us now add a little detail.

1. One of the things that ought to characterize saints at the divine center is *the remembrance*. Christ our Passover was slain, and in divine purpose we were brought out of Egypt, out of the world, when our Savior was slain. "Out of Egypt" is more than shelter within Egypt. They were brought *out* to be brought *into* the land of milk and honey. Divine power was put forth on the 14th; the journey of His people began on the 15th, as we saw in Num. 33:1-3. "Let us keep the feast," says 1 Cor. 5:7. "Seven days shalt thou eat unleavened bread" (Deut. 16:3). Oh, let us fill our inner being with unleavened bread of sincerity and truth. Let there be "no leaven seen with thee in all thy borders seven days" (Deut. 16:4). And let none of the Passover remain until morning -- never let us treat the remembrance as common (v. 5). And then let us ever remember that all "places" are excluded but one (v. 6). We shall roast it and eat it at the divine center (vv. 6, 7). We shall ever remember Him in those atoning sufferings in those three hours of darkness when that cry of forsakenness was uttered, and in that atoning death which He accomplished as the very act of His own will in voluntary sacrifice (John 10:18; Eph. 5:2).

2. Spiritual exercises are next. In Christ's disciples it is seen especially in Luke 24:49, Acts 1 and 2:1-4. The feast of weeks takes its starting point from Christ's resurrection. This results in something from us for the pleasure of God (Deut. 16:7).

Compare Deut. 16:11 with Acts 2:42-47. This was the result of spiritual exercise and the power of the Spirit manifested in the life. With this we must remember (Deut. 16:12) from whence we came (Eph. 2:11-13) and also "keep and do these statutes." When the claim of having spiritual exercises is coupled with disobedience to God, we show that we are self-deluded.

3. True spiritual exercise and an obedient walk results in joy. There is joy in spiritual exercises (Deut. 16:11), for we learn God therein. Here the result is "thou shalt be wholly joyful" (Deut. 16:15). Here we have the fullness of the blessing of Christ (Rom. 15:29).

Note well that Deut. 16:13 does not say, 'when thou hast gathered in the produce of thy field and vineyard.' No, no. It is written "of thy *floor* and of thy

winepress.” This typifies that which is *prepared* (not merely gathered) for enjoyment at the divine center. The lesson is that spiritual energy and diligence has prepared for common, collective enjoyment in the divine Presence. Hence *communion* of joy is stressed in v. 14. Thus in v. 15, His saints are seen happy in Himself and enjoying what He gives.

The Feasts in Num. 28 & 29

The point to the enunciation of the feasts in Num. 28 & 29 is not the dispensational significance so much as in Lev. 23, nor are they noted in connection with the teaching of the one divine center as in Deut. 16. Rather, this lengthy statement of the feasts has in view *increased ministry to the pleasure of God in the land flowing with milk and honey*. It is significant how often “my” appears in Num. 28:2. This signifies that the pleasure of God is the dominant thought.

Moses had just seen the land (Num. 27:12,13) that God provided for His people. There was in that land an abundance of material with which to minister to His pleasure. We should observe that offerings characterize the two chapters. They are replete with wonderful types of Christ, an exhaustless theme, beyond our little measure to plummet.

Coupled with instruction concerning the seven feasts, we have the continual burnt offering and the sabbath offerings (vv. 1-11). These were not voluntary (v. 2). It is the intention of God that there be a continual testimony to the value of Christ as appreciated by Himself (v. 3). He wants it that morning and evening we bring Christ before Him. Lev. 1 shows that we are before God as identified with all the value that He sees in Him, and not merely according to our poor thought. We are taken into favor in the Beloved (Eph. 1:6). What a mighty ascension to glory was His. Was He accepted? “Wherefore God has highly exalted Him” (Phil. 3). We are accepted in Him, the Beloved. The measure of His acceptance is the very measure of ours. *His place is our place*. His acceptance is commensurate with both the value of His Person and His work. It is His Person that imparts infinite value to the work. This value is only understood in fullness by God. It is His well-beloved; and His will is that we bring Christ before Him morning and evening (without limiting it to that). Verse 6 shows that the continual burnt-offering was an essential feature that marked the beginning of the Mosaic economy.

Alas that there should be anything less than this when the true worshipers worship in spirit and in truth (John 4:23; Phil. 3:3; Heb. 10:19, 20). Service has its place, but generally in Christendom it has supplanted what is first: **worship**. The blessing of the tribe of Levi is instructive in this regard. Levi was the priestly tribe because he was on the Lord’s side. Blood did not run thicker than water with him. He was impartial -- partiality is a grievous failing among God’s people which He will certainly judge (James 2:1-13, etc.). Deut. 33:8, 9 shows this character of Levi. Separation from evil unto the Lord results in the next thing; they teach God’s

judgments and laws and put incense and whole burnt offerings on God’s alter. (Deut. 33:10). After worship comes the work of his hands, denoting service (Deut. 33:11). Observe the order of worship, then service. The soul taught of God, through the Scripture of truth, will much observe this order throughout Scripture and desire to follow it in practice.

There is the tenth part of the ephah (v. 5). Some in the OT had an ephah. An ephah is three seahs (or measures) which Sarah had in the tent. It is into it that wretched woman of Matt. 13 put leaven. The ephah speaks of the fullness of the Person of the Christ as the food of God and the food of His people. (It does not denote the Trinity). A tenth, a return to God, was offered.

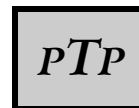
The oil (v. 5) and the drink offering (v. 7) were equal in quantity. The Spirit’s power and the joy are of the same measure.

What about eternity? The sabbath looks on to it. On the sabbath (v. 9) there were two lambs for the burnt-offering and two tenths of the meal offering. There will be everlasting remembrance made of the value of the life and death of Christ.

At the beginning of each month Israel had to sacrifice and offer many things (vv. 11-15). The offerings speak of Christ. Two young bullocks for a burnt offering is a testimony to the Servant devoted entirely to the glory of God in the sacrifice of Himself. The ram denotes His singleness of purpose and the vigor of His consecration. And then there are the seven lambs of the first year without spot. Does it not speak to us of the perfection of the meek and lowly One, led to the slaughter? This, and more, was accompanied by a sin offering -- for these things were offered by those needing a sin offering, and Christ was that also.

I have spent a little more space on vv. 1-15 since we have already spent much space on the feasts. There are just a few remarks to make before closing.

1. Let us keep in mind that the distinctive character of Num. 28, 29 is increased ministry to the pleasure of God in view of His blessing them in the land.
2. God knows the meaning of all of these types even if we don’t, and He enjoys Christ and all that speaks of Him. He appreciates anything of Christ in our walk, ways and praise. What an immense privilege to be allowed, and enabled, to minister to the pleasure of God by bringing His Christ before Him!
3. W. Kelly remarked that the decline in the number of bullocks in 29:12-40 indicates a decline in devotion. The feast of Booths has the millennium in view -- and there is no perfection in this world, except in Christ as He walked here.



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