

Types And Anti-types
Of Jewish Worship

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Section I

The Essentials of Worship

A. Introduction:

From just outside Eden and early in the beginning of the human race the act of offering sacrifices began. There was a ceaseless steam of blood flowing from the sacrifices of God's people until their culmination in the Great Sacrifice of God's own provision:

John 1:19 - "Behold the Lamb of God that taketh away the sin of the world."

What a mercy to this sin-smitten world that God provided a suitable sacrifice to take away sin.

It was outside the garden from which mankind had been banished that two men brought their offerings "*before the Lord*". One was accepted, along with his offering; the other and his offering was rejected. Why did God show His pleasure to one while showing His displeasure to the other? Hebrews tells us why"

Hebrews 11:4 - By faith Abel offered a more excellent sacrifice."

God had respect to Abel's offering and it was considered more excellent than Cain's because it was offered through faith, but nothing is said about it taking away his sin nor making him righteous. It was a pleasing offering to God and it was a witness that he was righteous, but the offering, itself, did not take away his sin nor make him righteous.

You ask, "Do you mean to say that those sacrifices were not sufficient to take away sin?" Yes, that is what I mean! Within themselves,

Hebrews 10:4 - "It is not possible that the blood of bulls and of goats should take away sin"

For

Hebrews 10:3 - "... in those sacrifices there is a remembrance again made of sins every year."

And beside this, God said,

***Hebrews 10:6, 8 - "In burnt offerings and sacrifices for sin thou hast had no pleasure."
"Sacrifice and offering and burnt offering and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law."***

You ask, "If this is true, then why all the bloody sacrifices? If all those man-provided offerings came short of the righteousness of God; therefore, not able to take away the penalty of sin, why did they continue to offer them? Why did God command His people all those years to make oblations if they could not take away sins? Were they wasting their time, energy, and all those animals for nothing?" No! They were not sacrificing in vain, for the Bible says:

Genesis 4:4 - "the Lord had respect unto Abel and his offering"

and that by it

Hebrews 11:4b - "He obtained witness that he was righteous, God testifying of his gifts."

"Then why were they continued so long before they ceased?" Perhaps, I can not answer this fully, but there are some evident things about those sacrifices recorded in the Bible I desire to share with you.

In spite of the weakness of the blood of animals to take away sin, Abel's offering was pleasing to God as were many others' after his. Why were these offerings acceptable to God if they were not able to take away sin? Because the one offering them looked through them to the Lamb of God's own provision.

More than sincerity and devotedness of feeling is necessary for true worship. It must be by direction of the Word (Truth) and by the power of the Spirit. Jesus told the woman of Samaria that

John 4:23, 24 - "The true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is Spirit; and they that worship him must worship him in spirit and in truth."

B. The Three Essentials For Worship.

There are three things essential for fallen man to have in worshipping the Holy God: a suitable sacrifice, a suitable altar for the sacrifice, and a suitable priest to present the sacrifice at the altar. These three are shown in the worship of God by the saints described in the Old Testament.

1. First, A sacrifice is needed.

To truly worship God there must be a proper way of approach to Him. Since man is not God's equal nor is pure enough to come into His presence, a way must be provided by God. The

way must meet God's approval; therefore, God must direct man in the manner of approach to Him. Since man is both guilty and unclean, he needs something to remove the defilement and the guilt to fit him for God's presence. How can this be done?

Both *Hebrews 9:1-14* and *10:1-8* are plain that the gifts and sacrifices offered under the law could not take away sin. Then what did they do? Why were they offered? The answer is there in those passages. They were figures and shadows of the real Sacrifice:

Hebrews 9:9-12 0 "... a figure for the time present ... until the time of reformation ... by his (Christ) own blood be entered in once into the holy place having obtained eternal redemption for us."

Hebrews 10: 1, 2, 9, 10 "The law having a shadow of good things to come, and not the very image of the things ... ceased to be offered ... "said he, Lo, I come to do thy will O God ... By the which will we are sanctified through the offering of the body of Jesus Christ once for all."

The offerer saw through the figure -- the shadow -- to that which the figure portrayed and He (Christ, not the shadow) purged them and made their sacrifice perfect. The offerer was ceremonially cleansed by the sacrifice and he was eternally purified by faith as he looked ahead to what God had promised would take away sins. He looked forward by faith to what Christ was going to do just as we look back by faith to what Christ has already done to purge us from our sins.

It is evident from the experience of Cain and Abel that going to a place of worship established by God was not the same as worshipping Him. It was true with Abel as with others after him that on the ground of offered and accepted sacrifice God's children could approach Him. But just going there with the right sacrifice was not enough -- they had to understand what that sacrifice was all about. The form of worship (the Truth, in Abel's case, a proper sacrifice) was not sufficient. There must be something inside the offerer. Hebrews reveals that Abel had more than an proper sacrifice. God had respect for Abel's offering because it was done by faith.

Hebrews 11:1 - "Now faith is the substance of things hoped for, the evidence of things not seen."

Abel saw through the offering be made. He knew it was only a picture of a better offering God would provide. Cain was rejected because he did not offer by faith. The reason he did not bring an expiatory offering (a bloody offering) along with his food offering was because of a lack of faith. The Biblical record shows that both Cain and Abel brought offerings called meal-offerings (Hebrew equivalent = minchah, the word used elsewhere for meat-offering.).

The Old Testament saints were just as securely saved as we. They were just as fully forgiven. They had just as much fellowship as we, and they were endued with just as much power as we.

Many professors in the Christian religion worship God similar to Cain. They come to a place provided by God. They outwardly go through the forms of worship, but they do not discern the spiritual; significance of it. They think there is some merit in their actions. To them, salvation is something they do. This concept about salvation misses it entirely,

because "*salvation is of the Lord.*" It is something that is done for us by God. We accept what He has provided for us. We do this by faith.

Baptism is a beautiful and meaningful ordinance if properly understood and administered. But friends, it is an empty ordinance if the person is not saved before it is administered. Some honest folk think that baptism washes away sins. How sad! Even Martin Luther thought that baptism (what he called baptism -- really it was not baptism but sprinkling) put a person into Christ. He condemned the Anabaptist for believing that salvation preceded baptism and called them "devils possessed with devils" for practicing salvation prior to baptism. For any act of worship to be of value there must be a spiritual understanding of it.

The likeness between the type and the anti-type is not accidental. To those who reason from natural reasoning the spiritual significance is hidden. The veil is removed when spiritually they see Christ in them. There was no more problem for the Jewish believer to see the spiritual meaning of those symbols than there is now for the true believer to see the spiritual meaning in the ordinances of baptism and the Lord's Supper. Both must have the enlightening power of the Holy Spirit.

Many are blinded to the spiritual meaning of the law because they have no conception of Christ in it. Paul shows this truth in:

II Corinthians 3:7-18 - "But if the ministration of death, written and engraved in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the Spirit be rather glorious? For if the ministration

of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had not glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious. Seeing then that we do have such hope, we use great plainness of speech: And not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: but their minds were blinded; for until this day remaineth the same vail untaken away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

This passage does not imply that the anti-type was unknown to them. They were looking through a dark glass compared to our looking into a mirror. Some things were hidden from them, but the essentials of salvation and service were so simply displayed there could be no mistake unless it was purposely.

Many Bible readers have missed the beautiful truths shown by these offerings for they see the offerings as only a lot of tiresome duties for Israel. To them they convey no intelligent voice of spiritual truths and throw no spiritual light on their understanding. They believe the sacrifices in the Old Testament were established as saving ordinances, just as they also believe that there is salvation in the ordinances given to the saints in the New Testament.

They do not recognize that the same principle of worship taught in the New Testament was also the same for the Old Testament people. Many see no spiritual connection between the house of Moses (the Tabernacle) and the house Jesus built (His church). They do not see a likeness in the consecration and service of Aaron, the High Priest of the Mosaic sacrifices, and the work of Christ Jesus, our High Priest. They do not understand that the sacrifices Aaron offered were only types of the Lord Jesus, our Great Sacrifice. Neither do they see that the cloud of glory that covered the Tabernacle and "*glory of the Lord*" that was between the cherubims was a type of the Holy Spirit baptizing the church on the day of Pentecost and now dwelling in the body of Christ.

2. Second, A meeting place was needed. This was provided in the altar.

Unless distinction is made concerning the several different altars in the Old Testament endless confusion will reign. Biblical teaching will not make any sense if we do not note the differences. Here is a brief examination:

The Hebrew word translated "*altar*" 401 times in the Old testament has several applications. It was a place of slaughter and a place of lifting up, but it was always a meeting place between two parties. Sometimes, both "*slaughter*" and "lifting up" were involved; whereas, at other times only one meaning was involved. From this, we must recognize that altars were not just places of sacrifices. No matter what meaning we give it, it is always a place, usually between God and man. It represented a place where some solemn transactions took place; this too, was usually between God and His people.

Some altars were built to recognize or remember a special occasion that had happened between the builder of the altar and God. Abraham gives us an example of this in Genesis

Genesis 12:7 - "And the Lord appeared unto Abram, and said, unto thy seed will I give this land; and there builded he an altar unto the Lord, who appeared unto him."

Another instance is given in Genesis

Genesis 13:18 - "Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is Hebron, and built there an altar unto the Lord."

Some altars were built to remind men of a particular relationship between themselves. Jacob and his father-in-law built such an altar. Though the Scriptures called it a heap rather than an altar, it had the usage and appearance of an altar.

Genesis 31:44-49 - "... now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between thee and me. And Jacob took a stone, and set it for a pillar. And Jacob said unto his brethren, gather stones; and they took stones, and made an heap; and they did eat there upon the heap. And Laban called it Jegarsahadutha: but Jacob called it Galeed. And Leban said, this heap is a witness between thee and me this day. Therefore was the name of it called Galeed: and Mizpah; for he said, the Lord watch between me and thee, when we are absent one from another."

The memorial that Joshua had built at the crossing of the Jordan was like these altars:

Joshua 4:5-7, 9 - "And Joshua said unto them, pass over before the ark of the Lord and God into the midst of the Jordan, and take ye up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel: That this may be a sign among you, that when your children ask their fathers in time to come, saying, what mean ye by these stones? Then ye shall answer them, that the waters of the Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever."

"And Joshua set twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day."

After the land was divided, the tribes of Reuben, Gad, and one-half of the tribe of Manasseh returned to their portion on the east side of the Jordan River. As they returned, they *"built and altar over against Canaan"* (Joshua 22:11). When the rest of Israel heard about this they were angry, thinking another place of worship was being erected in opposition to the Tabernacle. They sent to find out about this altar and were told it was not another place to worship but a memorial of their relationship to those on the west side of the Jordan River.

Joshua 22:26-29 - "Therefore we said, let us now prepare to build us an altar, not for burnt offering, nor for sacrifice: but that it may be a witness between us, and you, and our

generations after us, that we might do the service of the Lord before him with our burnt offerings, and with our sacrifices, and with our peace offerings; that your children may not say to our children in time to come, ye have no part in the Lord. Therefore say we, that it shall be, when they should so say to us or to our generations in time to come, that we may say again, behold the pattern of the altar of the Lord which our fathers made, not for burnt offerings, nor for sacrifices; but it is a witness between us and you. God forbid that we should rebel against the Lord, and turn this day from following the Lord, to build an altar for burnt offerings, for meat offerings, or for sacrifices, beside the altar of the Lord our God that is before his tabernacle."

The Lord gave Moses instructions concerning the building of two kinds of altars. One kind was for priestly use in the tabernacle and had some specific dimensions. The other kind was used apart from the tabernacle worship and did not need a priest to officiate. These were rough altars of a heap of unhewn stones. Both of these altars were used for sacrifices.

The instructions about these rough altars are found in several places: *Exodus 20:24-26* is one instance:

Exodus 20:24-26 - "An altar of earth thou shalt make unto me, and shall sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee. And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou light up thy tool upon it, thou hast polluted it. Neither shalt thou go up by

steps unto mine altar, that thy nakedness be not discovered thereon."

Deuteronomy 16:21 adds some additional thought concerning it:

Deuteronomy 16:21 - Thou shalt not plant thee a grove of any trees bear unto the altar of the Lord thy God, which thou shalt make thee. Neither shalt thou set thee up any image; which the Lord thy God hateth."

The word "grove" is the Hebrew word (*asherah*) for shrine. The meaning is not trees. It is idols made from trees and set up as a place to worship. They were forbidden to build an altar in association with any other god or gods.

Deuteronomy 27:1-8 gives an account of one of these rough altars being built at Mt. Ebal. The Levites participated in this. It was built for the reading of the Law before going over into the land of promise. It was there between Mt. Ebal and Mt. Gerizim that Israel heard about the cursings and the blessings.

II Samuel 24:18-25 records an account of David building an altar:

II Samuel 24:18-25 - "And Gad came that day to David, and said unto him, go up, rear an altar unto the Lord in the threshing floor of Araunah the Jebusite. And David according to the saying of Gad, went up as the Lord commanded. And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground. And Araunah said,

wherefore is my lord the king come to his servant? And David said, to buy the threshing floor of thee, to build an altar unto the Lord, that the plague may be stayed from the people. And Anaunah said unto David, let the Lord my king take and offer up what seemeth good unto him: behold, here be oxen for burnt sacrifice, and threshing instruments and other instruments of the oxen for wood. All these things did Araunah, as a king, give unto the king. And Araunah said unto the king, the Lord thy God accept thee. And the king said unto Araunah, nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing. So David bought the threshing floor and the oxen for fifty shekels of silver. And David built there an altar unto the Lord, and offered burnt offerings and peace offerings. So the Lord was entreated for the land, and the plague was stayed from Israel."

There is an account of Elijah using such as altar when he had the controversy with the prophets of Baal and the prophets of the groves in:

I Kings 18:30-33 - "And Elijah said unto all the people, come near unto me, And all the people came near unto him. And he repaired the altar of the Lord that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name: And with the stones he built an altar in the name of the Lord: and he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order,

and cut the bullock in pieces, and laid him on the wood, and said, fill four barrels with water, and pour it on the burnt sacrifice, and on the wood."

I have quoted some Scriptures and given some information about the altars that were not for use in the Tabernacle. It is evident the Lord was pleased with these altars that were used outside of the Tabernacle worship. But the altars I have in mind are those used in the Tabernacle to picture (type) the work of Christ, the anti-type of these shadows in the Old Testament.

For the worship in the tabernacle Moses was instructed to build two horned altars: the brazen altar at the gate of the court of the tabernacle for burnt-offerings, and the golden altar in the holy place just outside the veil for burning incense (Once a year, on the day of atonement, blood was put on the horns of this altar.).

Even these two altars could not picture the whole work of Christ as Saviour; therefore, there were at least two other places in connection with the Tabernacle that had to do with sacrifices.

One was the place outside the camp where the remains of the sin-offering was burned. The sin-offering was slain before the brazen altar but its body was taken outside the camp and was burned on the ground. This was not a sweet savor offering going upward, but a downward look. This was the expiatory offering for man's sin. This was fulfilled when Jesus was taken outside the city and crucified on the cross for the sins of men.

The other place was the mercy seat in the Holy of holies. Once a year on the day of atonement the high priest would go

into the Holy of holies and sprinkle blood there for an atonement for the nation of Israel. Covering for sins were made Godward here. This was God's dwelling place among Israel. It was His throne among them. This was fulfilled when Christ took His blood into the holy place in heaven and there once and for all for our redemption. *Hebrews 9* gives a vivid explanation of this of which here are some excerpts:

Hebrews 9:7-9; 11, 12, 24-26 - "But into the second went the high priest alone once a year, not without blood, which he offered for himself, and for the errors of the people: the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;"

"But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by His own blood he entered in once into the holy place, having obtained eternal redemption for us."

"For Christ is not entered into the holy place made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with the blood of others; for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

It was the brazen altar at the gate of the Tabernacle that God specified as the place to meet Him.

Exodus 29:42 - "This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the Lord; there will I meet you, to speak there with you."

Deuteronomy 12:5 - "But unto the place which the Lord your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come."

Leviticus 17:3-9 - "What man ... that killeth an ox, or lamb, or goat ... and bringeth it not unto the door of the tabernacle ... that man shall be cut off from among his people: to the end that the children of Israel may bring their sacrifices ... unto the door of the tabernacle ... unto the priest and offer them ..."

The brazen altar at the gate was the place of slaughter. This was where the offerings were lifted up to God. This was where the smoke continually went upward as a sweet savor unto the Lord.

Jesus on the cross fits the meaning of the brazen altar sacrifices. they were slain and lifted up. Jesus spoke of this "lifting up":

John 3:14 - "And Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."

John 8:28 - :Then said Jesus unto them, when ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself, but as my Father hath taught me, I speak these things."

John 12:32 - "And I, if I be lifted up from the earth, will draw all men unto me."

3. Third: A Priest was needed.

There are two things in man that show a need for a mediator between him and God. One: man thirsts, to associate with God because he was made in the likeness and image of God. Inborn in every man is that need and craving for this fellowship. Two: man dreads to approach God because he is unclean; therefore, unfit to come into His presence.

Why would a man shrink from his Supreme good? Why should he be afraid to approach Him who could do so much for him? It is because he is not right and knows it. Man turns from God as a sick man turns from good food. Why does a sick man not want to eat that which is good for him? His body is sick. This is the reason man turns from God. He is sick in sin, not right before God. He is depraved.

The Jews at large were not priests of God. They could have been for they had been given that opportunity.

Exodus 19:3-9 - "And Moses went up unto God, and the Lord called unto him out of the mountain, saying, thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey

my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord. And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee forever. And Moses told the words of the people unto the Lord."

But Israel, when faced with being that priesthood in the presence of God, rejected the idea. They could not stand before such a God. This is recorded in *Exodus 20:18, 19* just after the Lord spoke the ten commandments from the mountain:

Exodus 20:18,19 - "And all the people saw the thunderings, and the lightenings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die."

As a result of this action taken by the people, the tribe of Levi was chosen to act as the appointed means of overseeing the place of meeting (the tabernacle) and the way of access (the altar and the offerings). The priesthood; therefore, became the indispensable source of religious knowledge for the people. It was also the only way of access for the nation unto the Lord.

The elaborate system established by God in the Aaronic priesthood was God's provision for a people who were at a distance from Him and were fearful to approach Him. The priests appeared in the presence of God for them. They were just as much a part of the tabernacle work as the altars and sacrifices. God commanded their appointment in:

Exodus 28:1 - "And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab, and Abihu, Eleazar and Ithamar, Aaron's sons."

The High Priest stood very high among the Jews. He held an exalted place; a place as high as their ruler. He was neither elected by the people nor did he appoint himself. He was the divine choice. In the New Testament, Hebrews shows this truth:

Hebrews 5:4 - And no man taketh this honor unto himself; but he that is called of God, as was Aaron."

He transacted solemn business with God on the behalf of the people of Israel. He was the appointed man to mediate in their behalf.

The Aaronic priesthood prepared the way for "*our great high priest*" the Lord Jesus. Access to God was denied sinners on the ground of their nature. God has been pleased to grant access to Him through this special arrangement of grace. The mention of "*high priest*" or "*priesthood*" awakens in the heart feelings of profound thankfulness for the grace which

provides for us a person capable of getting us into divine presence and keeping us there.

The High Priest was Israel's representative in the presence of God. He was there to offer their gifts unto the Lord. He was there to make atonement for their sins. Note what Hebrews says:

Hebrews 2:17 - "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people."

This is said of Jesus, but He was the anti-type of the high priest under the Mosaic economy. They offered the peoples' gifts. They made atonement for the people.

There was a difference between them and Christ, because they had to offer for themselves sacrifices: whereas, He did not for He had no sin. Notice Hebrews:

Hebrews 5:1-3 - "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins; Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason of this he ought, as for the people, so also for himself, to offer for sins."

The sacrifices and the altar would have been of no service except for the work of the priests in the behalf of the offerers. They were to the altar and the sacrifices what a candleholder is to the candle.

The high priest was also there to intercede for them before the throne of God. Again, it is said of their anti-type

Hebrews 7:23-25 - "And they truly were many priests, because they were not suffered to continue by reason of death: But this man, because he continueth ever, hath an unchangeable priesthood. Whereas he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

There were some rigid qualifications for the Jewish High Priest to meet. According to ***Leviticus 21:17-21***, he must have no blemishes, can not be blind, lame, nor have a broken foot or hand, a crooked back, a flat nose or anything superfluous, and he must not be scabbed, have bad eyes, scurvy or broken stones. His wife shall be a virgin, no widow, not divorced or profane, and shall not be a harlot. She must be of his own people. He shall not uncover his head or rend his clothes, and shall not go into a dead body or defile himself.

Hebrews compares the Aaronic priesthood and the priesthood of Christ:

Hebrews 7:26-28 - "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifices, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was

since the law, maketh the Son, who is consecrated for evermore."

The Jews knew Aaron and those that followed him were not to continue; not only by reason of death, but because the Messiah was to be both King and Priest. Aaron and his successors were not both. Therefore, they looked through the Aaronic Priesthood to a better Priesthood. This better High Priest is set forth in:

Hebrews 8:1-5 - "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, see, saith he, that thou make all things according to the pattern shewed to thee in the mount."

C. The Value of the Priesthood, Altar, and Sacrifices.

They not only show the faithfulness of God and the greatness of our privileges, but also the marvelous wisdom of the plan of salvation and its consistency throughout. The full meaning

and beauty appears in the harmony and unity of them in relationship to God's total plan. All of God's dealing with men form links in one unbroken chain, reaching from the fall of man in the garden to the time the Lord came to fulfill all the law and the prophets. Of course, we are not through yet. Other things yet to come will form other links of that great chain.

When the Lord Jesus came that which the sacrifices, the altar, and the priests had symbolized, foreshadowed, and typed became a blessed reality. That this one grand purpose should have been steadily kept in view and carried forward through all the alterations of history, the change of time, stages of civilization and that without requiring any alterations in their principles afford a strong confirmation of our faith that they came from God. Through them we see God's purpose of mercy has always been the same and that neither opposition of man nor the unfaithfulness of the part of God's professing people can void the gracious counsel of God.

Section II

The Origin of the Sacrifices

A. Several Views Proposed by Man of Their Origin.

There have been many theories proposed by men as to the origin and the nature of the sacrifices shown in the Holy Scriptures. There are two general theories: one, they came from God; two, they came from man. In the following paragraphs I will notice several views that have been advocated that the origin of them was purely human.

Prevailing in the Greek classical literature, where their deities were either nature-spirits, ancestral ghosts, rulers, or some object that had magical powers, is a theory that sacrifices were offered to gain the favor of the gods by bestowing gifts upon them. These gods were more like men than they were Jehovah God, and , therefore, could be persuaded, provided the gift was sufficient, to change their opinions about certain circumstances and people. Little truth is found in this view. It is true that the sacrifices may be considered as gifts to Jehovah.

Another theory says that they are expressions of man's dependence upon his god for favors; therefore, the sacrifices were of a homage nature. Man felt his inadequacy in the world in which he lived and he gave a gift to his god to express his dependence. Again, there is some truth in this theory, but it is far from the design of the sacrifices instituted by God.

Others offer sacrifices to their gods for the magical powers bestowed through them. In some instances, the animals are sacrificed to the demons who cause the problems of the

offerer to appease them and to get rid of their displeasure; whereas, others sacrifice because they think there is some magical power in the release of the blood in the sacrifice.

Many of the sacrificial rituals are meals prepared by the offerers for their gods to partake. Sometimes it is a fellowship meal between the offerer and his god for the purpose of securing a better relationship between them and their gods. There is a touch of truth in this too.

Closely related to this last one was another in which the animals were revered and were believed to have a share of the divine nature with man. On special occasions the sacred animal was killed, the body eaten, and the blood drunk: therefore, eating and drinking god. This is akin to the Catholic Eucharist that is supposed to turn to the body and blood of Christ when blessed by the priest.

Another theory stated that animals were sacrificed for the atoning power, that came from their being offered, to the guilty offender. Man, because of his sin, felt liable to punishment from his deity and offered the animal to get rid of the punishment due him. Since the animal belonged to the offerer, it would be accepted in his place and suffer that which was due the offerer. In this, there is the idea of substitution but a very inadequate substitute. I suppose there are some sincere Christians who actually believe that that is how the Old Testament saints' sins were atoned.

Some other folks have advocated that sacrifices originated in the religious instincts of man. Those who hold this theory believe that neither divine revelation nor human nature can account for the universality and the variety of the sacrifices. These say that early in man's history he had a consciousness that something was wrong between him and his god. This estrangement, if not corrected, would end in death to man

was assumed to be the principle upon which early man reasoned. To this they added another thought: man's instinct told him there was an omnipresent spirit that guided man in giving a proper expression to his fears concerning his god. Therefore, what could be more proper than offering something that possessed life and in particular if that something belonged to the offerer himself? This sacrifice was given as a substitute rather than as a bribe. There is some truth in this too. Even David said that he would not offer anything to God that did not cost him something. But, this, as all other theories, comes short of the real reason for the Biblical sacrifices.

B. A Popular View of the World is That They Originated from Man's Mistake.

This view proposes that sacrifices began through a mistake of man's undeveloped reasonings in the days of his ignorance and that men have gradually changed the purpose of offering sacrifices to appease a retaliatory god to an elimination of anything of a sacrificial nature in their religious worship.

The advocates of this view believe that man is the result of some physical phenomena in nature and any religious nature he may possess is something imposed upon him by others. These not only discredit the Bible as Truth, but also deny the personality of God. To them any idea of sacrifices taught in the Bible is a product of man's ignorance. They oppose the idea that the Bible is a book that came from God. Instead, they claim it to be only a record of man's progression in religious fantasy.

The adherents of this theory claim that sacrifices began when the laws of nature pressed on ignorant man various fears. Thinking that nature was so far superior to him, man began to worship the things of nature, finally exalting them into gods.

As man advanced in this religious fantasy the idea of retaliation on sinful man from a vindictive god took place and could only be satisfied by the death to man. This was then succeeded by the idea of death to a possession of the human rather than death to himself, which progressed into self-sacrificial service to god rather than a bloody sacrifice. Finally, to them, religion has come to its present development of an elimination of anything of a sacrificial nature.

C. The Origin of the Sacrifices Was a Revelation From God.

I believe the origin and the purpose for Biblical sacrifices came from God. These facts are recorded in the Old Testament Scriptures and are conclusive enough for those who believe the Scriptures to be the Word of God. The present development of worship in which the Old Testament sacrifices have been abolished also came from God and is clearly recorded in the New Testament.

I will show in this treatise that sacrifices were divinely appointed religious rituals intended to educate man concerning the nature of God and to prepare the world for the acceptance of the One Great Sacrifice, Christ Jesus.

In all of the previous eight theories there is an element in each that resembles something of the Biblical account of sacrifices. Two views, opposite to each other have come from such resemblance: one, they have all come from men and as a result of some peculiar feature in him or his environment; two, God originated sacrifices and those who departed from God have also corrupted the sacrifices.

In this treatise I will not consider all the theories, their differences nor their likenesses; but will be concerned only with the view that sacrifices are a result of man's religious

fantasy, etc. I will deal with it because this theory denies the validity of the Word of God, the true nature of man, and the nature and purpose of the sacrifices.

First:

What is there in man's nature, aside from God, to suggest that the offerings shown in the Old Testament come from man? What is there in man that would have led him to offer the life of another, even an animal that was his own, to get rid of Divine justice as some claim. Nothing! But it has been done! Man has offered animals to God and he has been accepted by God as a result. But it did not begin with man's idea!

Man has shown he would rather hide from God than to appease Him. Man is prone to blame someone else for his failure than admit he is at fault. This attitude was shown in the garden by our first parents and we, their offspring's, do the same thing. Man would not have devised sacrifices, because his nature and their purpose are not in agreement. When the real nature of the sacrifice is understood, it is evident that man could not have designed them. Man's very nature keeps him from understanding their purpose unless it is enlightened by the Spirit of God.

They began when God revealed to estranged man a way to access to forgiveness and reconciliation. The purpose of sacrifices was not to give man a way to bypass or get rid of Divine justice. Their purpose was to show *"that he (God) might be just, and the justifier"* at the same time.

Would man bribe Deity as he would an earthly judge so he would not be injured by him? No! Man knows better than that, even with his depraved mind.

Second:

Does the Bible teach that in Jehovah God there was a progression from the principle of retaliation (exacting justice) to the principle of forgiveness and mercy? Has there been a progression in human nature from the principle of retaliation to the principle of forgiveness and mercy? I answer NO to both questions and give some reasons below:

The principle of forgiveness and mercy did not come from human nature, but from the influence that the religion of Jehovah God had upon man. It is evident from all the surrounding evidences in the world today that the idea of retaliation is as strong as it ever was in mankind. Wherever one looks, he sees the philosophy "I'll get even!" in mankind. This principle lies in every man, educated or ignorant, unless he has been influenced by the teachings of Jehovah God. Every nation is governed by some principle like this rather than a forgiving spirit or a spirit full of mercy.

The Scriptures are not records of man's religious ignorance and his consequential progression in that ignorance. They are records of God's teaching program to man concerning the coming of His Great Sacrifice. The sacrificial system was a teaching method to show God's love, mercy, and justice that would be manifested in the life, death through the shedding of blood, resurrection and ascension of His Son, Christ.

The spirit of retaliation does not reside in God. Such a spirit would make Him thirst for the blood of sinners; whereas, God has no *'pleasure at all that the wicked should die ... (Ezekial 18:23)*. Such a doctrine concerning Him would represent Him as being injured, but God cannot be injured. It will not do to represent the doctrine of the atonement under the formula: "man must be punished on account of his sins unless someone else can be found to be punished for him!"

The atonement was not to balance suffering against suffering. It is true, Christ suffered the believer's hell for them, but just to provide suffering in their behalf is far from the object of the atonement. Jesus said, "... ***I am come that they might have life ...***" (***John 10:10***). Men who are "*dead in trespasses and sin*" need to be "*quickened*."

To what then was satisfaction made? To absolute justice! Justice, not retaliation, demands that "***what a man sows, that shall he also reap***". The satisfaction on which the "*covering of sins*" (Old Testament, atonement) and "*reconciliation*" (New Testament) is based embraces the life, death, resurrection, ascension, and mediation of Christ, the God-man.

To introduce the spirit of retaliation or vindictiveness on the part of God from any principle similar to human retaliation is an insult to the God of justice, love and mercy. To advocate God demanding the sufferings of Christ or thirsting for the blood of sinners is far from the Scripture teaching.

In one of the strongest chapters in the Bible concerning the sovereignty of God concerning man it is said in:

Romans 9:22, 23 - "What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And the he might make known the riches of his glory on the vessels of mercy, which he had before prepared unto glory."

Does that look like God is thirsting for the blood of sinners? There are other Scriptures that show God's character as merciful and full of grace. Here is:

Romans 3:21-26 - "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say at this time his righteousness: that he might be just and the justifier of him that believeth in Jesus."

Yes, one would think that a personal investigation by God on earth would have demanded immediate reprisal, but Jesus said, *"For the Son of man is not come to destroy men's lives, but to save them ..."* (Luke 9:56).

Third:

There is a kind of sacrifice man has always understood - self-sacrifice for the sake of another. There is the idea of substitution, but it is one's self for the well-being of another.

How did man come to know this? Was it something from his nature? No, man's natural inclination is selfishness, not self-sacrifice. God had to reveal this truth to man if he was to know of it. This God has done.

Early in the life of man God began the education concerning His Great Self-Sacrificing Saviour. The beginning was only a germ, but out of it has grown the whole teaching scope concerning Christ Jesus. Little by little God taught His people

concerning the Saviour that would come and save His people from their sin. Steadily the lessons progressed from one age to another until the fullness of time came that the Son of man should be revealed.

This beginning revelation is found in:

Genesis 3:14, 15 - "And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Here God took up the battle in behalf of fallen man against man's great enemy, Satan. He did this before he pronounced the curse upon man. God's grace was manifested before His condemnation. this manifestation of His grace was the revelation concerning Jesus. Here He began to teach man about the Great Sacrifice.

Soon after this incident in the garden, God typically covered man's sin. He did this by covering their nakedness with the skins of an animal. A very elemental picture, but, nevertheless, a lesson they could understand. Does this look like a spirit of retaliation?

Not long after this, another lesson was taught. A son was born to Adam and Eve. Eve supposing this son to be the promised seed of ***Genesis 3:15***, named him Cain (A man from the Lord). She soon realized that Cain was not the seed promised and that she must look for another. How much she

and Adam understood, and how much the Lord taught them, I do not know but the teaching is there.

Looking ahead of this naming of Cain to the offerings of Cain and Abel, another great lesson is taught. Here things begin to appear much more vivid. Both men brought offerings (Hebrew - "*menchah*"; a word used elsewhere for meat (meal) offerings). It appears that Abel brought along with his "*menchah*" a bloody offering, because his offering is distinguished from Cain's in this manner. Neither Cain nor his offering were respected by God; whereas, Abel and his offering were respected. It is of value to note that the men were first considered and then their offerings.

Cain was told that he could regain favor with God and have the excellency over his brother provided he responded by the sin at his door. (The Hebrew word is "*chattah*", the same word used for sin-offering elsewhere.) The language of **Genesis 4:7** indicates that he should go home and get the sin-offering that was lying at his door and return with it. Instead, he refused.

It is evident from our early parents and their two children that God was not governed by the principle of retaliation, but rather by the principle of reconciliation. It is true, justice prevailed, but God was showing to this young world that He "*could be just and the justifier of those who believe.*"

This great doctrine, "*justification by faith*" was to be fully expressed in the Great Sacrifice, but until that time arrives, God taught concerning Him in shadows and types. The self-sacrifice of Christ Jesus was the greatest event that has happened in behalf of man, and God began teaching about him in the early history of mankind.

None of the Old Testament sacrifices taught that those sacrifices were accepted in lieu of punishment. Neither the animals nor the "*menchah*" was a substitute for something else, but a foreshadowing of that which was to come. It was an education process for God's people to appreciate and depend upon the real substitute for sin, Christ Jesus.

Should not the world be educated to understand and receive the benefits of this great event to come? Surely God would not suddenly bring into the world such an important event without first a great teaching program.

D. Do All Sacrifices and Religious Rituals Have the Same Origin?

Do the similarities in worship by the heathen and worship prescribed by the Bible mean all have the same origin? I believe this is so. There are so many things in the externals of heathen worship that have some similarity to the Biblical records that I must suppose that their religious rites are corruption's of the true worship as prescribed by God. Rather than originating with men in different environments, they appear to be mere fossils of true religious worship. they are dead faiths, the result of man's depravity, which causes them to only have a slight resemblance of the truth.

Jewish worship is now only a relic of true Judaism. It has become a fossil - dead religious service. An examination of false religions reveals that they are distorted remains of a divine origin. Even some Christian (?) organizations are only dead remains of the truth given to man through Christ Jesus, His apostles, and the early church.

The theory that all religious rites are the out-come of human origin will not stand the test, but that they are the outcome of human corruption of a Godly origin is evident. The very fact

that men still cling to the externals of religion while losing the spirit of it is very evident from history, past and present. The very fact of a priest and sacrifice, of preacher and congregation, and of teacher and an assembly points back infallibly to a day of pure religion by divine appointment.

Section III

The Mosaic System

A. Why Such an Elaborate System?

The practice of slaying animals as a religious ritual that God had instituted continued by His true worshippers. Corruptions crept in by the heathen who began to worship other gods. A large departure occurred at Babel. The corruptions of religion was so great that God had to separate the true and the false. He chose to do this through Abraham and his descendants.

Even the descendants of Abraham had failed to worship Jehovah God as they should. In order to bring them to a right relationship to Him, God raised up Pharaoh as a great persecutor. It was during this reign that Israel was drawn unto the Lord once again.

After God saved them from the Egyptians and brought them out of the land of Egypt, He gave them a very elaborate system of laws. These laws were concerning every aspect of their lives: nationally, morally, and religiously. This system is called the Mosaic Law.

God's dealing with Israel was on the same principle He had formerly dealt with men. There was really nothing new as to principles, but the system was so elaborate and minutely regulated many have considered it as an entirely new program from God.

Some examples: Melchizedek, in the time of Abraham, was a "*priest of the most high God*" to whom Abraham gave tithes (*Genesis 14:18, 20*). Jethro, Moses' father-in-law was also a priest. Aaron was a priest of Jehovah. All three were

"*cohens*" (priests). The animals slain for sacrifices before the Mosaic law were always "*clean animals*."

But there was a reason for this change. The Bible tells us why the Mosaic law was given. This is recorded in:

Galatians 3:19-25 - "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promises were made; and it was ordained by angels in the hands of a mediator. Now a mediator is not a mediator of one, but God is one. Is the law against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us to Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster."

Two reasons are given here for the giving of the law (The Mosaic): one was because of transgression, and the other as a schoolmaster to bring us to Christ.

Of the first reason, Paul said in:

Romans 7:10-13 - "And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was

then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful."

Earlier in this same *chapter (verse 7)* he had said, *"I had not know sin, but by the law."* Paul is referring here to the power of the law of God that other laws did not possess. The Mosaic Law was *"spiritual" (Romans 7:14)*. the Mosaic Law dealt with both the inward thoughts and the outward actions.

The second reason tells us how long the Mosaic Law was to be in effect. It was to be a teacher until Christ came. Paul used the illustration of the child of the elite being under a tutor until he was ready to be presented as a young man to his father. This tutor, usually an educated slave, trained the child in every aspect of life, including training to fight. When he thought the son was capable of fulfilling the designs of his father, he presented him to the father and took orders from the son rather than giving orders.

This elaborate system was given to prepare them inwardly by revealing the real character of God to them through the rituals, etc. They needed to be thoroughly taught about God who had chosen them (Israel) as His earthly people.

One of the things taught in these Levitical ordinances was the holiness of God. This was shown by the severity's of the penalties attached to the laws upon those who disregard them. They also taught that *"without the shedding of blood there is no remission of sin."*

They were also given to show another side of God; namely, *"the Lord is merciful and gracious and of great kindness."* Therefore, they were given to show with equal clearness that

"through the shedding of blood there is remission of sin" to every repentant sinner.

Now, they (Israel) knew as well as we that *"it is not possible that the blood of bulls and of goats should take away sin."* They knew those offerings pointed to more precious blood than that of animals. They knew they pointed to a Lamb of God's own choosing. Since this is true, then the Levitical offerings were typical and prophetic portrayals to them of Christ and His great redemptive work.

B. Why Were They Written in a Divinely Inspired Book?

Israel should not have become ignorant of the spiritual application of their religious rituals, but the majority of them were ignorant of their spiritual meaning. Jesus told the Pharisees:

John 5:46 - "For had ye believed Moses, ye would have believed me: for he wrote of me."

Not all were ignorant of the true meaning of the Old Testament for there is one named Simeon who understood (*Luke 2:25-35*). But even some of Christ's own followers were very slow to understand. Jesus upbraided two during His walk with them to Emmaus saying:

Luke 24:25-27 - "... O fools, and slow of heart to believe all the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."

Later the same day, Jesus said to other disciples in the upper room:

Luke 24:44 - "... These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me."

The building of the tabernacle and of its rituals were carefully recorded to be read by Israel so they would continually be reminded of God's purpose for them as a blessing to the world, and at the same time keep them as a peculiar people of God. For them to be a blessing to the Gentiles and to maintain their purity they could not worship like the nations among whom they lived. The nations about them were idol worshippers. They worshipped devils, and not God; therefore, Israel's worship must be unique. Yet this unique worship was not unique for its own sake. It was to teach Israel to build upon the true principles of righteousness so she would in turn be a blessing to others. Notice what the prophet Isaiah said:

Isaiah 49:6 - "And he said, it is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserve of Israel: I will also give thee as a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."

Isaiah 60:1-5 - "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall rise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to

thy light, and the kings to the brightness of they rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from afar, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee."

Isaiah 62:1-4 - "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burnish. And the Gentiles shall see thy righteousness, and all the kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of they God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married."

These things given to Israel and recorded in a Book were done and recorded for our (Gentiles) benefit also. The Apostle Paul has told us this in several of his letters:

Romans 4:23, 24 - "Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed if we believe on him that raised up Jesus our Lord from the dead."

Romans 15:4 - "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."

I Corinthians 9:9,10 - "For it is written in the law of Moses, Thou shall not muzzle the mouth of the ox that treadeth out the corn. Doth God take care of the oxen? Or say he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and he that thresheth in hope should be partaker of his hop."

I Corinthians 10:6, 11 - "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

Now all these things happened unto them for examples" and they are written for our admonition, upon whom the ends of the world are come."

II Timothy 3:16, 17 - "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."

They were written to reveal God's character to us too. Through them we see the same things the Israelites saw. We may see them clearer for we see them through the anti-types. In them we see that God is "mighty to save" and that He is "gracious and longsuffering", and at the same time we see that He is just as well "as the justifier of them that believe."

They reveal to us also the fundamental conditions of true worship to God. The Levitical offerings exist no more, but the spiritual truths they represented still abide; namely, there is no fellowship with God and no true worship of Him apart from an appropriate sacrifice (the Self-Sacrifice of Christ), at an appointed place (Christ on the cross), and through a qualified High Priest (Christ.)

They are treasures of divinely appointed illustrations showing the way of a sinner's forgiveness, cleansing, and access to fellowship with the Almighty God. All of this is through the Sacrifice and Priestly work of our Lord and Saviour, Jesus the Christ.

They are useful to learn things yet to come. We must not imagine that because some were fulfilled a long time ago, that all have been fulfilled. For example: the regular Sabbath, the Passover, the Feast of Unleaven Bread, the Feast of the First Fruits, and Pentecost have been fulfilled, but the Blowing of the Trumpets, the Day of Atonement, and the Feast of the Tabernacles are yet unfulfilled; therefore, they will be fulfilled in the future. There are some very important days ahead that the Levitical Services typify.

But we also have some picture worship in the New Testament economy. The ordinances of baptism and the Lord's Supper are very instructive to us. Will they not have a significant meaning for other ages? We must not forget about the Millennial offerings, etc. prophesied by Ezekiel. What about their value to us now and to those of the millennial age?

C. General Information

Many words are used in the Old Testament to describe the rituals of worship. They are so numerous I must confine the ones I comment about to those used in the Mosaic economy -

those used in the Levitical ceremonies. To simplify the variety of words I am putting them into four categories:

1. Words that describe the rituals
2. Words that describe the offerings.
3. Words that describe the actions.

The rituals are called by different names, of which the most important are: Feasts, Sacrifices, Offerings, Oblations, and Gifts.

When the words translated feast are used in the Old Testament, they speak of the occasion. They may be of one sacrifice or they may last several days. For example: the "Passover" is one meal, but it is connected with the "Feast of Unleaven Bread" which lasts a week.

There are seven great religious festivals appointed by God for Israel to observe every year. These are recorded in *Leviticus 23*: the passover, unleaven bread, first-fruits, pentecost, trumpets, atonement, and the tabernacles. These were appointed times for the congregation of Israel and are expressed in two words: "*chag*", meaning feast and "*moed*", meaning congregation or appointed time. These two words occur in the Old Testament 280 times.

The other four names describe the ritual rather than the occasion of it. Their general usage is:

Sacrifices were the things offered to God for various reasons. There are several different Hebrew words translated "*sacrifice*", but the one most often translated "*sacrifice*" is "*zebach*". It occurs 164 times.

Offerings usually describe the particular kind of sacrifice being offered. "*Ishahah*" is an offering by fire; "*neseh*" is a

drink-offering; "*tenupah*" is a wave-offering; "*terumah*", a heave-offering; and "*nedabah*" is a free-will-offering. "*Kalil*" refers to the whole offering.

Oblations are very similar to offerings, but tend to have the idea of a gift. "*Qorban*" (New Testament - *corban*) is translated "*offering*", "*obligation*", and "*gift*." is translated "*offering*", "*obligation*", and "*gift*."

Gifts describe the sacrifice, offering, and obligation as that which is given. It comes from the Hebrew word "*mattanah*".

Several kinds of actions took place at the ritualistic services in which the sacrifices were offered. They "*brought*" (Hebrew "*bo*") or "*came with*" (Hebrew, "*nagesh*") their offering. They put (Hebrew, "*samak*" as a support or rest) their hands upon it and gave it (Hebrew, "*nathan*") to be killed (Hebrew, "*shachat*") if it was an animal. Otherwise it was disposed of according to the kind of offering. By such action they offered (Hebrew, "*qarab*" - come near; "*asah*" - done; "*hasa*" - lifted up) it to the Lord. It was either then waved (*nuph*), poured out (*nasak*), burned (*qatar*) eaten (*akal*) or taken away (*laqach*).

There were several things used in the rituals along with the various animals. Salt, oil, frankincense, incense, and flour are some. There were several articles of furniture, both in the tent and in the courtyard. Fire was an essential element.

Words that Describe the Rituals:

Hebrew Words	Times Used
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English Words	Times Used
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Feast:

Chag	61
Moed	219
Pasah	7

Feast	57
Appointed time	53
Congregation	152
Passover	4

Offerings:

Habhabin	1
Ishaheh	64
Kalil	15
Nesek	63
Qorbon	80
Tenuphah	30
Terumah	76
Nedabah	29

Offering (plural)	1
Offerings by fire	
Whole burnt	2
Wholly	4
Perfect	3
Drink Offering	
Offering	66
Oblation	12
Wave Offering	14
Offering	7
Wave	7
Heave Offering	24
Offering	28
Oblation	18
Free-will	16
Freely all others	

Sacrifice:

Zebach	164
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Sacrifice	155
Offering	9

Gifts:

Mattanah	21
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Gifts	21
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Words That Describe the Actions:

Hebrew Words	Times Used
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English Words	Times Used
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Offer:

Qarab	270
Asah	2,613
Nasa	622

Offer	104
Bring	62
Come near	47
Offer	47
Do	1,292
Make	631
Offer	1
Bear	156
Lift up	137
Take up	116

Pour:

Nasak	25
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Pour out	16
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Give:

Nathan	1964
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Give	1,081
Deliver	156
Put	191
Make	108
Lift up	4

Wave:

Nuph	37
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Wave	37
Shake	16
Offer	6
Lift up	4
	4

Burn:

Qatar	117
Nagash	138
Hebrew Words	Times Used

Come	5
Come near	4
Come near	37
Bring	27
Come	19
English Words	Times Used

Lift Up:

Rum	193
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Lift up	43
Offer	16
exalted	46

Sacrifice (verb):

Zabach	140
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Sacrifice	91
Offer	39
Slay	10

Kill:

Shachat	87
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Kill	42
Slay	37

Bring:

Bo	1,104
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Bring	527
Frequently	
Come	

Take Away:

Laqach	866
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Put:

Samak	48
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Section IV

The Five Basic Offerings - Leviticus 1-9

A. Introduction

Many have lost-out on the beautiful truths portrayed in these offerings. They have failed to see the truths understood by the true worshipers as they brought their offerings in that day as well as the beautiful truths they represent typically for the saints of this age. Many have received no gain from these offerings because they convey no intelligent voice to their ears of understanding. I trust God will use these feeble efforts to convey some spiritual understanding to you.

To the well-instructed Christian sacrifices were divinely appointed religious rituals intended to typify and educate the world for that One Great Sacrifice, Jesus Christ, which, when that Great Sacrifice had been accomplished, there would be no need for, or even a place for, any future sacrifice. The purposes of Christ's birth, life, death, burial, resurrection, ascension, and mediation are manifold:

1. To manifest God - *I Timothy 3:16; John 17:6; Romans 3:21*
2. To reconcile God to man - *Colossians 1:21; I John 3:5*
3. To show man he has a Mediator - *I Timothy 2:5*
4. To prove His love - *I John 4:9; John 15:13*
5. To show He could conquer death - *I Corinthians 15:14, 17, 51, 58*
6. To manifest truths/lessons to other ages - *Ephesians 3:9-11*
7. To destroy the works of Satan - *I John 3:8*
8. To establish the church age - *Ephesians 2:19-22*
9. To ratify the New Covenant - *Hebrews 8:6-13; 9:16,17*
10. The restitution of all things - *Acts 3:21*
11. To pay the penalty for sin and redeem His people.

The well-instructed Old Testament saints knew the law was a shadow of good things to come; that it was not possible that the blood of bulls and goats should take away sins; that in those sacrifices there was a remembrance of sin made every year (*Hebrews 10:1-4*); that their sins were only atoned for (covered, passed over, winked at, looked over (*Acts 17:30*) [*"remission {passed over} of sins that are past" - Romans 3:25*]); therefore, the blessings they received were the results of the *"One Great Sacrifice"* from God that was yet to be offered of which their sacrifices were types.

The Bible is clear that the satisfaction on which the atonement (Old Testament) and the reconciliation (New Testament) are based is the birth, life, death, resurrection, ascension, and mediation of the God-man, Jesus Christ. In all this, Christ stood in man's place to redeem from sin (all of God's people). In the Person and work of Jesus Christ there is an infinite fullness which meets the need of both the sinner and the worshipper.

In Leviticus our heavenly Father was teaching His children by some very expressive pictures/symbols/types a full system of truth: exhibiting sin and the sinner, grace and the Saviour, and details of duty concerning His One Great Sacrifice. He was careful to point out to His people that these offerings He had appointed them had no merit within themselves - that they were foreshadowing types of His One Perfect Offering in their behalf. Many in that day, as many do in this age, substituted the shadow/symbol/picture for the Real Sacrifice. The rites of baptism and communion do not take away sin any more than the blood of bulls and goats. It is shameful that men cling to the externals of religion even after they have lost their meaning to them.

B. The General Aspects of the Offerings

Many different Hebrew words are employed to describe the various rituals of worship. "*Qorban*" (*Corban*) is the generic Hebrew word that is equivalent to the English word "*sacrifice*". It was a gift, an offering, or a presentation made to Jehovah.

Their offerings were of three sorts: for the nation, for officials, and for individuals. The offerings for the nation were those that were done daily, those on special feast-days, offerings of the Holy Place, and offerings in response to widely felt needs. The offerings for officials were those presented for the priests, the princes/rulers, and the holy women. The individual offerings were the five basic offerings (*Leviticus 7*) because of contact with lepers, after childbirth, after menstruation, Nazarite vows, and the jealousy offering.

The general routine of the offerings were: The offering was brought to the door of the tabernacle willingly. Hands were laid on the offering signifying a transfer from the offerer to the offering. When the offering was an animal it was slain at the door of the tabernacle. The various disposals of the blood were made. Then the disposal of the body, which varied according to the kind of animal and offering.

Each offering had features peculiar to itself which was clearly stated in the instructions. No one offering gave a full picture of Christ, yet in each there were some features that showed something about Christ, the Great Sacrifice. There was a particular reason for each offering and each had a spiritual lesson.

C. The actual procedure of the offerings:

The order in which the offerings are described is not the same order in which they were offered (9:1-24). The sin offering was first, followed by the burnt offering, then the meat (flour) offering, and then the peace offering. The trespass offering was not offered the day they were instituted because of its meaning. You will notice my division between the sin offering and the trespass offering is not the same as many others.

The Sin Offering - Leviticus 4:1 - 5:13; 6:24-30

This offering varied as to the four classes of people who brought it. The high priest brought a bullock (*verse 3*) because he represented the whole congregation. When the offering was for the whole congregation it was also a bullock (*verses 13,14*). The ruler brought a kid male goat/lamb (*verse 23*); whereas, the common people brought a kid female goat/lamb if they were able (*verses 27,28*). If they were not able to bring a goat/lamb, they brought two turtle doves or two young pigeons (*5:7*), and if they were too poor to do that they brought 1/10 part of an ephah of fine flour without oil or frankincense (*5:11*). The flour they brought was equal to one day's food; therefore, the poor offerer was offering up a life.

The offerer laid his hands on the offering signifying a transfer of his guilt to the offering. When it was an animal it was killed; its blood was sprinkled on the veil, put on the horns of the golden altar, and poured out at the brazen altar. The body of the victim (except what the priests received) was burned outside the camp.

The sin offering dealt with the offerer's sin. When a person is uneasy about his sin he cannot worship God. Sinners need, first of all, to get rid of the guilt and condemnation of sin. A

person is a sinner whether he is conscious of it or not. Sin is deeper than the evil deeds done by men. Sin is what a person is as well as what he does. Man is a sinner by nature; he sins because he is a sinner. The sin offering went beyond the bounds of human knowledge; it was according to God's knowledge; it met the requirements of divine holiness; therefore, it should satisfy the claims of the saved sinner's conscience. In the Old Testament there was a full atonement (covering) for sin. In the New Testament there is a full propitiation for sin. God held out to the Old Testament sinner (although Christ had not died) under law forgiveness of sin, full and immediate, as well as He does New Testament sinners. He allures sinners to receive eternal life through a Substitute.

The Burnt Offering - Leviticus 1:1-17; 6:8-13

This was a different aspect of worship of Jehovah. The sin offering put away the guilt and condemnation of sin. It was offered in behalf of the sinner himself. But the burnt offering was an expression of consecration to Jehovah. It was a love gift to God. So this offering was primary Godward - the smoke of its burning going upward as a sweet savor to God. Voluntary brings out the grand feature of this offering. The bullock, the highest kind of offering, expresses gratitude, and being completely burned showed complete surrender. When it was not a bullock, it must be a male from the flock.

When applying this offering to Christ, it was the joy aspect of His death. He was showing His love to the Father by accomplishing the will of the Father on earth. He had a holy and unquenchable zeal for the glory of His Father, and He emptied Himself as a devotion to His Father: ***"my meat is to do the will of Him that sent me, and to finish His work"*** (***John 4:34***). This offering does not foreshadow Christ bearing man's sin, rather: accomplishing the Father's will in

behalf of man. It is the elevated aspect of the cross, wherein the Father looks with delight upon the full surrender of His Son. We have a defective apprehension of Calvary when we see only the judicial side of the cross. Not only was the sinner's penalty paid, his righteousness was supplied through the cross.

The repenting/believing sinner sees in Jesus on the cross the removal of his guilt, but he also sees in Jesus that which captivates all of his affections which causes him to bow to the will of God. The spiritual Israelite, when offering the burnt offering looked through it to that Perfect Offering (though sometimes dimly) that pleased God. He was presenting his love gift:

The Meat Offering - Leviticus 2:1-16; 6:14-23; 7:9,10

This was a bloodless offering, but it was offered with a bloody offering. The ingredients were fine flour, oil, and frankincense. No leaven was allowed, and it was baked. This offering typified the works of Christ consecrated to the Father: oil representing the Holy Spirit who dwelt in His fullness in Christ, frankincense representing Christ's graciousness in His service, absence of leaven showing Christ's sinlessness, and the baking process portraying His suffering.

Flour was produced by the work of men and was the food that sustained life; therefore, a person's work was given. Only a small portion of all he had was brought, but in his bringing it he recognized God's claim to it all. Dedication of one's work goes beyond religious works; it includes secular activities also: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him".

Christ's work involved suffering. He was a man as well as God; therefore, He got weary in body. He suffered from men because of His righteousness. He suffered with men through His great compassion for them. He also suffered at the hands of God for our sin.

The Peace Offering - Leviticus 3:11-17; 7:11-21,28-34

There was greater liberty as to the kind of animals used in this offering. It could be either goat or sheep, male or female. The animal was killed, the blood was sprinkled, the fat was burned, then the priest received his part and the offerer received his portion. The leading thought of this offering was communion, fellowship, friendship, thankfulness, and peace. This was done at the sanctuary; all the offerer's family could partake; any Levite could join in as they ate with joy. Since the offering had been given to God, He was the Host; therefore, it was God's invitation to the offerer to come and dine.

This offering portrayed Christ, Who is our Peace. John tells us (*1 John 1:3*) "**...truly our fellowship is with the Father and with His Son Jesus Christ**". Though we fellowship with Christ, He is our food also (*John 6:53-58*). Our fellowship with the Father is through Christ. He is the One through whom we have peace (*Romans 5:1*). He also meets the deep and manifold needs of our soul so we may have peace within.

Before the peace offering was made the sin offering, the burnt offering, and the meat offering had been made. There can be no fellowship with God until our sins have been put away, and our life and life's work have been consecrated to God.

The Trespass Offering - Leviticus 5:14 - 6:7; 7:1-7

You will note that this offering was not done when the offerings were instituted. This one was offered only when there was an invasion into the rights of another, whether it was God or man. It was to be offered when a disregard of property or service to another was discovered. Three things were involved: expiation because a sin had been committed; restoration because another had been robbed of something; addition of 20% over the value of the thing involved in order to restore fellowship and for a better relationship in the future.

Withholding from God what rightfully belongs to Him is a trespass. Everything belongs to Him; we are only stewards; therefore, we must rightfully use everything He has given us. Even though we are saved, we are not perfect; therefore, we trespass against God often. When this happens, sin enters, the conscience is disturbed, and we cannot worship God. Sin must be confessed, restitution and addition must be made, when possible, so that the broken fellowship can be restored. Those who are not sensitive to sin in themselves are in danger of living out of fellowship with God.

When there is an invasion into the things that belong to others it is sin against them and God. Before fellowship can be restored with God, fellowship must be restored with our brother. We must make amends with the one whom we have sinned against. That means restitution and addition must be made to him where possible; otherwise, we must do what we can to appease him. This principle is given by Jesus in *Matthew 5:23,24*.

Section V

Prophetic Application of Leviticus 23

A. Introduction

Every religion has its holy days and its different occasions to manifest a joyful thankfulness for its founder, an to keep alive the memory of past events around which the religion clings, and to impress upon the hearts of its worshippers those sacred mysteries which are the essential characteristics of the system.

Very often, especially in older religions, these occasions have been determined by the apparent motion of the sun in the heavens or the different phases of the moon and would make them naturally come in times of harvesting the food provided for by their founder. This is so with the holy days of the Hebrews - they are connected with harvest and ingathering.

The Jewish religion had many "*appointed days*", but only a few festivals. The word "*feast*" is misleading, because all it means at times is an "*appointed meeting*". When festival is meant a different Hebrew word is used "*moed*".

Three times a year all the males went to Jerusalem. These included:

1. Unleaven bread/passover/first fruits;
2. Pentecost (called: "Festival of harvest"); never called Pentecost in the Old Testament Scriptures; also called: "festival of weeks."
3. Tabernacles (ingathering feast) - 15th day of the 7th month.

These were joyous occasions. They were festivals.

There were at least 3 aspects of the "*set times*" of this chapter. Thanksgiving -- to God for His provisions. Historical or memorial, -- a remembrance of something God had done for them. Typical or prophetic -- A type of some future event or something God would do for His people.

Here: and elaborate system of sacred times. A system with the #7 being a formative element. The weekly Sabbath was every 7 days. The length of 2 festivals was 7 days. The entire series involved 7 months. 7 weeks from Passover to Pentecost.

The day after the 7th is also mentioned 2 times. In the wave offering of the "*first fruits*" (barley). The 8th day in Festival of tabernacles was a Sabbath.

There is no conflict with this chapter and its seven feasts and **Exodus 34** where the number of feasts is given as three, As in **Exodus 34** there are three "*set feasts*" (Hebrew - "*haggim*" - "*appointed seasons*"), but four (Hebrew - "*mo'adim*") more feasts have been added. The weekly Sabbath is included in both accounts as a sacred day.

In **Exodus 34** the "*set feasts*" are:

1. The feast of unleavened bread (eat unleavened bread for 7 days).
2. The feast of weeks (first fruit of wheat harvest - Pentecost)
3. The feast of ingathering (at the end of the year).

In **Leviticus 23** they are:

1. The feast of unleavened bread. Included in this "*set feasts*" is the passover on the 14th day of that month, and when they come into the land there shall be added a first fruit offering (barley harvest) on the day after their regular

- Sabbath that occurs during the "set feast" of unleavened bread. (March, April)
2. The feasts of weeks (first fruits of wheat harvest) is to be determined from the day of first fruits offering made during the feast of unleavened bread - 50 days from it - reason it is called Pentecost.
 3. The feast of ingathering at the end of the year includes:
 - a. the blowing of trumpets on the 1st day of the 7th month.
 - b. the day of atonement on the 10th day of the 7th month.
 - c. the tabernacles beginning on the fifteenth day of the 7th month.

These are not all of the sacred times or seasons of worship, because the time of new moons, the Sabbatic year: nor the jubilee are not mentioned. these only enumerate those sacred days that are kept as "*set feasts*".

The typical meaning of these "*set times*". The anti-type has already been revealed in the 1st ones: a weekly sabbath, the Passover/unleaven bread/first fruit wave offering, and Pentecost.

It is only reasonable to believe that the last three also have typical application: Trumpets, Day of Atonement, and Tabernacles. The last ones must be in harmony with those already fulfilled. Since the last three all occur in the 7th month, the last month of the civil year, we must expect to find their fulfillment in the "*last times*."

B. The Weekly Sabbath - verses 1-3

These "*set times*" begins with the weekly Sabbath (*verse 3*), because the whole series - the whole Mosaic Law - is built around the Sabbath and is sabbatic in character. The sanctity

of the day is emphasized in the strongest terms -- "*shabbath shabbathon*" (a sabbath of solemn rest); (On some other sacred seasons the usual occupations of the household were permitted on the Sabbath.) "*no manner of work*" was to be done

It was not something new, but incorporated into Israel's law. ***Exodus 20:8-11 "remember the Sabbath day ... hallowed it."*** In memory of God's refreshing rest after He finished the creation (***Genesis 2:2, 3***). This was before sin had entered the universe. The seventh day was a rest day; The Sabbath means rest, ***Exodus 31: 13-17 "... a sign ... that the Lord Jehovah sanctifies you ..."***. The meaning of redemption was added to its observance.

For Christians this day of rest has been changed. We are still to remember that God created, but we are now to remember that Jesus has finished a work for fallen man.

Hebrews 4:9, 10 - "there remaineth a rest (Sabbath keeping) to the people of God. For He (Jesus) is entered into His rest ... ceased from His own works, as God did from His."

For this sanctity two reasons are given:

1. A memorial rest of creation (***Exodus 20:8-11***)
2. A sign between God and Israel (***Exodus 31:13-17***)

This weekly Sabbath looked both backward (to creation) and forward to the redemption of Israel. Two ideas are in the weekly Sabbath for Israel: rest and redemption. They everywhere appear in all the sabbatic series of sacred times. (See ***Deuteronomy 5:12-15***)

C. The First Annual Feasts includes: The Feast of Passover, Unleavened Bread, And First fruit.

1. The Passover and Unleavened Bread - verses 4-8

These were to remember the beginning of their national life. The passover lamb was to be slain and eaten on the 14th day of Nisan or Abib, the beginning of months. the blood was to be sprinkled on the side door posts and lintels of the doors of every Israelite house in Egypt.

This passover feast was a most suitable commemoration by Israel of the solemn circumstances under which they began their national life; their exemption from the plague of death of the first-born, through the blood of the slain victim, and their exodus thereafter in such haste that they did not stop to leaven their bread.

There was a deeper spiritual meaning than this: Secured by the sprinkling of the blood from the death angel - God's wrath, they then fed in safety on the flesh of the victim, by which they received strength for their flight from Egypt.

This passover was immediately followed by a week of unleavened bread. The 15th of Nisan or Abib was set aside as a Sabbath day - a holy day in which no work was to be done. The 22nd day was also a holy day - a Sabbath. All this week they were to have all leaven removed from their houses. Leaven is the established symbol of moral corruption; therefore, Israel must abstain for a full week from the use of leaven to signify in symbol that the redeemed nation must not live by means of evil, but to be a holy people according to their calling. In their deliverance from Egypt they had quickly prepared bread without leaven so as to be ready to leave Egypt. Along with the feeding on the lamb this was a memorial of their deliverance and a sign of their former

pollution's in Egypt. This is a type of the saved of this present age feeding spiritually on Christ while separating themselves from the world.

1 Corinthians 5:8 - "Therefore, let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

The New Testament clearly shows this to be a type of Christ, our Passover:

John 1:36 - "... behold the Lamb of God ..."

1 Corinthians 5:6-8 - "... Know ye not that a little leaven leaveneth the whole lump? Purge out, therefore, the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ, our passover, is sacrificed for us. Therefore, let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

This was an occasion for the redemption of the Israelites out of Egypt. It was a symbol of God's plan of redemption: a substitutionary sacrifice - a life exchanged for others when there is a personal application of the blood of our Sacrifice, Christ. We remember this in our ordinance of the Lord's Supper.

2. The First-fruit Offering of the Barley Harvest - verses 9-14

This became a part of the passover/unleaven bread festival after they got into the land (*verse 10*). It was to be done on

"the morrow after the Sabbath", not the 16th day of Nisan, the day after the 1st unleavened bread Sabbath, but the day after the regular Sabbath that came between the two Sabbaths of "the unleavened bread feast." This would be equivalent to our Sunday. A "sheaf of the first fruits (barley) of the harvest" was to be brought to the priest to be consecrated unto the Lord (verse 11). This offering must be done before Israel could use any of their new crop of barley. It was to be accompanied by a burnt-offering, a meal offering, and a drink offering. By this act Israel was consecrating the whole harvest to the Lord. It was also a symbol of Israel's dedication nationally to God as His first-born (Exodus 4:22). This is God's great redemptive plan which looks forward to the salvation of all nations - Israel historically first " the Jew first and also to the Greek."

This offering always came on the 1st day of the week - our Sunday. this portion of this early feast was a type of Christ, the first-fruit of the resurrection.

It was a type of Christ the first-fruit of the resurrection.

John 12:24 - "... if a corn of wheat die, it bringeth forth much fruit."

Hebrews 4:9, 10 - "There remaineth, therefore, a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his."

I Corinthians 15:20, 23 - "... Christ is risen from the dead and become the first-fruits of them that slept ... afterwards they that are Christ's at His coming."

Matthew 27:50-53 - "... many bodies of the saints which slept arose and came out of the graves after His resurrection and appeared unto many."

These are the ones Paul speaks of in *Ephesians 4:8 - "He led captivity captive and gave gifts to men."*

This whole festival was a type of the death, burial, and resurrection of Christ. It looked forward as well as backward.

I Corinthians 5:7, 8 - " Purge out, therefore, the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ, our passover, is sacrificed for us. Therefore, let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

D. The Feast of Weeks, Feast of Harvest, Pentecost.
- Verses 15-22

Fifty days after the presentation of the wave offering during the passover week was a feast of the Jews we now know as Pentecost - from the Greek numeral signifying 50. It always came the 1st day of the week - Sunday. In the Old testament it is called the "*feast of weeks*" (*Exodus 34:22*) or "*feast of harvest*" (*Exodus 23:16*). The former festival (Passover) was the beginning of the barley harvest; this was the ending of the grain harvest with the reaping of the wheat. The former was the sheaves as it came from the field; this was where the grain was prepared for food. This festival, one of the sabbatic series, celebrated the rest after the grain harvest. It reminded the Israelites that Jehovah was the Sustainer of Israel as well as her Creator.

This festival, as well as the first festival looked both backward and forward. They were to look back and remember they were "*bondsmen in Egypt*" (**Deuteronomy 16:12**) and "*do these statutes*" (*Moses's Law*). It was at Sinai they were given "*the law*" a covenant to them (Israel) as a nation. The ancient Christian writers said the "*feast of weeks*" commemorated the establishing of the old dispensation at Sinai. The later Hebrew commentators said this also. We have no direct statement of this in either the Old Testament or the New Testament. Its typical fulfillment in the New Testament on the day of Pentecost (**Acts 2:1**) lends support to the idea that the 10 commandments were given on that day.

This festival, like the passover, has had a fulfillment; therefore, was prophetically looking forward. It may not have been completely fulfilled on the day of Pentecost in the coming of the Holy Spirit to accredit the new dispensation, because all of Joel's prophecy was not fulfilled and God has promised a greater outpouring of His Spirit upon Judah and Israel (**Jeremiah 1:31-34; Hebrews 8:6-13**).

This festival and this day of Pentecost has taken on a new significance in Christianity. It is the day the promise was fulfilled concerning Christ baptizing His church in the Holy Spirit. (**Matthew 11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5; 11:16**). The 120 members prayerfully waited for this promise of power to be fulfilled. Visibly and experimentally this was the baptism promised, and the beginning of a new dispensation. The 3,000 souls saved were evidence of a bountiful blessing from God in the harvest to come. The gifts were evidence of God's power, blessing, and presence with them.

The long interval between the harvest of wheat and the "*ingathering feast*" has been evidenced prophetically in the

"fullness of the Gentiles" - a long interval since the coming of the Holy Spirit to indwell the Lord's church/churches

The typical meaning of Pentecost for us Gentiles is clear to us. It could not be clear (that part that has to deal with this present age) to the Old Testament saints because the church was a hidden mystery in the Old Testament (***Ephesians 3:1-12***). The 3000 saved souls were the first-fruits of a new dispensation. The two leaven loaves were Jews and Gentiles that make up the Lord's churches. The coming of the Holy Spirit to superintend the Lord's house shows that the management of God's household has been changed. God's business has been taken from Israel and given to another (***Matthew 21:43***) - the Lord's churches, composed of both Jews and Gentiles. The principle of God's management of His house has been changed from *"the law"* to *"grace"* (***Romans 6:14***). Israel has been cut off for a season (***Romans 11:17-25***) and Gentiles have been grafted in. This *"fullness of the Gentiles"* will last until the *"feast of the trumpets"* the time Israel will be dealt with again as God's people.

E. The Last Three Festivals - verses 23-44

These next three festivals the third *"set time"* the males of Israel are to appear before the Lord have not been fulfilled. These come at the end of their year - the 7th month. This is the ending of all harvests for the year - the end of their sabbatic season. These three feasts look backward and forward as do the other four. As the other four were typical so are these three. They must be in harmony with what has already been fulfilled in the others. Since the first four were near the beginning of the Jewish year and these are at the close of the Jewish year, and the first ones had their fulfillment in the beginning of the dispensation we are now in; therefore, the fulfillment of these must be at the end of this dispensation and known as *"the last times"*. Since Christ

was the first-fruits of the resurrection, then these ingathering feasts (end of the harvest feasts) must be the final harvest when all the dead shall rise in the resurrection. Our Saviour declared that the end of this present age was a time of harvest (**Matthew 13:39**). Before the joyful feast of the tabernacles could be celebrated two other typical feasts must be fulfilled. With this in mind let us examine these festivals.

1. The Feasts of the Trumpets - verses 23-25

From time to time throughout the year the trumpet call was heard in Israel, calling them for special occasions, but on the 1st day of the 7th month it became the feature of the day and universally throughout the land. Its special significance for this time was to announce the "*day of atonement*" and the "*feast of ingatherings*". But in this dispensation, which the other four plainly set forth, Israel is estranged from God. She has no temple to which to go; she has no holy city to which the males may go. Then to what does the blowing of the trumpets point to?

Jesus expressed in **Matthew 24:14** that the "*gospel of the kingdom*" would be preached in the whole world for a witness unto all the nations; and then the end shall come." We see the prophecy of this in **Revelation 7** where 144,000 servants were sealed out of all the tribes in Israel except the tribe of Dan. This seems to occur first before the tribulation of the "*last days*". All through the centuries since Pentecost the gospel has been partially preached to all nations. In the blowing of the trumpets this purpose of God will have its complete fulfillment as did the passover and pentecost. This preaching of the "*gospel of the kingdom*" will bring together all Israel so that the "*day of atonement*" will have its fulfillment when "*all Israel shall be saved*" (**Romans 11:26**). this is revealed in **Zechariah 12:9- 13:9**.

In as much as all these feasts are typical of this present dispensation they must also have some typical fulfillment in saints of this age. Paul shows Israel to have been "cut off" for a season and the Gentiles to be "*grafted in*" (**Romans 9**). Jesus told Israel while He was on earth, "*the kingdom shall be taken from you and given to another*" (**Matthew 21:43**). In writing to Gentile believers, Paul told them they "*were not appointed to wrath*" (**I Thessalonians 5:9**). In **I Thessalonians 4:13-18** describes the manner in which the saints of this dispensation will miss the wrath of God upon the earth during the tribulation. Christ comes for His saints and they meet Him in the air.

This happens at the blowing of the trumpets. It is the signal that the end of this age is coming to an end. The harvest of this age will soon end. The "*fullness of the Gentiles*" closes with the rapture and resurrection of those "*in Christ*".

John 5:25, 28, 29 - "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. Marvel not at this; for the hour is coming, in which all that are in the graves shall hear his voice. And shall come forth: they that have done evil, unto the resurrection of damnation."

I Corinthians 15:51, 52 - "Behold, I show you a mystery: We shall not all sleep, but we shall be changed, In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall sound, and the dead shall be raised incorruptible, and we shall be changed."

The 144,000 will march throughout the world preaching the gospel and Israel will be drawn to the day of atonement.

2. The Day of Atonement - verses 26-32

This took place every year on the 10th day of the 7th month. This was the great day of the year for Israel. The high priest entered into the Holy of holies this day - the only day of the year he was permitted to enter (Described in *Leviticus 16*).

The purpose was to "cover" the sins of Israel for another year. They were rolled ahead year after year until Christ made propitiation for them when He died at Calvary (*Romans 3:21-26*). This was the only sacred day that was not joyful. It was a day of humiliation, the people afflicted their souls; and they were sorrowful for their sins. It was a day of repentance.

The central idea for Israel was their restoration to the favor of God brought through the sacrifices for sin. This day was the highest expression of such a restoration. It was complete. The sacrifices offered that day covered all the sins of the nation that stood between them and Jehovah. Therefore, repentance and cleansing were a prominent feature (*verse 27*).

To accomplish this in the anti-type so that "*Israel shall be saved*" (*Romans 11:26*) it will cover a period of seven years, known as the "*tribulation*" (*Jeremiah 11:11-14*). Israel will be brought to repentance (*Isaiah 58:3-8*) through the time of Jacob's trouble. (*Jeremiah 30:7*). Daniel's 70th week will be fulfilled. Jesus will return visibly to Mt. Olives (*Zechariah 14:4*) and Israel will "*look upon Him whom they have pierced*"; "*they will mourn*" (*Zechariah 12:10*); and a "*fountain shall be opened to them.*" (*Zechariah 13:1*)

3. The Feast of the Tabernacles - verses 33-44

The sin of Israel having been atoned, they can enjoy the last of their festivals for the year - a full week from the 15th through the 22nd of the 7th month - "*feast of ingathering*"; also called the "*feast of the tabernacles*". These two names indicated there are two reasons for this festival:

1. The completed ingathering of the harvest;
2. A memorial of the days when Israel lived in tents/booths in the wilderness.

They were to take branches of trees and make booths to live in for 7 days. When asked by their children they were to say (*verse 43*) "*we dwelt in booths when God brought us out of Egypt.*"

The chief sentiment of this feast was joy and thanksgiving to God as their sustainer.

It was a celebration of the strong - pilgrim spirit of God's people who had voluntarily left bondage, lived in a tented state to reach the land of promise to a kingdom of God's chosen people. Canaan was their rest and their land of promise.

It also had a typical prophetic aspect. It was a type of the millennium when Christ Himself shall reign on earth. Peter had this festival in mind when he spoke (*Matthew 17*) of building three tabernacles - one for Christ, one for Moses, and one for Elijah. He spoke confusedly as he often did. He said more than he intended to say, and he said more than he meant. This will take place in the millennial kingdom on earth.