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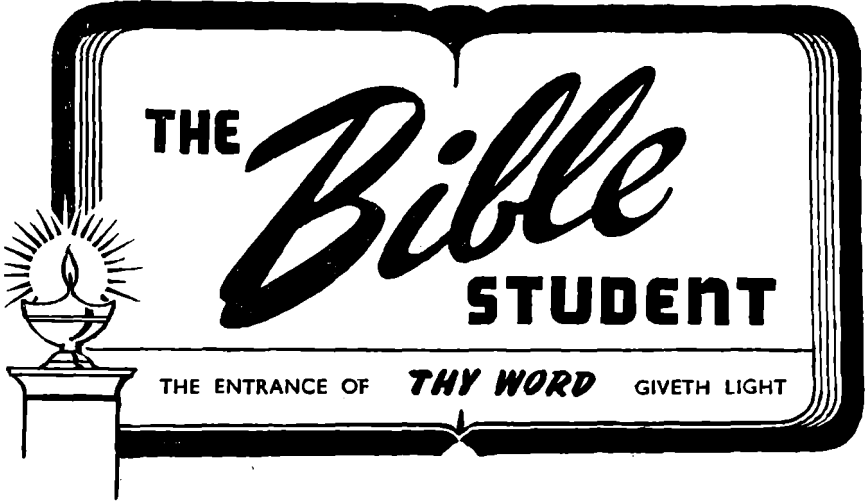
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*Editor:* A. McDONALD REDWOOD

as the Christ must needs to be made to the Jews of the Dispersion. Right from his conversion in Damascus Paul 'confounded the Jews, proving that this One is the Christ'. Later in the synagogue in Thessalonica he 'reasoned from the Scriptures . . . that this Jesus, whom I proclaim unto you, is the Christ' (Acts 17:3, see also ch. 18:5). Even Apollos, who until recently knew nothing more than the baptism of John is found in Ephesus 'confuting the Jews . . . showing from the Scriptures that Jesus was the Christ' (ch. 18:28). The importance to Israel of this great truth that 'Jesus is the Christ' is evident from the above. But what has it to say to us who are of the Gentiles, but who by grace have believed on this same Saviour? Perhaps we, who so readily think of the Lord as Christ, need to be reminded that He was also 'Jesus', the despised and rejected Man of Sorrows. Organized Christianity has become so respectable, so conventional that it is good for us to consider Him, the Jesus of Hebrews 12:2, who endured such contradiction of sinners against Himself.

There is, indeed much profit to be had from a study of the eight passages in the Epistle to the Hebrews in which that simple human name of Jesus occurs, with special attention to the climax in ch. 13:12:

'Wherefore, Jesus also, that He might sanctify the people through His own blood, suffered outside the gate. Let us therefore go forth unto Him outside the camp, bearing His reproach.'

## SEVEN OLD TESTAMENT FEASTS

### A TYPOLOGICAL STUDY OF LEVITICUS 23

By THE EDITOR

#### III. The Subject Considered Synthetically

By synthetic we mean the consideration of the Feasts as *a whole*, and in their *relationship* to each other. For this purpose the reader will find it necessary to keep referring to the Synopsis given on page 81, in the last issue (April), and to note the typical meaning of each Feast as given in the second column. This, of course, rather anticipates what we shall go into more fully when we come to consider each Feast individually, but for the present it is necessary and must suffice.

The relationship between one and another of the Feasts is seen from the manner in which they are classed together. The chapter in Leviticus will indicate *two* of the three modes of classifying them, but we shall need to look elsewhere for the third classification.

But it will be helpful, specially for younger students, to remark here that, these classifications formed an integral part of the *original revelation* given by God to Moses, and are not something arbitrarily adopted by Moses or his successors at some late date in the history. Hence they cannot be considered as of mere academical interest, or inconsequential, for the Bible student. On the contrary, it can be seen that the very order and classification of the series form an important part of the whole spiritual teaching of the series: Even in its details it represents a *body of divine truth* for our edification, if the Holy Spirit is allowed to guide us into the truth.

How these classifications are arrived at we shall now consider under the following three heads:

### 1. The Dispensational Classification and relationship

This classification is obtained by a study of the Synopsis already given. This study will reveal two things, (i) that the Sabbath stands alone; (ii) that the first *four* Feasts have had a fulfilment in the past and the present, whilst the remaining *three* (viz., Trumpets, Atonement, and Tabernacles) point to *future* events (viz., the Second Advent, the Judgment Seat of Christ, Millennial Glory). All these will receive fuller treatment later—we give but the barest hints here. A further point which goes to emphasize this division will be found in verse 24, wherein is indicated the significant fact that a considerable interval—something like three and a half months—elapsed between the *fourth* (which is a 'fulfilled' Feast) and the *fifth* (which is still unfulfilled).

But the main point we must look at in regard to each classification is the *purpose* of it. The specific purpose of this first division seems to be twofold:

(1) To emphasize the *distinctive character* of each of the *two sets* of Feasts—i.e., the first four on the one hand, and the remaining three on the other. Let us compare these two sets:

(a) *The first set* speak of Privileges and Responsibilities belonging to the *present*, all of which are based on *past facts*. The Pass-over tells of Redemption accomplished by the death of Christ.

That is past. Based upon this fact believers are to walk in righteousness and sanctification. This is present. The Feast of Firstfruits tells of Resurrection accomplished—Christ rose triumphant out of death. That is past. Based upon this fact believers are now taken out from among the spiritually dead and brought into a new relationship—they are members of His Body the Church, and that implies a holy, yet blessed, responsibility to maintain the unity of the Body. This is present. So much for the first set.

*The second set* speak of Privileges and Responsibilities belonging to the *future* which are all based upon *present facts*. If we are going to take any part in the Rapture of the Saints we must know Redemption by experience. If we are to be rewarded for service (the *Bema* of Christ is only for believers) we must have carried out our responsibilities whilst on earth. So that this set is *consummative*, where the first were *preparative*.

(b) *The first set*, further, have in view more especially a heavenly people, the *Church*, i.e., the whole company of believers everywhere.

Whereas *the second set* have both the Church and the *earthly* nation, Israel, the chosen people of God, in view.

(2) The second purpose of this division is to emphasize the *significance of the interval* that divides the fourth from the fifth Feast. This interval represents the *present dispensation*—the period in which God is calling out a people for Himself, baptizing them into one body, the Church, by the Holy Spirit (1 Cor. 12:13), and preparing this Church for the day when He shall come into the air and rapture it away to Himself (1 Thess. 4:13-18)—hence the name Dispensational Classification. This interval may now close at any moment.

## 2. The Doctrinal Classification and Relationship

We have in the book of Leviticus a formula which occurs repeatedly: '*And the Lord spake unto Moses saying*'. This formula serves to mark off divisions either between one subject and another, or between one part and another part of the same subject, and carries with it a divine emphasis—distinguishing between things that are intended to be kept together, and things that are to be considered apart. Its idea is not to separate radically, but to *distinguish* between this and that. This formula opens the chapter (verse 1), and thereafter occurs four times (vv. 9, 23, 26, 33);

whilst the chapter closes with a complimentary formula (verse 44), which also occurs in varying forms in other parts of the book. This formula, therefore, indicates our second classification, and careful note should be made of which Feasts it brings together and which it distinguishes between.

The *purpose* in view seems to be *to class together certain Feasts that have a very special relationship to each other*. We have called it, therefore, a *doctrinal* classification. It must be remembered, of course, that every Feast has a direct relationship to the others—not one can be left out without disturbing the whole picture. But, those which are joined together by this formula are peculiarly related as being doctrinally dependent upon one another. Look briefly at the verses:

(a) The first and second occurrences of the formula include within their embrace the Sabbath, the Passover, and the Feast of Unleavened Bread (vv. 2–8). We have already (see last article) indicated that the Sabbath is to be viewed both as the starting point and the goal of the series—its meaning is *rest*, at present broken by *sin*, but one day to be fully realized. We have likewise indicated that each Feast is a step onwards towards the goal. Then the Passover and the Unleavened Bread are the *first two steps*. Note that both have to do with the subject of *sin* (though in different ways), and both focus the attention on *the individual person*, the believer.

The *first* speaks of the Man Christ Jesus redeeming from sin—thus dealing with the root cause of all the disaster in the universe, purging it away; whilst the *second* speaks of individual man having been cleansed, now walking by the power of that cleansing in the path of righteousness. When we come to consider these two Feasts separately we shall enlarge upon this, but this is the doctrinal teaching in germ.

(b) The next division includes verses 10–21. (*Note*: Verse 22 may be taken as parenthetical for the present.) This division contains the two Feasts of Firstfruits and Weeks (sometimes called Pentecost). These are the *third* and *fourth* steps in the new life of the believer. In contrast to the first two, these have to do with *harvest*. Further, we progress from the individual to the *Body*. The Firstfruits Feast speaks of Christ raised from among the dead the Feast of Weeks speaks not only of the individual

believer raised likewise, but of a body of believers, of whom Christ is the Head, raised up from among, raised out of, a spiritually dead society.

Thus, in the first division we get *sin purged*; in the second we get *new life* bestowed. In the first, we are made personally holy; in the second, we are made to enjoy fellowship in the whole body of such individual believers, united to the risen Head, even Christ. We see God's own order—first the personal life regenerated and fitted to walk in fellowship with God; then the full enjoyment of fellowship in the body (the church) with other believing members. The *unit* and the *unity* are equally and distinctively the objects of God's tender care and love, and all alike are indwelt by the Holy Spirit; so that in *each* division the second Feast is dependent upon and arises out of the first Feast—there is a definite doctrinal connection which can hardly be missed.

(c) The subsequent occurrences of our formula divide off the three remaining Feasts both from the first four and *from each other*, so that they are distinguished though not actually separated. And as we examine the meaning of each Feast we see how appropriate this is, for whilst we can see there is a chronological relationship, of necessity, which nothing can do away with, there is not that close doctrinal connection we find in the previous ones.

Observe here also that, whilst it is distinctively the purpose of the New Testament to impart a knowledge of the doctrines of our faith, the Old Testament manifests its unity with the New by revealing an exact correspondence wherever and whenever doctrine is illustrated or typified. No O.T. type will be found to contradict any fundamental N.T. teaching, but often it illustrates such teaching.

### 3. The Christological Classification and Relationship

In studying this division of the Feasts the reader is specially requested to read the following three passages carefully beforehand: Ex. 23:14-19; 34:18, 22-24; and Deut. 16:16, 17. This will enable you to follow the exposition with understanding.

That these three passages do have a reference to the Feasts of Jehovah as set out in Lev. 23, there can be no doubt whatever. Though many writers on the subject pay no attention to these passages, careful study of them has convinced us that they constitute a very definite classification and embody some very beautiful

hints of spiritual teaching. The reader is asked, therefore, to follow us in our exposition as the Lord enables us to see His message.

To begin with, having read the passages, note:

This classification divides the Feasts into *three* divisions, and each *division* is entitled respectively (a) Feast of Unleavened Bread, (b) Feast of Weeks, and (c) Feast of Tabernacles.

All the males (probably the *first-born*) appeared before Jehovah on the three occasions named. That is, in each of these divisions of the Feasts a gathering of all the (first-born) males took place before Jehovah. Add to this the direction that they were not to appear empty-handed, and then the promise mentioned in Ex. 34:24.

More incidentally note that, the threefold division is emphasized by the fact that the *first* division was separated from the *second* by an interval of time, and the second from the *third* similarly, the latter interval being longer.

What is the *purpose* of this classification? In answer we propose to demonstrate that, the main purpose is to *emphasize the results and effects of Christ's redemptive work*. That emphasis runs along *two parallel lines*:

(a) The Results and Effects of Christ's Redemptive Work are exhibited (by type of course) in the *individual* Christian; then in the *body* of Christians, the Church; then in the *whole creation* (no doubt particularly referring to the Nation of Israel).

(b) Then we trace how Christ's obedience in accomplishing the work He came to do has placed Him in a position of *personal exaltation*, 'that in *all* things He might have *the pre-eminence*'. God has been pleased to 'set Him at His own right hand in the heavenlies, far above all principality, and power, and might, and dominion, and every name that is named, not only in this age but in that which is to come' (Eph. 1:20, 21).

We now proceed to demonstrate how these two lines of thought are to be found in our classification. Great help will be derived if the Synopsis (given in last article) is kept before the eye for instant reference.

<sup>1</sup> (A) Our first business will be to glance once again briefly at the peculiar significance of the three Feasts that serve to identify the three respective divisions.



Division I. *Feast of Unleavened Bread.*

Note its character—a seven-day Feast that really commenced with the *Passover* and included the Feast of *Firstfruits*. You will remember that in the previous classification the Passover and Unleavened Bread were doctrinally connected, and now we have the Firstfruits added. And the teaching is practically identical with what we have seen in that connection, except that *this* coupling takes us a little further. In this combination of the three closely-related Feasts we are taught typically that, not only are we saved (Passover) *individually* but we henceforth must walk in sanctification and righteousness *primarily as individuals* (Unleavened Bread), energized by Resurrection power (Firstfruits). The Christian walk is first an individual, and *then* a corporate matter. For it is the walk of the unit that really determines the walk of the community. And that walk is possible because based upon Redemption and carried out in the power of the Resurrection life (cf. Rom. 6:4; Phil. 3:10). The walk is really the daily life of the spiritual man. Hence the inclusive name chosen to mark off this division is that of Unleavened Bread.

Division II.—*Feast of Weeks.*

This Feast stands by itself in this division and for the reason that the whole emphasis is on the teaching concerning the *Body*, the Church. The results of Christ's atoning work are not only to be exhibited in the individual, but in the formation of an organically united company or body of believers. How this is connected with the second line of thought (as stated in [b] above) we shall see a little further on.

Division III. *Feast of Tabernacles.*

This was an eight-day Feast, occurring after the ingathering of 'the corn and the wine', beginning and ending with a Sabbath. We have already seen that it is related chronologically with the two previous Feasts (of Trumpets and Atonement), for it took place in the same month. This classification groups these three Feasts under the name of the last because it stands as the fitting conclusion of all three and even of all previous ones. And the significance is identical with what we have already noted concerning it—it typifies the consummation of all the purposes of God

in reference to the individual, the Church, the Nation and the whole creation.

Thus past Redemption, present Preparation, and future Realization are brought together, and all emphatically as the glorious result of Christ's atoning work.

(to be continued)

## WORD STUDIES IN THE NEW TESTAMENT

By W. WILCOX

'Fleshly' (Sarkikos)

Souter defines in his pocket lexicon as follows, '*sarkikos*—generally ethical, belonging to *sarx*, belonging to the natural life of man as a creature of flesh, with the characteristics of *sarx*, fleshly, unspiritual, carnal'. Trench says, 'Fleshly lusts (carnal) are lusts which move and stir in the ethical domain of the flesh, which have in that rebellious region of man's corrupt and fallen nature, their source and spring. Such are the *sarkikāi epithumiai* (I Pet. 2:11) and the man is *sarkikos* who allows to it a place which does not belong to it by right. It is in its place so long as it is under the dominion of the *pneuma* (Spirit), and receives a law from it, but becomes the source of all sin and all opposition to God as soon as the true positions of these are reversed and that rules which should be ruled'. Godet in his commentary on the Corinthian Epistle writes, 'If in the regenerate man, the flesh hinders the action of the Spirit, in the unregenerate man, who possesses only the breath of natural life (the *psuche*), it reigns as Lord. *Sarkikos*, *sarkinos*, the two adjectives signify *carnal*, but the latter refers to the substance and nature of the being so qualified, the former to its tendency and activity'. The term is used only in the Pauline Epistles apart from a single phrase in Peter's first Epistle. We may examine these occasions of its use.

1. *Carnal Men* (I Cor. 3:3). Such are characterized by:

(a) *Immaturity*. Paul's desire was to feed them with meat, but he found it necessary to use only milk, as they allowed those