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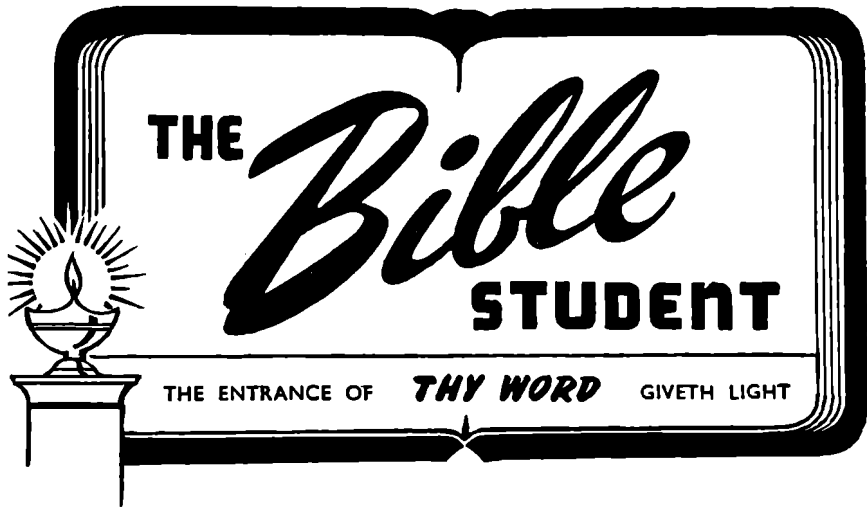
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Editor: A. McDONALD REDWOOD

The disciples of Jesus will be those whose call is recorded in Ch. 1. The call of the disciples recorded by the Synoptic Evangelists (cf. Mark 1:14-20) belongs to a later period, after the imprisonment of John the Baptist. But the implication of John's account, that the apostles had been companions of Jesus from the days when John was engaged in his ministry of baptism, is confirmed by the evidence of Acts 1:21 f., that one of the qualifications of an apostle in the stricter sense of the term was that he should have been a companion of Jesus from the earliest days, 'beginning from the baptism of John.' The call recorded in the Synoptic Gospels must then be taken as a call to more permanent association with Jesus in His public ministry; their earlier association with Him, as recorded in the earlier part of the Fourth Gospel, helps to explain the readiness with which they later left all to follow Him at His bidding.

(To be continued)

SEVEN OLD TESTAMENT FEASTS

A TYPOLOGICAL STUDY OF LEVITICUS 23

A. MCD. REDWOOD

5. THE FEAST OF TRUMPETS (continued)

(The Practical Lessons of the Type)

Having dealt with the prophetic interpretation we must consider briefly the practical (and personal) lessons adumbrated in the typology of this Feast: there are four at least, apart from those already dealt with in reference to the great truth of the Second Advent of our blessed Lord.

(i) *The two Trumpets*: Two is typically expressive of *testimony and witness*.¹ Divine truth is conveyed to us today through the two divinely ordained channels of the Holy Spirit and the Word of God, the Scriptures of both Old and New Testaments; the latter in particular because of its fuller revelation, consequent

¹ See e.g. John 8: 18. Heb. 6: 18; cf. Rev. 11: 3; and the twofold witness in Rom. 8: 16.

on redemption accomplished on the Cross, and the coming of the Spirit (cf. Jn. 16:13, 14; Acts 2:1-4). Apart from the Word, illuminated by the Spirit, we can have no clear knowledge of God's purposes in the world through redemption in Christ, nor can we have any power in our lives and testimony, even though we may be ever so earnest in seeking deliverance from sin and its consequences. Either of these alone is inadequate: the Word would be very largely a 'closed Book' without the Spirit's ministry enlightening the heart and mind in the great and glorious revelations of God's eternal purposes, for the redemption of mankind, stretching onward into the far eternal ages. This explains the prominence given to the Scriptures in the Apostle's last letter to Timothy—study carefully ch. 1:13, 14; 2:15; 3:14-17; 4:2, etc.

This twofold channel of Divine life and power is seen in wonderful exercise in the Son of Man Himself. For whilst it was true He was anointed by the Spirit 'without measure,' He had constant recourse to the written Word, as shown in the temptation in the wilderness. It is unquestionable that His repeated reference to both the Word and the Holy Spirit is designed to set an example to all who would follow the path of true discipleship and bear testimony for Him down here.

So much for the 'subjective' testimony of the Word and the Holy Spirit, but we must not forget the 'objective'—that is, the manner in which both bear one continuous testimony to the Person and Work of Christ the Lord. He is their supreme 'Theme', and to reveal Him is their unique ministry.

(ii) *The Priests alone* were to blow the trumpets (Num. 10:8; 31:6; Josh. 6:4).¹ That is, by right of *birth*, being *sons* of Aaron, the priests were entitled to this privilege, besides that other great honour of right of access to the sanctuary to minister before the Lord.

So today true Believers, constituted priests by virtue of their relationship and union with Christ, have immediate access into the holiest of all, apart altogether from any human ordination.²

¹ See the various occasions upon which trumpets were blown as given in Num. 10: 1-10, specially verses 9, 10.

² See 1 Pet. 2: 9; Rev. 1: 6; Heb. 10: 19, 20.

And it is because of this we are privileged to exercise within the sanctuary the ministry of intercession and worship (Newberry renders the phrase 'Ye that make mention of the Lord,' found in Isa. 62:6, by '*The remembrancers of Jehovah*'); whilst to the world outside we are to sound forth the glorious Gospel of God's salvation.

But the further lesson is just as emphatic—that ministry within or without must be dependent upon our use of the twofold agency of the Word of God and the Holy Spirit. There must be the clear note of conviction and power based upon these two sources of life, light and love: 'for if the trumpet give an uncertain voice who shall prepare himself for war?' If we do not feed our souls upon that Word in the energy of the Spirit how shall we have 'power with God', or be free to deliver souls in danger without?

(iii) *Silver trumpets*, and not ram's horns, were to be used. The latter speaks of judgment and doom.¹ Silver always symbolizes redemption, substitution, possession.² From which we may learn the truth, that it is upon the ground of redemption alone that we are called to be priests and witnesses; and it is upon the ground of redemption that He claims entire possession of us to use in whatsoever service He will.³ These points are important and deserve careful study and application. There is a great tendency in these days to forget them, and any and every kind of person (knowing nothing about redemption experimentally) is pressed into God's service with disastrous results. 'The blind lead the blind.'

Moreover, these trumpets were the constant memorial of the grace of God going out to His people in redemption. So God's witnesses today are the constant evidence of His grace going out to a lost world and to His own redeemed people.

(iv) *Accompanying Offerings*. Num. 29:1-6. As in previously noted Feasts the offerings that accompany the Feast point to Christ and the various aspects of His relationships to His people. (See comments under Feast of Unleavened Bread). The Burnt Offering is particularly mentioned as being in excess of the usual daily or even monthly Offerings (v. 6), as if it were intended to

¹ Josh. 6: 4. ² Cf. Ex. 30: 11-16. ³ 1 Cor. 6: 19, 20; 2 Cor. 5: 15.

emphasize the fact of Christ satisfying perfectly the claims of God in complete obedience to God's will, upon which is based the believer's acceptance with God.¹ And if ever we are to realize fully what it means to be 'accepted in the Beloved', it will surely be in that day when He comes Himself to take us to Himself,² without blemish, and with 'exceeding joy'.³ But it is only as we feed upon Him daily in this aspect that we shall enter fully into the joy of that day and 'not be ashamed before Him at His coming.'

6. THE FEAST OF ATONEMENT

The Day of Atonement must be regarded as the most solemn event in all the sacred calendar of Israel. In order to get a clear understanding of its real character and of its typical and prophetic teaching the student will need to study first the whole ritual programmed for that day, described in the 16th chapter of Leviticus. We turn, therefore, to a brief consideration of that chapter to begin with.

1. *The Order of Procedure on the Day of Atonement*

(a) After the usual morning oblations, attended to personally by the High Priest, he washed himself and exchanged his usual garments 'of glory and beauty' for garments of plain linen—linen tunic, linen breeches, a linen girdle, and the linen mitre which are called emphatically 'garments of holiness,' and reserved specially for the service of the day. These plain linen garments—clean and white as they doubtless were—require no explanation, they were the symbols of holiness which became one who would enter the immediate presence of the Most High, and mediate with effect between Him and sinful men.

(b) The next important matter was the offering of a young bullock as a sin-offering for himself and his house. Besides the actual killing of the animal there were three special items of procedure included—(i) the confession of his own and his family's sins over the head of the bullock as he rested both his hands on its head; (ii) the carrying of a censer of incense into the Holiest 'that the cloud of the incense may cover the mercy seat that is

¹ Eph. 1: 6.

² Eph. 5: 27.

³ Jude 24.

upon the testimony' (verse 13); (iii) the sprinkling of the blood of the bullock once upward and seven times downward upon and before the mercy-seat (which in all probability required a double entrance into the Holiest, first with the incense and then with the blood). Thus he made atonement for himself and his household first. 'In the blood and the cloud of incense we get two aspects of wondrous covering by which we are brought near to God. The blood tells of the penalty of sin fully borne; the incense speaks of the fragrance of Christ's infinite perfection. Our sin is covered by the one, our person by the other' (Holliday).

(c) Having thus become symbolically a true representative of Christ as High Priest, his next work was the offering of the sin offering for the people as a whole. Two goats had already been chosen by lot and one of these was slain and its blood used in exactly the same way as the blood of the bullock, necessitating a second (probably third) entrance into the Holiest. Finally he sprinkled the blood in the outer sanctuary before the veil and upon the horns of the altar of incense, pouring the rest of the blood at the foot of the altar of burnt-offering.

(d) Then came the solemn acts connected with the second goat which was still alive. Both these goats were to be provided by the congregation—the people themselves. Both constituted a Sin-offering. 'One complex act had to be symbolized on the occasion, and two victims were chosen to do it, simply on account of the impossibility of giving otherwise a full representation of what was included in the act—the one being designed to supply the means of atonement, and the other to exhibit its perfected result.'

In Isa. 53:12 we get these two aspects brought out—'He poured out His soul unto *death*,' alluding to the truth exhibited in the sacrifice of the one goat; and 'He *bare* the sin of many,' alluding to the truth typified by the other goat. Hence we get the comforting truth that not only is there forgiveness of sin, but an utter forgetting of 'sins that are past'—both heart and conscience are purged. The sending away of the live goat into a land not inhabited, where no one lived who could call to remembrance the existence of the sins confessed on its head, was

just the action that took up the history where the death of the other goat had left it. [See added comment on page 32]

(e) The ritual of the day was brought to a close by the offering up of the two Burnt-offerings for the High Priest and for the people. This was done after the latter had again bathed his person and changed his robes for his usual garments.

In all this the attention is intended to be focussed upon the typical teaching fulfilled in the atoning work of Christ upon the cross. And we must not fail to notice at the same time just those few points where the type *falls short* of the Antitype. We are to learn by the contrasts as well as by the comparisons. For instance: Christ's work was 'once for all,' whereas there was a yearly recurrence of 'The Day' (as it was called by the Jews). Then there was the necessity of *two* goats in order to give the full teaching, whereas Christ's was but 'one offering'—that of Himself. Further we have the necessity of the High Priest making an atonement for himself first, ere he could officiate for his people. Not so with Christ—He ever was, and offered Himself as, 'the lamb without blemish.' Finally, it would almost seem that the two sets of Burnt-offerings prescribed 'to make an atonement' even after atonement had already been made (Lev. 16:24), suggest that even in this holiest act of ministry there was not wanting human failure and imperfection—if so, the contrast with Christ's work is all the more striking¹. We have a very full and divine commentary upon all this in the Epistle to the Hebrews (chs. 9 and 10), where not merely the correspondences between the new and the old are dealt with, but the superiority of the one over the other.

(To be continued)

¹ 'It betokened the presence of sin in the very act of getting sin taken away, and the necessity of all throwing themselves on the mercy of God even at the close of transactions which had brought them into most immediate contact with it. Being a burnt offering, however, and not a sin-offering, that was now presented, this implied that along with the taking away of the guilt that had been contracted, there was the call to a fresh dedication of soul and body to the service of God,' (Fairbairn.)

[*Additional comment on the two goats:*

The teaching abroad to-day that the one goat was 'for Jehovah' and the other 'for Satan', who, therefore, had our sins laid upon him (instead of upon Christ), will be recognized by all spiritually minded students as a pernicious falsehood. The action of casting lots upon the two animals had no reference to any possibility of one being chosen for God and the other for some one else. The question to be determined was simply—which one should become the victim for sacrifice and which the scape-goat. These parts were not mutually independent—they represent *one complex act* of sin-bearing. If it had been possible for the dead animal to be raised to life again the continuity of the action would have been more readily perceived, but this not being practicable except by miracle, the action was carried forward to its fitting result by a fresh goat taking the place of the other.]

Biblical Festivals Legally Reinstated in Israel

It has perhaps escaped general attention that the Biblical festivals have been *legally* reinstated in Israel. Dr. Agnes Waldstein writes of this in *Jerusalem*. This reinstatement includes neither the Feast of Purim, associated with Esther, nor Chanuka, the Feast of the Dedication, though these are often unofficially celebrated.

The Biblical festivals of Leviticus give to Israel a distinct rhythm. The Sabbath is strictly observed. All classes, however diverse their opinions, avoid all work. Trains, boats, airplanes, trucks, all stop on Friday evening, renewing operation only on Saturday at sundown.

Passover night is a peculiarly family celebration. It is a hymn to the great deed of God in bringing Israel out of Egypt. Then, too, the year begins at Passover. On the day of Atonement, a solemn calm reigns everywhere. No restaurant is open on this day of fast. Men hurry to the synagogues in funeral robe, prayer shawl, and sandals. It is the day of expiation for the whole people.

The Feast of Tabernacles is a day in which the reading of the Law closes with Deuteronomy 34 and begins immediately with Genesis 1. There is joyous dancing in synagogue and on street all night long, with songs imploring God soon to send the Messiah and to rebuild the Temple.

Pilgrimages to the Temple site have been reinstated. Here is the alleged tomb of David, and at this place repose the ashes of a hundred thousand Jews who perished in concentration camps. Pilgrims, coming up from the Valley of Hinnom, are received by the priests with the Aaronic blessing. Judaism still knows the priest who is lineal heir of Aaron. Old traditions have again come to life.

What is the spiritual significance of all this? Dr Waldstein says it tends to revive confidence in the Bible. The people seek to understand the deeper meanings of the festivals. These indeed symbolize the various aspects of salvation through Christ. That is why God has preserved them. They are not merely Jewish folklore. 'They constitute a true sign or hope for our time because they are vessels prepared to receive the Spirit of our Lord on His return'.

—*The Indian Christian.*