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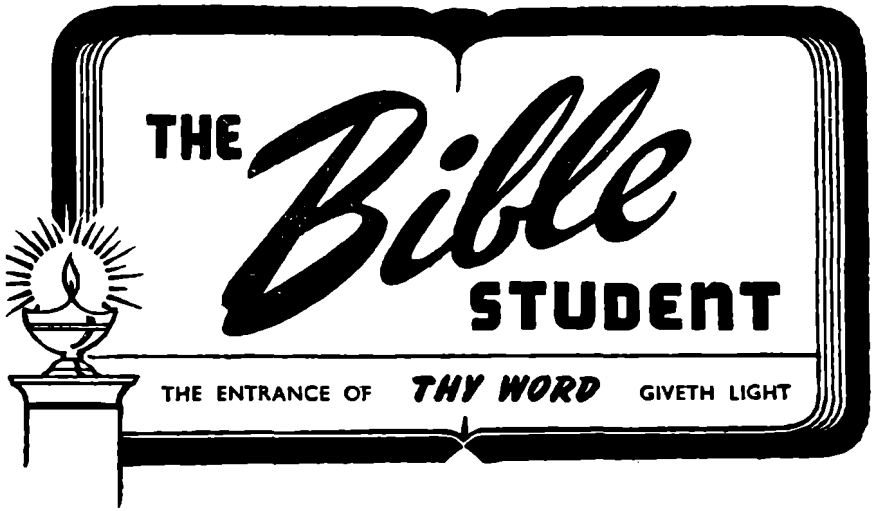
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Editor: A. McDONALD REDWOOD

Koehler does not agree with the simple meaning 'choose' given by Brown, Driver and Briggs to the root *bachar*, so it would be wise to avoid reading that meaning into *bachur*. In any case Koehler would link it with the Akkadian and so cut it from this root altogether. We should, therefore, avoid the two cases where the English has departed from the rendering 'young man'. In Ps. 78:31 the RV has rightly 'young men', and so also in 1 Sa. 9:2, where the RSV is even better, rendering the whole expression 'a handsome young man'. The fact that this latter verse forces us to infer that Saul was unmarried, when he first met Samuel, and so creates expositional difficulties, does not justify us in extending the meaning of *bachur*. The linguistic evidence is sufficient to demonstrate that it refers to the unmarried.

(To be continued)

SEVEN OLD TESTAMENT FEASTS

A TYPOLOGICAL STUDY OF LEVITICUS 23

A. MCD. REDWOOD

5. THE FEAST OF TRUMPETS *(continued)*

(The Practical Lesson of the Type)

2. *Comparison with the Passover*

What has been given will enable the reader to gain some idea of the real character of the 'Day'. The next step is to note the differences between this Feast and that of the Passover—the other great Feast that also foreshadows the work of Christ in accomplishing redemption. It will be well for the reader before proceeding to refresh the memory regarding the details of the Passover.

The following is a tabulated statement of the subject:

Each point in the one is compared to the corresponding point in the other:

PASSOVER

- (a) One lamb without blemish, chosen on 10th day of 1st month, slain on the 14th.

- (b) First occasion participated in by the whole congregation—subsequently by the priests alone.
- (c) First occasion blood sprinkled on side posts and lintel—subsequently poured out at side of altar.
- (d) No incense used. Partaking of the slain lamb with bitter herbs.
- (e) No need of a scape-goat.

ATONEMENT

- (a) Two separate sin-offerings: one a bullock, one a goat. Took place 10th day of 7th month.
- (b) All carried out by the High Priest, that is, in its essential features.
- (c) Blood taken within the veil, and sprinkled before and upon the mercy seat.
- (d) Incense commanded in such quantity as to serve for a 'cloud' within the Holiest. No part of the sacrifices—not even the burnt offerings to be eaten, but all burnt outside.
- (e) A scape-goat essential.

These are the main features of comparison, and though there is abundance of material for meditation and study, a very brief comment upon each must suffice here:

(a) Taking first the teaching suggested by the symbolical numbers 7 and 10, we have already seen that 7 is symbolical of completeness and even of perfection. In the number 10 we have another significant and frequently-occurring symbolic number. We recall the 10 antediluvian patriarchs (Gen. 5); the 10 righteous men who might have saved Sodom (Gen. 18:32); the 10 plagues of Egypt; the 10 commandments; the 10 elders who accompanied Boaz (Ruth 4:2); the 10 virgins of the parable (Mt. 25:1); the 10 pieces of silver (Luke 15:8); the 10 servants entrusted with 10 pounds (Luke 19:13 ff.), the most capable of whom was placed over 10 cities; the 10 lepers healed; the 10 days' tribulation predicted for the church of Smyrna (Rev. 2:10).

A study of all these and other passages enables us to see that the number is connected intimately with the Divine claims to faithfulness in stewardship, obedience in commandment, and devotion in worship. The latter is specially intended in the numerous occurrences of the number in the Tabernacle and Temple dimensions. Inasmuch also as every such claim will be tested by Divine righteousness, the number is connected with such testings.

It may be attached either to the material to be tested, the method of testing, to the time of testing, or to the result of testing.

So the Passover 10th day points forward to the Lamb of God who was tested in His three and a half years of public ministry and was proved sinless in every detail. He fulfilled every 'jot and tittle' of the Divine claims.

(b) In the Passover the emphasis is definitely upon the point of man's *appropriation* of that which was divinely provided for redemption. Whereas in the Atonement Feast the emphasis is on the truth that sin can only be 'covered'¹ by the work of Christ as our High Priest, and by nothing less.

(c) In the Passover, again, the blood on the lintel and side posts emphasizes the necessity of faith on the sinner's part and of the efficacy of the blood of the substitute to shield from judgment. Whilst the blood of the Atonement sacrifice taken within the veil speaks of the divine *basis* for the exercise of divine righteousness and forgiveness, so that not only is the sinner forgiven but God's justice and holiness are upheld inviolate.

(d) Under this point we are directed to view the divine holiness and perfection from two different aspects: the Passover pointing to the truth that the only Substitute that can bear the whole burden of sin and fulfil the divine claims is one that is absolutely *holy*, whereas the incense of the Atonement tells us that the Holy One 'is of purer eyes than to behold iniquity'. Such ineffable holiness is necessarily *veiled* from human sight, though it is 'manifested' in the infinite perfections of the *Incarnate* Christ—so that the apostle John is able to write 'our hands have handled' the Word of Life, the Living Word.

Divinely appropriate, therefore, is the provision of the lamb

¹ 'The Hebrew word *Kaphar*, which is rendered "to atone" in English means properly "to cover", and the essential idea connected with "atonement" as far as this word is concerned, is the *covering* or *hiding* of sin from the holy one . . . To the question as to *how* alone sin can be effectually covered . . . we read "The life of the flesh is in the blood . . . for it is the blood which with the life (that is in it) covereth", (Lev. 17: 11, Heb. lit.)—that is, life covereth life: the life of the innocent offering, in the blood poured out upon the altar, covereth, the life forfeited by the guilty offerer.'—David Baron.

for food in the one case and not in the other—the *flesh of the Atonement sacrifices* must be *burnt*.¹

(e) Finally, in regard to the lack of a scapegoat in the one Feast and the necessity of one in the other—we must again recall that the Passover was essentially a *deliverance from judgment* and bondage, whilst the other Feast is essentially an *atonement for* and cleansing from sin—both aspects entirely necessary and both meeting in the Person and work of Christ.

Thus we might sum up the comparison by saying that the Passover views the atoning work of Christ from the point of the *sinner's need*; whilst the Atonement typifies the vindication of the claims of Divine Righteousness and Justice by full and righteous satisfaction.

3. *Prophetical and Practical Teaching*

It is only as we understand the preceding points that we can adequately enter into the prophetical teaching of the Feast, hence the amount of space we have given to them. What then, is the real prophetic import of the Feast as it finds its setting among the other Feasts of Leviticus 23?

In answer, a further question will immediately arise to the mind—Why the somewhat marked difference between the narrative in the 16th chapter and this in the 23rd? There is not only the very summary manner of alluding to the day's proceedings in the latter scripture, but the most vital part of the whole ritual is passed over and what would seem a mere secondary item is emphasized.

It is just the point, however, which involves the prophetic teaching. The difference is without doubt designed; for if we have rightly caught the meaning of the Divine Author in interpreting this Feast as pointing onwards to the Judgment Seat of Christ for the Church, and the Day of Repentance for

¹ 'This burning arose, not from the flesh being polluted—on the contrary, the flesh of all sin-offerings was declared to be most holy (Lev. 6: 25-27); but here, where the priesthood and congregation were alike concerned, there was no one who could with propriety eat of it; it had, therefore, to be burned, but still as a holy thing in a clean place.'—(Fairbairn).

Israel as a nation, then the omission of all reference to the sacrificial ritual and high-priestly ministry appointed for that day is in perfect harmony with it. Leviticus 23 purposely stresses *the affliction of soul on the part of the people themselves*. It was to be a day of self-humbling and confession of sin, a day not of feasting so much as fasting, and yet it was to be a day of rest and not labour.

This is not to slur over the other solemn events of that day—in fact, humiliation, confession, and rest of heart and conscience are only of value, or even possible, when based on the High-Priestly work of Christ typified by the day.

The Judgment Seat of Christ is for the believer and for none other, when his days of service shall be passed in review in order to reward, when the 'hidden things of darkness' and the 'counsels of the heart'—dispositions, motives, desires—will be manifested in their true light before the eye of Him who searches to deepest depths, and from Whom nothing can be hid.¹ Some will suffer loss (though not their eternal security), others will gain rewards—all in perfect accord with the divine rectitude of infinite love and infinite justice. But whether suffering loss or receiving reward—all will doubtless realize in a very deep and moving manner three things:

(a) The exceeding sinfulness of sin—which will lead to humiliation and affliction of soul, and then confession real and permanent.

(b) The exceeding efficacy of the atoning blood of Christ in cleansing and blotting out of every stain on heart and conscience—never more to feel even the 'breath stain' of sin.

(c) The exceeding riches of His grace and love, that not only forgives but forgets, and brings into the place of perfect rest, perfect service, and perfect fellowship for all eternity. Sin shall be forever put away—holiness shall forever be enjoyed.

So much for the Church. It will be a similar experience for Israel as a nation. 'I will pour out upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and supplication, and they shall look upon Me whom they have

¹ 2 Cor. 5: 10.

pierced, and they shall mourn for Him as one mourneth for his only son, and shall be in bitterness for Him as one that is in bitterness for his first-born. In that day there shall be a great mourning in Jerusalem . . . every family apart and their wives apart. *In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness*. (Zech. 12:10-14; 13:1). This and many other passages describe for us the dealings of God with His people of Israel in that day in which (as Zech. 3:9 reminds us) 'the iniquity of the land shall be removed in one day'. We cannot go into details, but the reader is exhorted to take up the study for himself, and to trace out from the Psalms, the Prophetic Scriptures and other parts, the various events connected with Israel's restoration.

The same three effects as were stated of the Church in her experience of the Judgment Seat of Christ, will be produced upon the nation of Israel.

It is very significant, finally, to note that; 'It was on the evening also of the Day of Atonement, after the complete cycle of seven sevens of years were fulfilled, that the 'Jubilee' was proclaimed (Lev. 25: 9, 10), which was the signal of liberty, not only to the people but for the *land itself*, which that year was neither to be ploughed, sown, nor reaped—the typical significance of which was already discerned by the prophets in the Old Testament, who rejoiced in spirit, and by faith greeted from afar the time when, after Israel's iniquity shall have been purged Messiah will not only 'proclaim liberty to the captives' (the very words used in Isa. 61:1 are taken from the command in reference to the Jubilee in Lev. 25: 9, 10)—but when the earth itself shall at last enjoy her rest, and the whole creation, which has been groaning and travailing in pain together until now, shall at last be delivered from the bondage of corruption into the glorious liberty of the children of God'. (David Baron).