

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

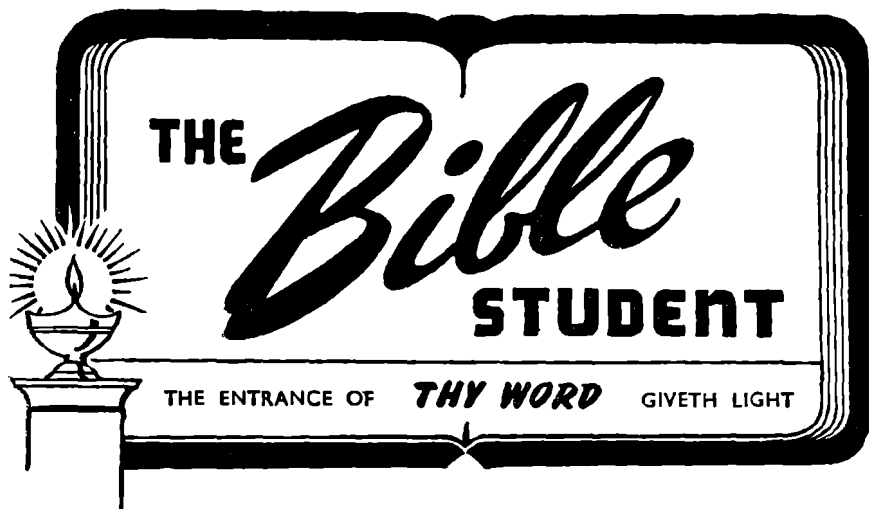
<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

A table of contents for *The Bible Student* can be found here:

https://biblicalstudies.org.uk/articles_bible-student_01.php



New Series
Vol. XXIII. No. 2

APRIL
1952

CONTENTS

PAUL'S LETTER TO PHILEMON	49
THE WISDOM LITERATURE OF THE BIBLE	57
THE THEOPHANIES OF THE OLD TESTAMENT'	60
NOTES ON HEBREWS	68
THE HEBREW PSALTER	75
SEVEN OLD TESTAMENT FEASTS	81
'JESUS CHRIST' AND 'CHRIST JESUS'	88
PURPOSE, POWER AND PURITY	91

Editor: A. McDONALD REDWOOD

SEVEN OLD TESTAMENT FEASTS

A TYPOLOGICAL STUDY OF LEVITICUS 23

By THE EDITOR

We shall commence this chapter with a tabulated Synopsis of all the Feasts. The reader is urged to study the Synopsis by referring to it frequently whilst reading the text. It greatly helps to *visualise* the whole subject, and to retain it in the memory.

SYNOPSIS OF THE FEASTS OF JEHOVAH

1st month	Passover	Redemption	A new <i>Beginning</i>
	Unleavened Bread	Righteousness and Sanctification	A new <i>Character and Walk</i>
	Firstfruits	Resurrection	A new <i>Power</i> operating in the new <i>Life</i>
3rd month	Weeks	Relationship and Responsibility	A new <i>Community</i> with a new <i>Employment</i>
7th month	Trumpets	Rapture and Reunion	A new <i>Abode</i> with new <i>Joys</i>
	Atonement	Reward and Re-adjustment	A new <i>Experience</i> of unutterable <i>Love</i>
	Tabernacles	Reigning in 'Glory'	A new <i>Sphere</i> of Service ever expanding in extent and glory
The Sabbath		Rest in Activity	A new <i>Universe</i> of unsullied Splendour

2. The Meaning of the Sabbath

Our chapter commences by announcing the subject, as we have noted; but instead of proceeding at once with the first Feast, it introduces what at first seems a different subject. Verse 3 reads: '*Six days shall work be done, but on the seventh is the Sabbath of rest* (or 'a Sabbath of solemn rest'—R.V.) *an holy convocation; ye shall do no manner of work; it is the Sabbath of (or, 'unto') Jehovah in all your dwellings*'.

That this is no interpolation but of design, will be seen as we study. The Sabbath, whilst distinct from, is yet closely related to, the seven Feasts, and bears a special significance in consequence. It was a *weekly* solemnity, whereas the Feasts were *annual*

celebrations. Also it shares with the great Day of Atonement the distinction that all labour was to be suspended; whilst at the other Feasts there was evidently a greater measure of activity enjoyed; though actual 'servile work' was not permitted. This would seem to imply, however, that only the most essential services were allowed (see e.g. Luke 13:14, 15).

It has been pointed out by careful students of Scripture that, often the divine *end* or goal is prophetically presented to faith's vision first, and only afterwards is the *process* by which it is to be fulfilled brought to view. This verse is an illustration of that principle. Hence it is deserves some attention.

To go back for a moment: historically and originally, the Sabbath was instituted as a memorial of God's finished work in Creation; for on the completion of the six days of creatorial activity, God rested from His work on the seventh (Gen. 2:2, 3) It marked the end of the 'week of work'; hence it was not merely 'a seventh day', but 'the seventh day', according to the command of God. No other day would have done so well, or at all, in view of the *divine purpose* which conditioned the divine obligation attaching to that day. It was henceforth a 'pointer' to that purpose. From a merely utilitarian or humanitarian standpoint one day was as good as another. But this involved a principle, for it came round in its weekly order to act as a reminder of God's claims upon mankind, and His place as Creator of all flesh. This implied a corresponding responsibility to God on the part of man, who was created in His own image and capable of entering into the joy of God's fellowship.

Subsequently, in Israel, the nation specially chosen by God for the display of His purposes of grace and blessing for the whole earth, it was appointed as a perpetual testimony to Himself as Creator; and in addition as a weekly memorial of that nation's redemption from the bondage of Egypt (Deut. 5:12-15).

This serves to remind us vividly that, by the entrance of sin into the world God's rest was broken. In that tragic catastrophe neither God nor His creature, man, could rest. Centuries later, the great 'evangelical prophet' Isaiah, bears solemn testimony to the age-long truth: 'There is no peace, saith my God, to the wicked'. Nor did Israel, in her day, enter into God's rest when brought out of Egyptian bondage. For that redemption, as clearly understood by her own prophets and psalmists, was itself only typi-

cal, pointing onward to a greater spiritual redemption from sin and the power of Satan yet to come 'in the fullness of time'. Only when God's beloved Son went to the cross Himself and suffered there for man's sin and the purchase of man's redemption, was it possible for Him to say (in anticipation of that Cross): 'Come unto me all ye that labour and are heavy laden, and I will give you rest' (Matt. 11:28). There *is*, therefore, even today and in spite of all the havoc which sin has effected, a *present* rest for all who desire it.

Yet even that does not give the full story of the great purpose of God still in view. For the Jewish Sabbath is still *prophetic*—pointing to a future rest, a rest worthy of God Himself, and which He will share with His ransomed people. The whole Creation also will partake in that coming day of peace and glory of a finally accomplished rest. It is to this final, glorious consummation which verse 3 points.

Furthermore, in perfect accord with the design and teaching of the whole chapter, the *stages* towards that divine goal are demonstrated in each of the succeeding Feasts. Hence, there is a logical and spiritual relationship between the Sabbath and the Feasts. The inspired record points our thoughts back, first, to the beginning of the Creation, when first it came from the Creator's hand, 'all perfect and fair to look upon'. Then it directs the eye of faith to the far horizons of God's new heavens and new earth, 'which I will make, which shall remain before Me, saith Jehovah'. (Isa. 65:17; 66:22; 2 Pet. 3:13; Rev. 21:1) This explains the reason for placing the Sabbath at the commencement of the chapter, where it stands as a reminder of the final Goal to which all dispensations are fast hastening.

This truth receives additional support from the other reference to the Sabbath in verses 36 and 39 (see also Num. 29:35), where it is said that the '*eighth* Day of Assembly' follows the Feast of Tabernacles, which closed the Annual Cycle of the Feasts. John the apostle, writing in the early Christian era, calls it 'the great Day of the Feast' (John 7:37, 38). Even at that time, when the Roman power however so threatened the Jewish nation, it was always kept as a day of 'great rejoicing' (see later chapter on that Feast). The Feast of Tabernacles was thus marked off by commencing and ending on the Sabbath, the last being specially distinguished from all other weekly Sabbaths, because of what it in particular

pointed forward to. David Baron mentions how that, 'even to this day in their (the Jews') *mizmorim*, or hymns sung in every pious Jewish home on Friday evenings, at the ushering in of the Sabbath, there are touching references to the glorious *future time* when, under Messiah's sway, the earth shall find rest, and to the blessed Day '*which shall be all Sabbath*'.

Thus as we pass from one Feast to the next, we leave behind us the 'Old' order, and draw closer to the 'New'.

It is germane to note here a practical point of exhortation for ourselves: 'Let us fear therefore, lest haply, a promise being left of entering into His rest, any one of you should seem to come short of it' (Heb. 4:1). The constant danger today is to seek our rest here and now, or to fail to seek as we should. There is a *present* rest for conscience and heart; which we have hinted at already. This is to be enjoyed to the fullest, for it is founded on the sacrificial work of Christ. He gives rest also as we take up His yoke and *walk* with Him and *learn* of Him (Matt. 11:29, 30). Also 'there *remaineth* a Sabbath rest (lit. a '*sabbatism*', or 'sabbath-keeping') for the people of God' (Heb. 4:9; R.V.). Writing thus to the Hebrews (see chapters 3 and 4), the Apostle warns against drifting into an 'evil heart of unbelief'; of 'falling away from the living God'; of becoming 'hardened by the deceitfulness of sin'; of 'drifting away from the things we have heard', the things that matter most in life, and by so doing 'should seem to have come short' of that promised rest, which is to be *enjoyed here and now* in the fullness of the Spirit's grace. Let us ponder over this practical aspect of the rest adumbrated in the Sabbath, for there is ever the temptation to seek rest and satisfaction in the things of the world and the appeal of the fleeting moment in which we live. 'Let us therefore give diligence to enter into that rest, that no man fall after the same example of disobedience'—that example being the failure of the people through disobedience, and for which they perished in the wilderness (see Heb. 4:11; 3:16-19, R.V.).

The Jewish Sabbath and the First Day of the Week

We cannot close this subject without making some reference to the present first day of the week, or the Lord's day, as it is termed, in contradistinction to the Jewish Sabbath. The latter is clearly connected with the old marred creation, and the imperfect

Mosaic dispensation of Law and Ordinances which have been done away with through Christ.

It has been well said that, 'The greatest honour bestowed on the Sabbath of the old creation was that our Lord, after pouring out His soul as a ransom for us, made the seventh day (Sabbath) the one complete day of His rest in death, in proof that His work was accomplished, and the sore travail of His soul for our redemption was ended'. When He rose from the dead, the sanctity and significance of that primeval Sabbath passed on with Him into the new day of resurrection, into which He entered as the 'First-begotten from the dead', the 'Beginning of the (new) creation of God'. That new first day became *ours* in the power of a totally new creation. Hence the old Sabbath gives place necessarily to the day on which the Representative and Forerunner of the redeemed rose to take the Headship of the new creation of God.

In the types of Israel, the special honour attaching to the *eighth* day had long been indicated. It was the day appointed for circumcision, that great type of separation from the flesh unto God, according to the power of the resurrection of Christ. (Col. 2:11) On the eighth day the priests (their consecration having been perfected) entered on their ministrations in the Tabernacle. So also the Pentecostal day, on which the Holy Spirit was sent down as the witness of the resurrection-glory of Jesus, was an eighth day. It followed the last of the seventh-day Sabbaths that completed the seven weeks numbered from the day of the offering of the first-fruits.

In these, and other instances, the eighth day is singled out for special honour. It was thus honoured in type, because it was to be honoured by the great fact of the resurrection of our Substitute. That marked it especially as the day of *result*—a day that, following on and springing out of the series of days that had *preceded*, embodied in itself and made manifest the consequences of the agencies that had in those days operated. In relation to the *past*, it was an eighth day; in relation to that which was to succeed, a *first* day. But it could not have been that which it was as the first day, except it had been, as the eighth day, connected with the days that had preceded. What would resurrection have brought to us if there had not been previous redemption?' (Newton).

The Subject Considered Synoptically

These seven Festal gatherings can be viewed from at least three similar though different standpoints:

1. *The Prophetical Aspect.* Prophecy bears a twofold character, it is, first a *forthtelling*—a revelation of the mind and heart and will of God. It is, secondly, a *fore-telling*—a prediction of the purposes and plans of God in regard to man in general and redemption in particular. These Feasts are both a forth-telling and a fore-telling.

The mention of the Sabbath, as already described, takes us back to the creation. That work of God was characterized by perfection in design and accomplishment. Adam was innocent in knowledge and character. On the seventh day God could rest, having pronounced all His work as good. Then comes the catastrophe of sin, which not only marred the whole of the work, but set up a rival Kingdom under the tyranny of a Usurper.

The Old Testament is taken up with the revelation of *the activity of God* in a world of sin—an activity which is designed to restore man to Himself, and creation to its rightful Sovereign. Both by type and by prophecy God's plans and purposes are made known, whilst the history traces out their development in succeeding ages.* It is not, as modern teachers assert, man seeking for God—it is the history of *God seeking for man*.

The Feasts of Jehovah are but one series of the host of prophecies relating to this activity of God. They reveal, *firstly*, the purpose of God to bring man back from sin to holiness, (which is a positive quality, a condition of character far different to mere innocence) and to give rest to creation instead of present bondage.

Secondly, as to the *method* of fulfilment of that purpose, they predict the plan: (i) It is through Messiah, who should be both Saviour and Lord. (ii) It is to involve a three-fold objective—the calling out of a redeemed People, the *Church*; the eventual redemption of a chosen Nation *Israel*; and the final blessing of the whole Earth, 'a new heavens and a new earth'.

Thirdly, the *process* is a gradual one: gradual in its *unveiling*,

* 'For when God bound up the future of all nations in the history of Abraham and his seed He made that history prophetic, and each event and every rite became, as it were, a bud, destined to open in blossom and ripen into fruit on that tree under the shadow of which all nations were to be gathered.'—*Dr. Edersheim.*

for the types and shadows of the Old Testament come first, and then the clear statements and doctrines of the New Testament: gradual also in its *accomplishment*—the steps are in centuries and millenniums. In fact, at times it would almost seem as if progress had been arrested (note, for example, the significant *interlude* between the Feast of Weeks and the Feast of Trumpets). We are assured, however, it is not so, for at the set time the Feast of Trumpets comes round, and is rapidly followed by the remaining two, which close the cycle.

2. *The Typical Aspect.* Here again the typical teaching is in two parallel lines, first, in relation to *Christ*, second, in relation to the *Christian*.

First, in relation to Christ, every Feast speaks either of the Person or the work of Christ, or both. (i) Regarding His *Person*—we shall find foreshadowings of His unique position ('in all things per-eminent'); of His perfect obedience to His Father's will; of His absolute sinless character. (ii) Regarding His *Work*—we shall find Him effecting redemption; making possible a new relationship of love, intimacy and fellowship with His people; consummating all His plans and reigning over a new earth.

Second, in relation to the Christian, these Feasts successively typify the believer as a Redeemed Sinner, a Resurrected Saint, a Righteous Citizen, a Responsible Servant, a Co-Regent of the Lord of Glory ('heirs of God and joint-heirs with Christ').

3. *The Experimental (or Practical) Application.* Every Feast has a present practical application for daily life.

First, they prefigure most wonderfully, (i) God's *Requirements*—Righteousness of life and Holiness of character; corresponding with which we also get, (ii) God's *Provision*—Redemption and Sanctification. Hence, the provision answers to the requirement, and we are left without excuse for a carnal life.

Second, we are made aware of, (i) Man's *response*—evidenced by man *accepting* the provision made by God; and even more wonderful, (ii) Man's *participation*—the capacity and ability of actually enjoying, now, the blessings and privileges of *fellowship with God*.

Such, in bare outline, are some of the main lines of instruction. As we study we shall find how these lines open out and increase in clarity.

Let it be noted, that all this teaching is without any appeal to

the fancy or imagination. There is no straining of the text or twisting of the interpretation—the spiritual mind and heart have no use for such methods.

With our New Testament in hand, and seeking the Holy Spirit's help, we need make no mere guesses at truth. Having experienced ourselves the transforming power of Christ's redemption we can understand the application and interpretation by following our Teacher the Holy Spirit.

'JESUS CHRIST' AND 'CHRIST JESUS'

By W. E. VINE, M.A.

His Name and His Title

In the Epistles of those Apostles who had companied with the Lord in the days of His flesh the order of the Name and Title is always 'Jesus Christ', and this corresponds to the order of their experience. They knew Him first in their normal circumstances as Jews; that He was Messiah, though not then unrevealed to them, was impressed upon them after His resurrection. With the Apostle Paul it was different; he first came to know Him as in the glory of Heaven, and, while he often adopts the order 'Jesus Christ', he most frequently speaks of Him as 'Christ Jesus'. That order in the New Testament is not found anywhere outside Paul's Epistles, with the single exception of Acts 24:24, R.V.

It is instructive, then, to observe that the order is always in harmony with the context. 'Christ Jesus' describes the One now exalted who once 'emptied Himself' (Phil. 2:7), and was 'born of a woman, born under the Law' (Gal. 4:4); that order looks back from the present glory to His pathway of humiliation. 'Jesus Christ' describes Him as the Self-humbled, the despised and rejected One, who afterwards was glorified (Phil. 2:11); that order points to His resurrection and exaltation. 'Christ Jesus' suggests His grace; 'Jesus Christ' suggests His glory.

In Paul's Epistles he most frequently uses the order 'Jesus Christ' when speaking of his Gospel ministry. The first part of the Epistle to the Romans deals especially with the subject of the Gospel, and accordingly in the introduction, consisting of the first