





The Rest of the Story

For the Seasoned Saints



Vol.7

Making Disciples of all Men

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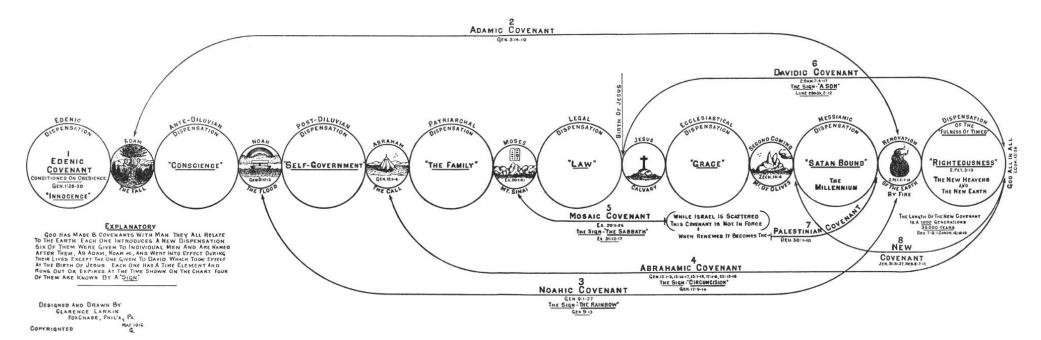
Chapter 26 The Covenants of God

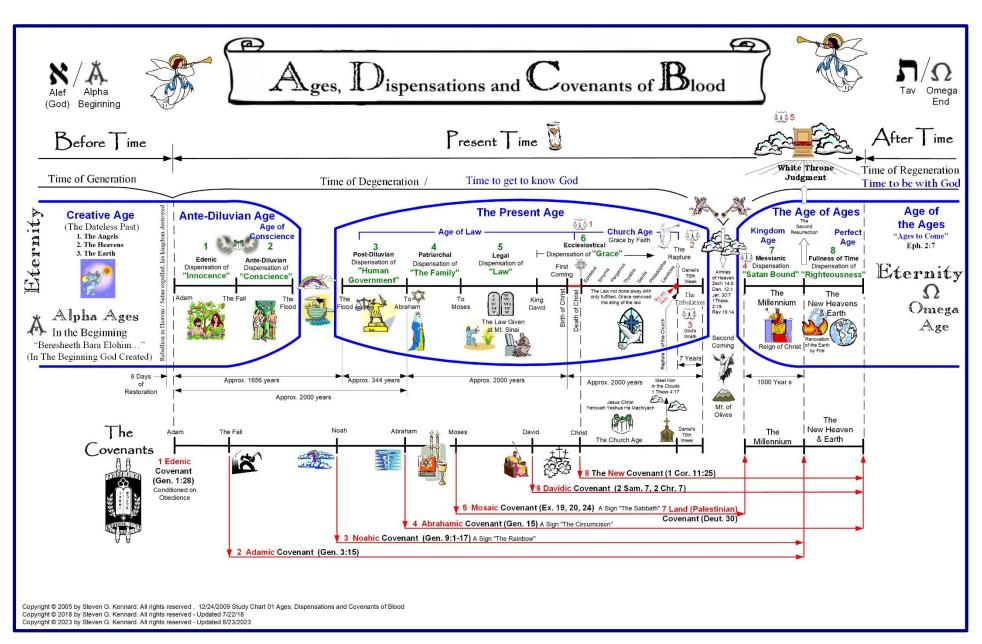




A Covenant is an agreement or contract between men, or between men and God. Generally, it is based on certain conditions agreed upon. Sometimes, as between God and man, it is unconditional. God's covenants with man originate with Him, and generally consist of a promise based on the fulfilment of certain conditions. God has made eight Covenants with man. They all relate to the earth. Each one introduces a New Dispensation. Six of them were given to individual and representative men, as Adam, Noah and Abraham, and went into effect during their lives except the one given to David, which took effect at the birth of Jesus. Each one has a time element and expires at a certain time. Four of them are distinguished by a "Sign."

THE COVENANTS





I. The Edenic Covenant.

Gen. 1:28-30; Gen. 2:15-17.

This Covenant was given to **Adam and Eve, in the Garden of Eden**, before the Fall of Man. It ushered in the "Dispensation of Innocence" which was conditioned on obedience.

The Seven Conditions of this Covenant were.

- 1. To **Replenish the Earth** with an earthly race of people, the first or Pre-Adamite Race having become extinct, through the earth having been thrown into a chaotic condition (Lucifer Flood). Gen. 1:2.
- 2. To **Subdue the Earth** to the needs of the human race. What this means is not clear, unless it means to so control the forces of light, heat, electricity, gravitation, etc., as to enable man to use them to supply his needs.
- 3. To have **Dominion Over the Animal Creation**. Not over the domestic animals only, but over wild creatures as well. This is beautifully described in Psa. 8:3-5.

³When I consider Your heavens, the work of Your fingers,

The moon and the stars, which You have set in place;

⁴ What is man that You think of him,

And a son of man that You are concerned about him?

⁵ Yet You have made him a little lower than God,

And You crown him with glory and majesty!

⁶ You have him rule over the works of Your hands;

You have put everything under his feet,

⁷ All sheep and oxen,

And also the animals of the field,

⁸ The birds of the sky, and the fish of the sea,

Whatever passes through the paths of the seas.

⁹LORD, our Lord, How majestic is Your name in all the earth!

- 4. To **Restrict Themselves to a "Vegetable Diet."** And from verse 30 it would appear that the animal creation, before the Fall, was limited to a vegetable diet.
- 5. To **work the Garden** in which God had placed him. This was doubtless a pleasure and not a task. There was no curse upon the earth at that time. It was not until after the Fall that "**thorns**" and "**thistles**" and "**weeds**" made the cultivation of the soil laborious. Gen. 3:17-19.

¹⁷ Then to Adam He said, "Because you have listened to the voice of your wife and have eaten from the tree about which I commanded you, saying, 'You shall not eat from it'; Cursed is the ground because of you; With hard labor you shall eat *from* it all the days of your life. ¹⁸ Both thorns and thistles it shall grow for you; yet you shall eat the plants of the field; ¹⁹ By the sweat of your face you shall eat bread, until you return to the ground, because from it you were taken; for you are dust, and to dust you shall return."

- 6. To **Abstain from Eating of the "Tree of the Knowledge of Good and Evil."** Man was created innocent like the infant. He did not know what sin is. His environment was such that he would have remained innocent if he had obeyed God and refused to eat of the "Tree" which **opened his eyes**. The moment he ate of that "Tree" he broke the Covenant and knew the difference between good and evil.
- 7. The punishment of disobedience, was **Physical Depth** And this would have happened to both Adam and Eve at once if God in His Grace had not intervened and instituted a new covenant, known as the **"Adamic Covenant."**

II. The "Adamic" Covenant.

Gen. 3:14-16.

This Covenant, like the first, was given to Adam and Eve in the Garden of Eden before their expulsion. It ushered in the "Dispensation of Conscience." It was without conditions and embodied a "Curse" and a "Promise."

1. The "Curse." The Curse was fourfold.

a. As to the Serpent.

The Serpent was Satan's tool, and from being a most beautiful and attractive creature became a loathsome reptile. It still retains traces of its former beauty and grace. It was condemned to crawl upon its belly and eat dust.

b. As to the Woman.

Her state was changed in three ways.

- (I)-Multiplied Conception. If Adam and Eve had any children before the "Fall" it is not revealed. It is certain Cain was not conceived until after their expulsion from the Garden. Gen. 4:1. By "Multiplied Conception" it probably meant that there would be several children born at a time. This would be necessary to rapidly replenish the earth. As a matter of necessity, the children of the same parents intermarried, as there were no other human beings on the earth at that time.
- (2)-Sorrowful Motherhood. That is, childbirth was to be accompanied with much pain and anguish. If sin had not entered, childbirth would doubtless have been painless, and motherhood a pleasure and children a delight.
- (3)-Headship of Man. Woman was created the equal of man, but because she caused his fall, she lost her equality and man was given the Headship over her. Gen. 3:16.
- **c. As to the Man.** The ground was **cursed** for his sake, and whereas it had been a pleasure to look after the Garden, now he would have to secure a living from the soil by hard labor and the "sweat of his face," which would wear out his system and end in physical death.
- **d. As to the Ground.** Henceforth it was to be cursed with "thorns" and "thistles." That is, with everything that would make the cultivation of the earth difficult.
- 2. The "Promise." (The Mother Prophecy) The Promise was that the "Seed" of the Woman (Christ) should bruise the "Serpent's" head, while his "seed" should bruise Christ's heel. Here is the Promise that Christ shall redeem the world from the power of Satan

and restore the human race and the Earth to their condition before the "Fall." This Covenant reaches until the Renovation of the Earth by Fire."

III. The "Noahic" Covenant.

Gen. 8:20-9:17.

Man having proved himself a failure under the "Dispensation of Conscience," God sent a Flood to destroy the race from off the earth, sparing only Noah and his family. After the Flood Noah offered a "sacrifice" which was well pleasing to God, and God made an unconditional Covenant with Noah. It ushered in the "Dispensation of Human Government." It contained the following provisions.

- 1. That God would not **curse the ground** anymore, nor destroy **all** the living. And that the "day" and the "night" and the "seasons" should not cease.
- 2. That Noah and his descendants were to be fruitful and multiply and replenish the earth.
- 3. That they should have **dominion over the animal creation** as before.
- 4. That from that time they were not to be restricted to a "vegetable" diet but could eat meat if they drained the blood from it. Vs. 3-4.
- 5. The law of "Capital Punishment" was established. Vs. 6. This has never been revoked, though the manner of enforcing it has been more clearly laid down in the account of the Cities of Refuge. Num. 35:1-3.
- 6. That the earth shall never be destroyed again by the "waters of a Flood."

The "Sign" of this Covenant is the Rainbow, and the Covenant reaches until the "Renovation of the Earth by Fire."

IV. The "Abrahamic" Covenant.

Gen. 12:1-3.

The Tower of Babel episode was a turning point in human history. (Gen. 11:1-3). Up to that time the human race was a unit. There was neither Jew nor Gentile. The race had become idolatrous. To remedy this God decided to call out an individual of the seed of Shem, and of him form a separated people and nation. The man selected was Abraham. 'The "Call" came to him while dwelling at Ur of the Chaldees, in Mesopotamia. He obeyed. The Covenant then made with him was afterwards enlarged and confirmed to his son, Isaac, (Gen. 26:1-5), and in turn to his grandson Jacob (Israel), Gen. 28:10-15. The Covenant was unconditional and ushered in the Dispensation of the Family. It contained seven promises.

- 1. "I Will Make of You a Great Nation." This was to be fulfilled in a twofold way.
 - a. Natural Posterity. "As the dust of the earth." This has been fulfilled through Isaac and through Ishmael. Gen. 17:20.
 - b. **Spiritual Posterity.** "As the stars of heaven." Gal. 3:6, 7, 29.
- 2. "I Will Bless You." This was fulfilled temporally in flocks and herds and lands. Gen. 13:14-18; 15:18-21; 24:34,35. Abraham was also blessed spiritually. Gen. 15:6.
- 3. "And Make Your Name Great." Abraham, next to Christ, is the outstanding name in the Scriptures.
- **4.** "And You Shalt Be a Blessing." Abraham was a blessing to the people of his own time and to the world, as through him came the chosen seed. Gal. 3:14.
- 5. "I Will Bless Them That Bless You."
- **6.** "And Curse Him That Curses You." These last two have been wonderfully fulfilled in the past history of the Jewish people and will be more wonderfully fulfilled in the future. Every nation that has treated them well has been blessed and every nation that has mistreated them has suffered.
- 7. "In You Shall All the Families of the Earth Be Blessed," This promise is fulfilled in Christ spiritually and shall be fulfilled temporality in the Millennium when the Gentile nations shall be blessed through Israel. Deut. 28:8-14; Isa. 60:3-5, 11, 16

After Abraham's faith had been tested in the offering up of Isaac this Covenant was reaffirmed and confirmed. Gen. 22:15-18. It was an **Everlasting Covenant**. Gen. 17:1-8.

The <u>"Sign" of this Covenant is **"Circumcision"**</u> (Gen. 17:9-14), and the <u>Covenant extends to the **"End of Time,"**</u> taking in the New Earth.

We must not forget that the "Adamic" and "Noahic" Covenants were not done away with or superseded by the "Abrahamic" Covenant. The "Abrahamic" Covenant is confined to the Hebrew Race, while the others cover the whole Gentile world. The Dispensations of "Conscience" and "Human Government" still continue as to the Gentiles.

V. The "Mosaic" Covenant.

The "Mosaic Covenant" was given to Moses on Mt. Sinai, shortly after the Exodus from Egypt. It ushered in the "Dispensation of Law." It was conditioned on obedience and may be divided into three parts.

1. The Moral Law. Ex. 20:1-26. This consists of the Ten Commandments (Decalogue¹).

In these ten commandments we find in the first four how demonstrate our love for, and our relationship with **God**. The last six commandments tell us how to demonstrate love for **other people**.

Love for God:

- 1. You shall have **no other god before me** ...v3.
- 2. You shall not make unto yourselves any **graven image** ...v4.
- 3. You shall not take the **name of the Lord Your God in vain** ...v7.

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¹ "Decalogue," literally means "ten words" (deka logous)

4. Remember, the **Sabbath day, to keep it holy** ...v8-10.

Love for Others:

- 5. Honor your **father and your mother** ...v12.
- 6. You shall not kill (murder) ...v13.
- 7. You shall not commit **adultery** ...v14.
- 8. You shall not **steal** ...v15.
- 9. You shall not bear **false witness** (lying) against your neighbor ...v16.
- 10. You shall not **covet** ...v17.
- 2. The **Civil Law**. Ex. 21:1-3:18. Was meant to preserve the nation until Messiah came. National laws, including prohibitions against witchcraft and idolatry. (Considered treason in a theocracy), inheritance laws, penal laws (murder, theft, ect.), health laws (sanitary codes).
- 3. The **Ceremonial Law**. Ex. 25:1-3:38. Deals with that which pertains to a man's soul, this includes the Tabernacle, the Priesthood, and the order of service. The "Sign" of this Covenant is the Sabbath. Ex. 31:12-18. This was the only one of the three laws (Moral, Civil, Ceremonial) that Jesus **FULFILLED** by his death, He was Gods lamb given for the sins of the world.

This Covenant continued in force until the Jews were scattered at the destruction of Jerusalem in A. D. 70. It will be renewed when Israel is converted and restored to their own land and will then be known as the "Palestinian Covenant," which Covenant ends with the "Renovation of the Earth by Fire.

VI. The "Davidic" Covenant.

2 Sam. 7:4-17.

This Covenant was given to King David, through Nathan the Prophet, at Jerusalem. It ushered in the "Dispensation of Grace." It has but one condition, <u>based on disobedience</u>, this would lead to chastisement and postponement of the promise, but not its nullification. The Covenant contains four promises.

- 1. A Davidic House. Vs. 13. That is the posterity of David shall never be destroyed.
- 2. **A Davidic Throne**. Vs. 13. The Kingdom of David shall never be destroyed. At present it is in abeyance, but it will be set up again. Since the "Captivity" but one King of the Davidic family has been crowned and He with "**thorns**" (Matt. 27:29), but He will receive the Kingdom and return when Israel's chastisement is over, and the time comes to restore the Kingdom to David's Son. Luke 1:30-33.
- 3. **A Davidic Kingdom**. David's Son is to have an earthly "sphere of rule." It will be over the Millennial Earth. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." Psa. 72:1-20.
- 4. It Shall Be Unending.

"Your House and your Kingdom shall be established Forever; your Throne shall be established Forever." Vs. 16.

The "Sign" of this Covenant is a Son. Luke 1:30-33; 2:12. This Covenant extends to the "End of Time."

VII. The "Palestinian" Covenant.

Deut. 30:1-10.

This Covenant was given to Israel through Moses and is conditioned on the repentance of Israel. It will go into effect after their return to Palestine and their repentance. It ushers in the "Millennial Dispensation" and ends with it.

VIII. The "New" Covenant.

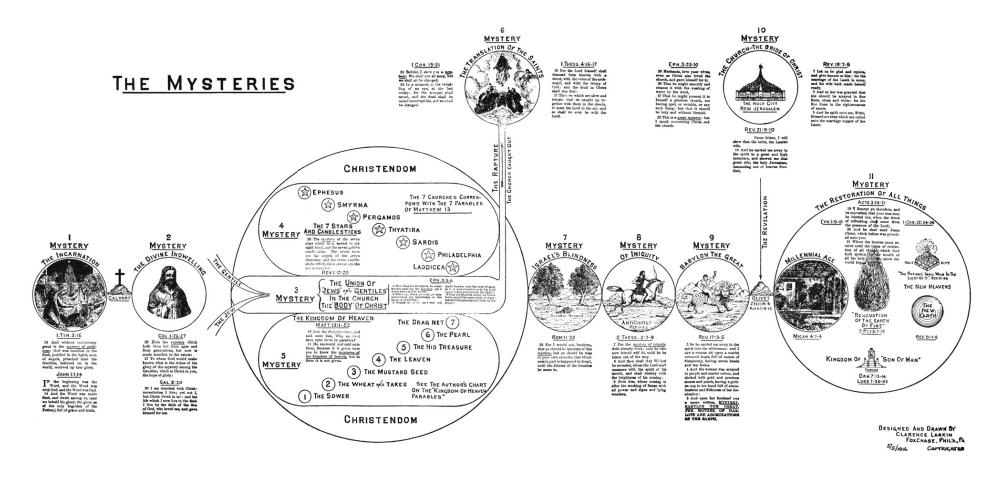
Heb. 8:7-13.

This Covenant has not yet been made. It is to be made with Israel after they get back to their own land. It is promised in Jer. 31:31-37. It is unconditional and will cover the **Millennium** and the **New Heaven and New Earth**. It is based on the finished work of Christ. Matt. 26:28. It has nothing to do with the Church and does not belong to this Dispensation. It is the "**Eighth Covenant**," and speaks of **Resurrection** and **Eternal Completeness**.



Chapter 27 The Mysteries





Writing to the Corinthians Paul says-"Let a man so account of us as of the ministers of Christ, and stewards of the, 'Mysteries of God'." 1Cor. 4:1.

In Rom. 16:25, 26, Paul speaks of what he calls "My Gospel," which he calls the "Revelation of the Mystery," which was kept "Secret" since the world began, but now is made "manifest." It was the "revelation" that was promised to Paul at his conversion (Acts 26:16-18), and which comprises the "Mysteries of God."

The "Mysteries" are eleven in number, eight of which were revealed to Paul. Of the remaining three, one was revealed by Christ, and two were revealed to the Apostle John.

A "Mystery" in the New Testament sense is not something that cannot be understood but is some plan or purpose of God that has been known to Him from the beginning, but which He has withheld from the knowledge of men until the time came for Him to reveal it. Let us examine these "Mysteries" in the order in which they are fulfilled.

I. The Mystery of the "Incarnation."

"Without controversy great is the

'Mystery of Godliness';

God was **manifest in the flesh**, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1Tim. 3:16.

It is no mystery that God should reveal Himself by speaking from the Heavens, as on Mt. Sinai, but that He should take on the "Human Form" and "tabernacle" among us that was a great mystery. This He did in the person of Christ. John 1:1-14. So, Jesus could say, "He that hath seen Me hath seen the Father." John 14:9

II. The Mystery of the "Divine Indwelling."

In Col. 1:26-28, Paul speaks of another "Mystery" which had been hid from "Ages" and from "Generations," but was then made manifest to the saints. He calls it the Mystery of "Christ in You." This is a great mystery because it is the mystery of the "New Birth." A mystery that brought from Nicodemus the exclamation, "How can a man be born when he is old?" John 3:4. The New Birth is wonderful, but it is a wonderful fact. It is the union of the Divine Nature and ours. So that just as Jesus became one with us by His taking our human nature, so we become one with Him by taking on the Divine Nature. The mystery of this union is a union of "identity." We are just as much a part of Christ, as there are many members of the one body of Christ, we are then a part of the body. 1Cor. 12:12. It is for Christ to live in us. Gal. 2:20.

III. The Mystery of the "Union of Jews and Gentiles in One Body Called the Church."

In his letter to the saints at Ephesus (Eph. 3:1-11), Paul says, that God by revelation made known to him the "Mystery," which in other Ages had not been made known unto the sons of men," That the Gentiles should be 'Fellow Heirs,' and of the 'Same Body,' and partakers of His promise in Christ by the Gospel."

It is almost impossible to overestimate the bitter "Race Hatred" which existed in Christ's day between Jew and Gentile. It was a lofty "middle wall or partition" between them. The Jews looked upon the Gentiles as "dogs," and the Gentiles despised the Jews. It was worse than the caste spirit of India.² It was therefore to them a revelation that God was going in this Dispensation to take some Jews and some Gentiles and form of them a "New Body" called the Church. In Christ all race and class distinctions disappear, and it is only in the Church that such a "Holy Brotherhood" can be found as the world is seeking.

² The caste system is deeply rooted in Hinduism belief in Karma and reincarnation. Dating back more than 3000 years and divides them into categories Based on who they were in their past life, their karma, and what family line they come from.

IV. The Mystery of the "Seven Stars" and the "Seven Candlesticks."

To the Apostle John was revealed the **Mystery of the "Seven Stars,"** and the **"Seven Candlesticks."** Rev. 1:12-20. He was told that the "Seven Stars" stood for the Angels or Messengers of the Seven Churches that were in Asia Minor, and the Seven Candlesticks stood for the Seven Churches themselves. The Mystery of these Candlesticks lay in the fact that the Seven Churches mentioned were representative Churches, whose history was typical of the history of the Christian Church for the past 2000 years, and the Mystery could not be understood until the present time, or until the correspondence between the character of those Churches and Church history should be revealed. For a full discussion of this see the Chapter on "The Seven Churches."

V. The Mystery of the "Kingdom of Heaven."

When the Jews rejected Christ, and thus prevented the setting up of the Kingdom, the Kingdom took on another form the "Mystery Form." To show the character of this "Mystery Form" of the Kingdom, Jesus resorted to parables. These parables are 12 in number and are found in Matthew's Gospel only. For a full description of them see the Chapter on "The Kingdom," part two, "The Kingdom In Mystery."

VI. The Mystery of the "Translation of the Living Saints."

Paul tells us in 1Cor. 15:51-53, Paul says,

1Cor. 15:51-55, ⁵¹ "Behold, I am telling you a mystery; we will not all sleep, but we will all be changed, ⁵² in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed. ⁵³ For this perishable must put on the imperishable, and this mortal *must* put on immortality."

This is the greatest of all mysteries, because it reveals something that reason never dreamed of. According to reason the common lot of man is to die, but to be taken off this earth and translated to heaven without dying was never thought of until revealed to Paul. For a full description of this Mystery see the Chapter on "The Church."

VII. The Mystery of "Israel's Blindness."

Writing to the Romans (Rom. 11:25) Paul says,

"I would not, brethren, that you should be ignorant of This Mystery, lest you should be wise in your own conceits, that Blindness in Part is happened to Israel, until the 'Fulness of the Gentiles' be come in."

This is not so much spiritual blindness as Israels blindness caused by their rejection of Christ. This blindness is national and not individual, for we must not forget that the bulk of believers in the Apostles' Day were Jews, and quite a few Jews have embraced Christianity since. The revelation of this Mystery to Paul was to account for what otherwise would remain a Mystery, the survival of the Jewish people as a race while scattered among the nations. See the Chapter on "The Jews."

VIII. The Mystery of "Iniquity."

In 2Thes. 2:1-12, Paul, speaking of the "Man of Sin" or Antichrist, calls his teaching and claims the

"Mystery of Iniquity,"

which was already at work in Paul's day. The "Mystery of Godliness" is God manifest in the flesh, and the "Mystery of Iniquity" is Satan manifest in the flesh. This Mystery is fully explained in the Chapter on "The Antichrist."

IX. The Mystery of "Babylon the Great."

This Mystery is revealed in the seventeenth chapter of the Book of Revelation and is fully described in the Chapter on "Babylon the Great."

X. The Mystery of the Church As the "Bride of Christ."

This was revealed to Paul, and is disclosed in Eph. 5:22-33, under the figure of the relation of man and wife. "This is a 'Great Mystery'; but I speak concerning Christ and the Church." The first Adam had a bride, Eve; and the second, or Last Adam must have a Bride, the Church. This is a "Great Mystery" because it explains why there should be a "Parenthetical Dispensation" between the First and Second Comings of Christ, in which, by grace, a chosen people should be "called out" to form the Church the Bride of Christ. This is fully described in the Chapter on "The Church."

XI. The Mystery of the "Restoration of All Things."

This is spoken of by Paul in his letter to the Ephesians (Eph. 1:9-10), as the

"Mystery of His Will, "

and reveals how that in the "Dispensation of the Fulness of Times," it is God's purpose to <u>undo all that sin has done</u>, and restore "All Things" as they were before the "Rebellion of Satan" and the "Fall of Man." How this is to be done is described in the Chapter on the "Renovation of the Earth (Rev.21-22)."



Chapter 28Types and Anti-Types



Jesus summed up His Discourse on the "Kingdom of Heaven" Parables of Matt. 13:1-52, with these words.

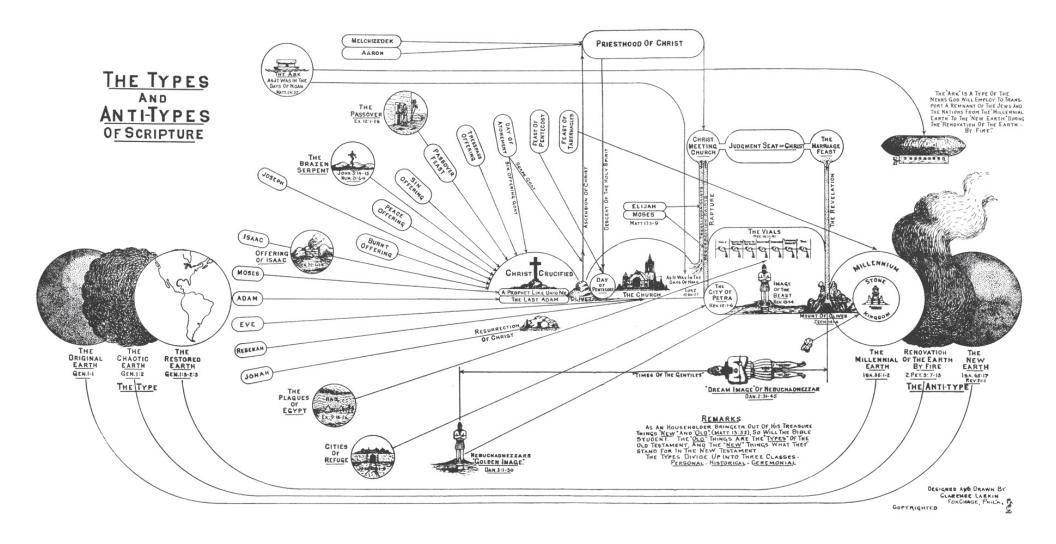
Matt. 13:1-3, "Therefore (and we must note the "Therefores" of Scripture) every scribe (Bible Teacher) who is instructed unto the 'Kingdom of Heaven' is like unto a Householder, who brings forth out of his **Treasure** things **NEW** and **OLD."**

The "OLD" things are the "TYPES" of the Old Testament, and the NEW things what they stand for in the New Testament. The New Testament is "enfolded" in the Old Testament, and the Old Testament is "unfolded" in the New. Or as St. Augustine puts i

"The New is in the Old **contained**; The Old is by the New **explained**."

You cannot understand Leviticus without Hebrews, or Daniel without Revelation, or the Passover, or Isaiah 53 without the Gospel account of the Crucifixion. The value of the study of the "Types" and "Antitypes" is the proof they furnish of the Inspiration of the Scriptures. Their study proves beyond question that the Scriptures had but one Author, the **HOLY SPIRIT.**

The "Typology" of the Old Testament is the "PICTURE LANGUAGE" in which the Doctrines of the New Testament, such as the Atonement, are prefigured. For illustration the "Brazen Serpent" and the "Cross." John 3:14-15. Therefore, no preacher or Bible Teacher is competent to preach the doctrines of the New Testament who is not acquainted with the "Typology" of the Old Testament.



What do we mean by "Types?" The Apostle Paul gives the answer in 1Cor. 10:1-11. In verse 11 he says,

1 Cor. 10:11, "Now all these things happened unto them for **ENSAMPLES** (examples, see verse 6): and they are written for our **ADMONISHMENT** (instruction), upon whom the ends of the world (Age) are come."

Of "whom" and of what "things" is the Apostle speaking? Of the Children of Israel, and the "things" that happened to them from the time of their "Egyptian Bondage" until they reached the "Land of Promise." So, we see that while the Old Testament is a record of the History of the Children of Israel, the events of that "History" are more than mere events; they are "TYPICAL" of the "Plan of Salvation" as revealed in the New Testament, and are neither "mythical" nor "allegorical," but really happened to Israel and were recorded for our instruction.

The writer to the Hebrews tells us that the "Types" are but the "SHADOW OF GOOD THINGS TO COME, AND NOT THE VERY IMAGE OF THE THING." Heb. 10:1. That is, the Old Testament "Types" are, but "SHADOWS." But there cannot be, a "shadow" without some "REAL THING" to make it. And a "shadow" is not the "very image of the thing," for a shadow is out of proportion, and is an imperfect representation of the thing it reveals. So, the Old Testament Types are "shadows" in the sense that they are not the "Real Thing," and are but imperfect revelations of it.

A "Type" then is some **"person,"** or "event," or "ceremony" that is recorded to "foreshadow" some future "person, " or "event, " or "ceremony." For illustration ...

- **1. TYPICAL PERSONS**, like Adam, Cain, Abel, Melchizedek, Abraham, Isaac, Joseph, Moses, Joshua, David, Jonah.
- **2. TYPICAL EVENTS**, like the "Flood, " the "Plagues of Egypt, " the "Passover, " the "Brazen Serpent, " "Crossing the Jordan, " "Cities of Refuge."
- **3. TYPICAL CEREMONIES,** like the "Offerings," "Ceremonial Cleansing," "Feasts," "Year of jubilee," "Day of Atonement."

Five Fingers
Pointing to Christ



"Behold the Lamb of God, which takes away the Sin of the World John 1:29

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To which might be added, "Typical Structures," like the "Ark," the "Tabernacle," the "Temple." "Typical Furniture," like the "Brazen Altar," the "Laver," the "Seven Branched Candlestick," the "Table of Shewbread," the "Altar of Incense," and the "Ark of the Covenant" with its "Mercy Seat." "Typical Colors," like "Blue," "Red," "White," "Purple," "Scarlet," "Green." "Typical Numbers," like "one," "three," "four," "seven," "twelve," "forty."

In studying the "Types" the two comparative words "AS" and "SO" are forcibly called to our attention. The word "AS" is used for the "Type," and the word "SO" for the Antitype. The first is historic; the second is prophetic.

"AS in Adam all die, even SO in Christ shall all be made alive." 1Cor. 15:22.

"AS the days of Noah were, SO shall also the coming of the Son of Man be." Matt. 24:37.

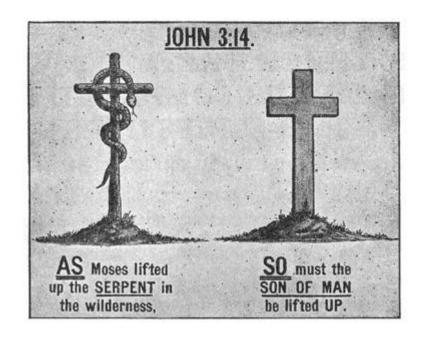
"AS Moses lifted up the serpent in the Wilderness, even SO must the Son of Man be lifted up." John 3:14

"AS Jonah was three days and three nights in the Whale's belly; SO, shall the Son of Man be three days and three nights in the heart of the earth." Matt. 12:40.

The above "Types" with their "Antitype" stand out so prominently in Scripture that their meaning is clear to the most casual reader. But there are "Types" in the Old Testament whose "Dispensational Teaching" does not lie on the surface and is never seen by the casual reader. For illustration take the story of,

ISAAC AND REBEKAH

Gen. 24:1-67.



In this story,

I. ABRAHAM IS A TYPE OF "GOD."

II. ISAAC A TYPE OF "CHRIST."

- 1. Both Isaac and Christ were **CHILDREN OF PROMISE**. Gen. 15:4; Isa. 7:14.
- 2. The birth of both was **PRE-ANNOUNCED**. Gen. 18:10. Luke 1:30-31.
- 3. Both were **NAMED BEFORE THEIR BIRTH**. Isaac, Gen. 17:19. Jesus, Luke 1:31.
- 4. The birth of both (Isaac & Christ) was

CONTRARY TO NATURE

Sarah was barren. Gen. 11:30.

Mary was a virgin. Matt. 1:18-20.

- 5. Both are called an **ONLY SON**. Gen. 22:2 (Heb. 11:17). John 3:16.
- 6. Both mocked and persecuted by their **OWN KINDRED**. Gen. 21:9-10. Gal. 4:28-29. Matt. 27:29.
- 7. Neither Isaac nor Christ had **BROKEN THE LAW** that they should be offered up. Gen. 22:2. Matt. 27:24.
- 8. As Isaac carried the wood on which he was to die, so Christ carried His OWN CROSS. Gen. 22:6. John 19:17.
- 9. As Isaac went willingly to the "altar," so Christ went willingly to the "CROSS." Gen. 22:9. John 10:17.
- 10. Both apparently given up or **FORSAKEN BY HIS FATHER.** Gen. 22:12. Matt. 27:46.
- 11. Both rose from the place of death in **RESURRECTION.** Heb. 11:17-19. Matt. 28:6.

In both cases GOD interceded

III. ELIEZER A TYPE OF THE "HOLY SPIRIT."

- 1. As Eliezer was a servant of Abraham, so the Holy Spirit is a "Servant of God."
- 2. As Eliezer's mission was to go to Haran and get a bride for Isaac, so the Holy Spirit has been sent from Heaven to get a **BRIDE FOR CHRIST**.
- 3. As Eliezer was not sent to get a bride for Isaac until after he was typically offered up, so the Holy Spirit was not sent to get a Bride for Christ until **AFTER HIS DEATH AND RESURRECTION**.
- 4. As Eliezer did not talk about himself, but about his Master's son, so the Holy Spirit does not talk about **HIMSELF**, **BUT ABOUT CHRIST**.
- 5. As Eliezer was urgent, so the Holy Spirit is URGENT, Gen. 24:53-56. 2Cor. 6:2.

- 6. As Eliezer by the precious gifts he gave Rebekah revealed the wealth of his Master Isaac, so the Holy Spirit by His Gifts gives us a foretaste of what is in store for the Bride of Christ, the Church.
- 7. When Eliezer got Rebekah's consent to be the bride of Isaac, he himself took her back; he did not send her back while he remained with her kinsfolk. So, when the Bride, the Church, is ready the HOLY SPIRIT WILL GO BACK TO HEAVEN WITH HER.

IV. REBEKAH A TYPE OF THE "BRIDE OF CHRIST."

- 1. As Rebekah believed and yielded to the pleadings of **Eliezer**, so the Church believes and yields to the pleadings of the **HOLY SPIRIT.**
- 2. As Rebekah was willing to separate herself from her kinsfolk for Isaac's sake, so the Believer is willing to separate himself from his kinsfolk for **JESUS' SAKE**.
- 3. As Eliezer on the way to Isaac told Rebekah all about his Master Isaac, and what was in store for her, so the Holy Spirit as we journey on our earthly pilgrimage tells us what is in store for us when we shall meet our Isaac-JESUS.
- 4. As Rebekah was a Gentile bride, so the Church of Christ is a **GENTILE** Bride.
- While Rebekah was a kinswoman of Isaac, she was a Gentile, for while Abraham was the first Hebrew, his kinspeople were Gentiles, for the Jews are the descendants of Judah, the fourth son of Abraham's grandson Jacob.
- 5. As Rebekah did not have to pass through any tribulation before she left her home to go to Isaac, so the Church will not have to pass through **THE TRIBULATION** before meeting Jesus.
- 6. As Isaac left his home and went out into the field to meet Rebekah, so Jesus will **DESCEND FROM HEAVEN TO MEET HIS BRIDE**, **THE CHURCH**, **IN THE AIR**.
- 8. As it was "eventide" when Isaac met Rebekah, so it will be the EVENTIDE OF THIS DISPENSATION WHEN

JESUS MEETS HIS CHURCH.

Some "Types" have a double application. Take the Prophet Jonah. Jesus uses the swallowing of Jonah by a "great fish," and after 3 days being vomited up alive, as a "Type" of His own Resurrection from the Tomb of Joseph of Arimathea. Matt. 12:40. But Jonah is also a "Type of the Jewish Nation."

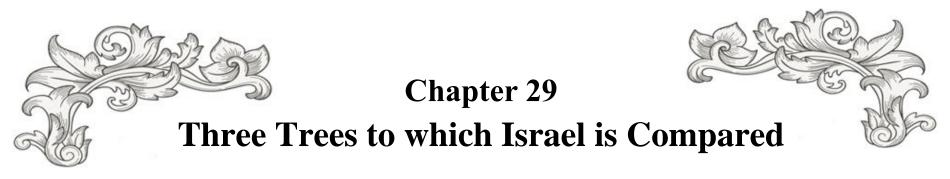
- 1. Jonah was called and sent to preach to a heathen city Nineveh, so the Jews were called and sent to preach to the heathen nations.
- 2. Jonah disobeys and flees to Tarshish, so the Jews fail in their mission to the heathen.
- 3. Jonah for his disobedience was cast overboard, so the Jews have been scattered among the nations.
- 4. Jonah was miraculously preserved in the stomach of the fish, so the Jews have remained undigested by the nations.
- 5. Jonah repented in his "grave" in the stomach of the fish, so the Jews will mourn their lost condition in the "graveyard of the nations."
- 6. Jonah was restored to the land, so the Jews will be restored to their own land.
- 7. Jonah received a "Second Call" and obeyed, so the Jews will have a second opportunity to witness to the nations and will obey. Take one more "Typical Person."

JOSEPH A TYPE OF CHRIST

- 1. Joseph was "beloved" of his father, so was Jesus.
- 2. Joseph was sent unto his brethren, so was Jesus.
- 3. Joseph's brethren refused to receive him, so did the brethren of Jesus.
- 4. Joseph was sold by his brethren, so was Jesus.
- 5. Joseph was unjustly accused and condemned, so was Jesus.
- 6. Joseph was buried in prison, so was Jesus in the Tomb of Joseph.

- 7. Joseph was resurrected from prison and exalted to sit with Pharaoh on his throne, so Jesus was resurrected and exalted to sit on His Father's Throne.
- 8. Joseph on the throne became the dispenser of bread to starving Egypt, so Jesus on His Father's Throne is the "Bread of Life" for a perishing world.
- 9. After Joseph was exalted, he got a Gentile bride, so Jesus will get a Gentile Bride, THE CHURCH.
- 10. After Joseph got his bride his brethren suffered famine and came to him for corn, so after Jesus gets His Bride, His brethren, the Jews, will turn to Him, during the time of "Jacob's Trouble," the "Great Tribulation," for relief.
- 11. Joseph knew his brethren the first time, but they did not know him, so Jesus knew His brethren when He came the first time but they knew him not.
- 12. Joseph made himself known to his brethren when they came the "Second time," so Jesus will be recognized by the Jews when He comes the **SECOND TIME.**
- 13. After joseph's revelation of himself to his brethren, they go forth to proclaim that he is alive and the "saviour of the world," so when Jesus reveals Himself to His brethren the Jews they will proclaim Him alive and the **SAVIOUR OF MANKIND.**
- 14. Joseph then establishes his brethren and their families in the "land of Goshen," so Jesus will re-establish the Jews in the LAND OF PALESTINE.

If the "Type" and the "Antitype" have both appeared, as the "Brazen Serpent" and the "Uplifted Christ," then the Type has been fulfilled. If the Antitype has not yet appeared then the fulfilment is future. For instance, Noah's Ark is not a type of Christ, but is a type of the provision God is going to make to transport the saved of the nations of the "Millennial Earth, over on to the "New Earth." The "Plagues of Egypt" are a type of the Plagues of the Great Tribulation. The "Cities of Refuge" are a type of the "Refuge" God will provide for the "Jewish Remnant" during the time of "Jacob's Trouble." The "Golden Image" that Nebuchadnezzar erected on the Plain of Dura is a type of the "Image of the Antichrist" that the False Prophet shall command to be made. Rev. 13:14-15. For the Typical teaching of the "Feasts" and the "Offerings," see the chapters and charts on those subjects. From what has been said we can see that no Bible Teacher can be fully instructed in the "Things of God," unless he is a student of Typology.



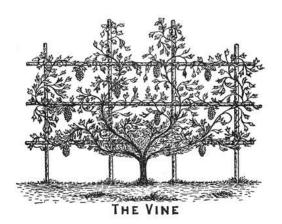
The Vine, The Fig Tree, The Olive

These three trees are particularly fit symbols of Israel, for in Palestine the "Vine," the "Fig-tree," and the "Olive," stand for the fruitfulness of the land. And the "Vine" and "Fig-tree" prefigure the Millennial days when every man shall sit under his own "Vine" and "Fig-tree." Micah 4:3-4. When Jacob (Israel) was about to die he summoned his sons and prophesied their future. Of Judah he said that his portion of Canaan should be so full of vineyards that asses should be tethered to the vines, and that the juice should be so plentiful that they would wash their clothes in it as in water. Gen. 49:9-12.

THE VINE is a symbol of Israel's Spiritual privileges.

THE FIG-TREE is a symbol of Israel's National privileges.

THE OLIVE TREE is a symbol of Israel's Religious privileges



In Psa. 80:8-10, we read,

"You have brought a **'VINE' out of Egypt**: You have **cast out the heathen** (the Canaanites) and planted it. You prepared a room before it, and caused it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs of it were like goodly cedars. She sent out her limbs unto the sea (Mediterranean), and her branches unto the river (Euphrates)."

In these words, the Psalmist graphically pictures the taking of Israel from the unpleasant soil of Egypt, and the planting of them in the land of Canaan.

It was the Almighty with His "outstretched arm" that did it, for without His Divine help they never could have escaped from the land of Pharaoh. He was the "Divine Husbandman" who transplanted them. And it was all of grace, for the moral and spiritual condition of Israel in Egypt was that of a degenerate vine. And it was the Almighty who cast out the heathen nations of Canaan in order to "clear the ground" for their transplanting, for it was a land of "walled cities" and "giants." Num. 13:25-33.

Once the "Vine" Was transplanted it began to grow and spread over the land, until in the words of the Psalm it sent out its boughs unto the Mediterranean Sea, and its branches unto the Euphrates River, as in the reign of King Solomon. Deut. 11:24. This is to be completely fulfilled during the Millennium. The prophet Isaiah beautifully describes this "Vineyard."

Isa. 5:1-2, "Now will I sing to my Well-Beloved a song of my Beloved touching His Vineyard. My Well-Beloved hath a **VINEYARD** in a very fruitful hill (Canaan): and He fenced it, and gathered out the stones thereof, and planted it with the **CHOICEST VINE**, and built a Tower in the midst of it, and also made a Winepress therein." Isa. 5:1-2

No nation was ever more greatly favored than Israel, and God could truthfully say, "What could have been done more for my 'Vineyard,' that 1 have not done in it?" v4. Great therefore was the disappointment of God when he looked for Israel to bring forth grapes proportionate with her advantages but found them to be "WILD GRAPES." The Prophet Jeremiah records God's complaint of Israel's failure in these words, "I had planted thee a 'NOBLE VINE,' wholly a right seed: how then have you turned into the DEGENERATE PLANT OF A STRANGE VINE unto me? " Jer. 2:21.

What was God to do to His Vineyard for its miscarriage? Note the punishment: "And now go to; I will tell you what I will do to my Vineyard: I will TAKE AWAY THE HEDGE THEREOF, and it (the Vine) shall be eaten up; and BREAK DOWN THE WALL THEREOF, and it (the Vineyard) shall be trodden down; and I will lay it WASTE: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it." And now, that there may be no mistake as to what is meant by the "Vineyard" and the "Vine, " God adds, "For the 'Vineyard' of the Lord of Hosts is the 'HOUSE OF ISRAEL,' and the men of Judah (Jews) His 'PLEASANT PLANT' (Vine)." Isa. 5:5-7.

How faithfully this punishment has been meted out to Israel is seen when we consider the physical condition of Palestine (The Vineyard) today, and the uprooted members of Israel (The Vine) scattered throughout the world. The Lord told Israel through the Prophet Ezekiel, that a vine, unless it bears fruit, is fit for nothing but **fuel**. "What is the 'vine tree' more than any tree, or than a branch which is among the trees of the forest? Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon? Behold, it is cast into the fire for **fuel**. . . . As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem, " etc. Eze. 15:1-8. The Emblem of Israel is a bush, burning and unconsumed. Ex. 3:1-3. Israel is now passing through the "fires of persecution." As she is not bearing fruit, she is only fit for fuel. But it is only the stem that is being consumed, the "root" is alive, and the "Vine" will again spring up, and the "Vineyard" (Palestine) again be fruitful in Millennial days.

In the New Testament Jesus, in the "Parable of the Vineyard," (Matt. 21:33-41) reveals why the husbandman or keepers of the Vineyard, the Jewish nation, have been cast out of the Vineyard (Palestine). It was because they took the **HEIR** (Jesus) and crucified Him, and so they were cast out of the Vineyard, and it has been let to other husbandman, the Gentiles. The "Vine" then is a symbol of Israel's **SPIRITUAL** Privileges



FIG TREE

The "Fig-tree" is a New Testament symbol or figure of Israel and was used by Jesus Himself. As Jesus sat upon the Mount of Olives, on the Tuesday evening preceding His Crucifixion, His Disciples came to Him and asked a threefold question, "Tell us, when shall these things be (the destruction of the Temple)? And what shall be the SIGN of Your Coming, and of the end of the world (Age)? "Matt. 24:3. These three questions Jesus answered in His "Olivet Discourse" which followed. In His answer to the question, "What shall be the SIGN of Your Coming?" Jesus mentioned three signs.

- 1. The appearance of the "ABOMINATION OF DESOLATION" (the "DESOLATOR"=Antichrist), spoken of by Daniel the prophet (Dan. 9:27) in the Holy Place of the rebuilt Temple at Jerusalem, as foretold by Paul in his Second Letter to the Thessalonians. 2Thes. 2:1-4.
- 2. The "SIGN OF THE SON OF MAN," which is a "CLOUD," such as He disappeared in when He ascended. Acts 1:9. Matt. 24:30.
- 3. The "FIG-TREE SIGN," or the re-gathering of the Jews back to their own land. In connection with this "Sign" Jesus said-Matt. 24:32-35, "Now learn a Parable of the 'FIG-TREE.' When his branch is yet tender, and putts forth LEAVES, you know that summer is nigh: so likewise, when you shall see all these things, know that it (He, R.V.), is near, even at

the doors. Verily I say unto you, This **GENERATION** (Ps.90:10) (the word means 'Race', JEWISH RACE) shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.".

* Much controversy about the length of a generation because it was Jesus who told us that the generation the sees the sign of the figtree shall not pass away till He has come back, Matthew 24:32-35.

"Now learn this lesson from the fig tree: As soon as its twigs get tender and its leaves come out, you know that summer is near. Even so, when you see all these things, you know that it is near, right at the door. Truly I tell you, **this generation will certainly not pass away until all these things have happened**. Heaven and earth will pass away, but my words will never pass away."

The fulfillment of this prophecy came when On May the 14th 1948 David Ben-Gurion, the head of the Jewish agency, proclaimed the establishment of the state of Israel. US President Harry S. Truman recognized the new nation on the same day. And with that announcement, five Arab nations (ie. Egypt, Syria, Jordan, Lebanon, Saudi Arabia and Iraq together, with the local Arab militia forces attacked the Jewish state from all directions,) and thus the prophecy of Jesus was fulfilled.

It is interesting, if we look at Psalms 90:10 we Are told of the length of a generation in scripture.

Psalms 90:10, "As for the days of our life, they. Contained 70 years, or if due to strength and good health, 80 years."

Therefore, 1948 + 80 = 2028 and with this understanding we find a starting point for a three-year time frame for the return of Jesus Christ of approx. 2028-2031.

The "Fig-tree" is a fit emblem of Israel. Its peculiarity is that the blossoms of the fruit appear before the leaves. Naturally, therefore, we should look for fruit on a tree in full leaf. This accounts for why Jesus cursed the Fig-tree that had on it nothing but leaves. Matt. 21:18-20. The presence of the leaves led Him to expect fruit, and when He found none, He cursed the tree for its fruitlessness. Mark gives us another version of the incident. Mark 11:12-14. He says that Jesus found nothing but leaves, "for the time of figs was NOT YET." Why then curse the tree? This is easily explained. The early fruit, or blossoms, appear in spring before the leaves open, on branches of the last year's growth, and the first ripe fruit is ready in June or earlier. The late figs grow on the new wood, keep appearing during the season, and are ripe from August onward. The unripe fruit of autumn often survives the winter and ripens when

vegetation revives in the spring. Now it was about the first of April that Jesus cursed the Fig-tree, and the time of figs was not yet, because they did not ripen before June. But fig-trees which have retained their leaves through the winter usually have some of the last year's figs also, and as April was too early for new leaves or fruit, Jesus knowing this, and seeing leaves on the tree, naturally expected to find some of last year's fruit, and when He found none, He cursed the tree because of its deceptive character.

The application of this incident to Israel is simple. Naturally Jesus from their "leafy profession" would expect to find fruit on the tree of their National life, and when He found none, He cursed them for their **HYPOCRISY**. Matt. 23:1-33.

In the Parable of the "Barren Fig-tree" (Luke 13:6-9) we have, another picture of Israel. The "Fig-tree" is the Jewish nation. The "Fig-tree" was planted in a "Vineyard," which we have seen stands for the land of Palestine. The owner of the Vineyard and of the Figtree was God. He came in the person of His Son Jesus, and for three years of Jesus' ministry He had sought for fruit from the Jewish nation and found none. He therefore decided to cut down the tree, that is, remove the nation from the Vineyard.

But the tree was not destroyed immediately, for intercession was made for it, and the day of grace was lengthened out for forty years, and then the "axe-man" Titus, at the head of the Roman Army besieged Jerusalem in A. D. 70, and Israel, the Fig-tree, was cut down and cast out of the Vineyard into the field of the world.

But while the "Fig-tree" (Israel), was cut down and cast out of the "Vineyard" (Palestine), its root was not destroyed, the axe was only laid at the root of the "Tree" (Luke 3:7-9), the root itself was not killed or removed from the soil. It is clear then from the "Parable of the Fig-tree," (Matt. 24:32-34), that a new tree will spring from the root, that is, the nation of Israel will revive, and when it shall reach the point where it shall "put forth leaves" then we shall have the "FIG-TREE SIGN" that Christ's return is not far away. In this case the "Fig-tree" will bear leaves before it bears fruit, for Israel is to be revived nationally before she is converted. See my chapter on the Jews.

The "Signs of the Times" clearly point to the revival of the "Figtree; " and in "ZIONISM" and "ANTI-SEMITISM" we see the "putting forth of leaves." "ZIONISM" is the longing of the Jews to return to their own land and the establishment of a "Jewish State" there. There are three phases of it, "Religious..... Economic," and "Political" Zionism. The "Religious" phase is the revival of faith in the fulfilment of the Old Testament prophecies of the restoration of Jewish worship in a rebuilt Temple in the Holy Land. The "Economic" phase is the desire of Israel to escape from their condition of servitude in Russia, and other lands where they are

persecuted, and by colonization in Palestine secure a home in the land associated with the most sacred memories of their race, where they can dwell safely under their own vine and fig-tree. The "Political" phase is the revival of their "national Hope" of a restored nation under the leadership of the promised and long-hoped-for Messiah.

"ANTI-SEMITISM" is the desire on the part of the nations to drive the Jews out of the countries where their number and habits have become a menace. It is a revival of Egyptian Bondage. Pharaoh did not want to part with Israel, he needed their service in the construction of public works and in the raising of cattle. All he wanted to do was by hard bondage to prevent their increase. Ex. 1:7-22. Israel's experience in Egypt is a type of the time that the Prophet Jeremiah speaks of as the time of "JACOB'S TROUBLE," when God will break the "YOKE" from off their neck, and burst their "BONDS," and strangers shall no longer serve themselves of them. Jer. 30:4-9. These two "Signs," Zionism and Anti-Semitism, which are becoming more and more marked, are evidence, like the budding of a tree in the springtime that it is about to send forth leaves, that "SUMMER IS NIGH," and that the return of the Lord is not far off. Matt. 24:33-35. The "Fig-tree" then is a symbol of Israel's NATIONAL Privileges.



In Jer. 11:16-17, Israel is called a "GREEN OLIVE TREE," fair, and of goodly fruit, but is warned that for its idolatry its branches shall be broken off. In Rom. 11:17-27 we have the Parable of the

"TWO OLIVE TREES."

One is called a **GOOD** Olive Tree, the other a **WILD** Olive Tree. The **GOOD** Olive Tree represents Israel, the **WILD** Olive Tree the Gentiles. The root of the Good Olive Tree is THREEFOLD. The main root is Abraham, the other two are Isaac and Jacob. "And God said moreover unto Moses, thus shalt you say unto the Children of Israel, The Lord God of your fathers, the 'God of **ABRAHAM**, the God of **ISAAC**, and the God of **JACOB**, hath sent me unto you: this is my name forever, and this is my memorial unto all generations." Ex. 3:15. Why should God speak of Himself in this "threefold" manner? Because He wished to reveal Himself in His "**TRI-UNITY.**" Abraham is a type of God the Father, Isaac is a type of God the Son, and the Holy Spirit is seen in the guidance of Jacob.

The "Threefold root" of the Good Olive Tree was **HOLY** because separated, and as the **"Root"** was holy so were the **"branches."** We next read that **"some,"** not all, of the branches were broken off. They were not broken off that the Gentiles might be grafted in, but they were broken off because of **"UNBELIEF,"** and the Gentiles were not grafted in that they might **supplant**, or take the place of the branches that had been broken off, but that they, as branches of a "WILD Olive Tree," might be PARTAKER of the "root" and "fatness" of the GOOD Olive Tree. -We see from this that the **"GOOD** Olive Tree" is not **rooted up and destroyed** and a **"WILD** Olive Tree" **planted in its place**, but it still remains alive and gives life to both the **"Good"** and **"Wild"** Olive branches. So, we see that those who claim that the "Wild Olive Branches" that are grafted in represent the Church, and that the Church has taken the place

of Israel, are in error, for the "Wild Olive Branches" do not remain on the "Good Olive Tree," but will be broken off that the original branches may be grafted back again. Jewish and Gentile believers in Christ are alike Abraham's **spiritual** children, and are joint partakers of the **"root"** and **"fatness"** of the "Good Olive Tree," for Christ was of the seed of Abraham. Those Jews who rejected Christ and thus broke away from the religion of Abraham, are the branches, who, through **unbelief**, are broken off.

In grafting the practice is to graft the "Good" Olive on the "Wild" Olive so as to improve the fruit of the "Wild" Olive. If the "Wild" Olive is grafted on the "Good" Olive, the effect is the reverse, and the "Good" Olive will run to wildness. So, Paul knew what he was talking about when he said that the grafting of the "Wild" Olive on the "Good" Olive Tree was "CONTRARY TO NATURE." From this we see that the injection of Gentilism into Judaism is not beneficial to Judaism. That Judaism is of purer stock than Gentilism, and for the purification of Judaism, Gentilism, or the "Wild" Olive branches, must be removed, or cut off, from the "Good" Olive Tree, and be replaced by the grafting back again of the "Natural Branches." Rom. 11:21. By Gentilism we mean that part of the Gentile world known as Christendom, or the professing Church, as described in the Kingdom of Heaven parables of Matt. 13. And it is only the Laodicean part of it that God says He will "SPUE OUT OF HIS MOUTH" (Rev. 3:16), that as "Wild" Olive branches God will remove from the "Good" Olive Tree, for all true believers who have been regenerated by the Holy Spirit, and that make up tile true Church the "Body of Christ," and belong to the "Spiritual Israel" of God cannot be displaced.

The Parable of the "Two Olive Trees" teaches three **things**, and what is very important, the order in which these three things take place.

- 1. "Blindness in part is happened to Israel until the 'FULNESS OF THE GENTILES BE COME IN." By the "FULNESS OF THE GENTILES" does not mean the "Times of the Gentiles," but those Gentiles who shall be saved through the preaching of the Gospel. And when the last Gentile is saved the FULL NUMBER of saved Gentiles will be complete.
- 2. That the "Wild Olive Branches" that are grafted in do not take the place of the branches that were broken off, and because they shall not "continue in God's goodness" they shall be broken off again.
- 3. That God has not "Cast Away" His people Israel, and that He will revive the broken off branches and graft them back again.

Today we are witnessing the Apostasy of the "Wild Olive Branches," the professing Church. Soon they will be "cut off," and then the **BLINDNESS** shall be removed from Israel, and the "Natural Branches" will be grafted back again.

This Parable teaches us that we are not to look upon the unbelieving Jew as a cast-off and withered branch only fit for firewood, but we are to consider that his "casting away" as well as his "blindness" is only temporary, and that he will again take up his position among the nations of the earth.

The "Olive Tree" then is a symbol of Israel's **RELIGIOUS** Privileges, and it is worthy of note that while Israel is compared to **trees**. their oppressors. the Gentile Nations, are spoken of in the Scriptures as **WILD BEASTS**. Dan. 7:1-28.





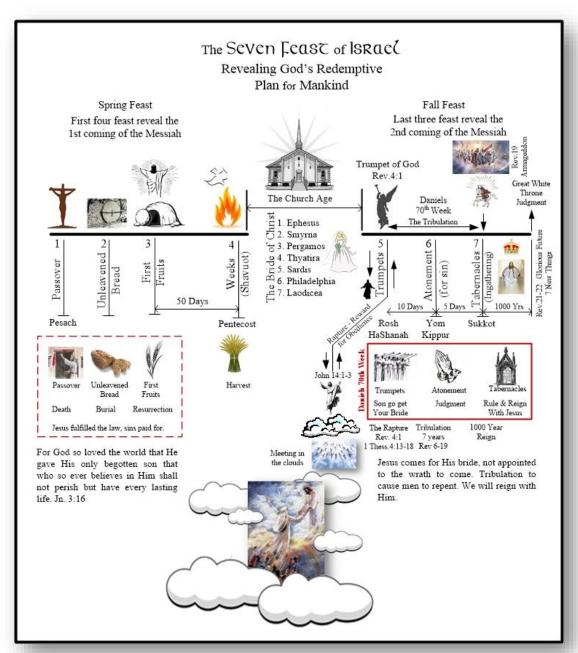
Chapter 30 The Feasts of the Lord

The 23d chapter of the Book of Leviticus gives us an account of the "Seven Great Feasts" of the Lord. They were a prophecy and foreshadowing of future events, part of which have been fulfilled, and part are yet to be. They are the "shadow of things to come," of which Christ is the "body" or substance. Col. 2:16-17. They were "Holy Convocations" of the people. They were instituted by the Lord. The people had no voice in the matter. God promised that if the males went up at the "set time" to Jerusalem to keep these Feasts, He would look after their families. When the people became formal and indifferent, the Lord said, "Your new moons and Your appointed Feasts My soul Hates; they are a Trouble unto Me; I am weary to bear them." Isa. 1:14. Therefore Jesus called them the "Feasts of the Jews," rather than the "Feasts of the Lord."

The "Feasts of the Lord" are seven in number. If we include the Sabbath there are eight. But the Sabbath stands by itself. It was to be observed "weekly," the other Feasts" annually." The Sabbath was to be observed at "home," the other Feasts at "Jerusalem." The "Seven Feasts" may be divided into two sections of "four" and "three." The first section is the **Spring Feasts**, and they revealed the first coming of the Messiah, they included the "**Passover**," the **Feasts of "Unleavened Bread,"** of "**First-Fruits"** and "**Pentecost."** Then there was an interval of four months, followed by the **Fall Feast** which reveals the <u>second coming</u> of the Messiah, they are the Feasts of "**Trumpets," "Day of Atonement,"** and "**Tabernacles."** The "Three Great Festivals" were the "Passover," "Pentecost," and "Tabernacles." They extended from the 14th day of the First Month (Nissan) to the 22d day of the Seventh Month (Tishrei)

The First Four Feasts foreshadow truths connected with this present Gospel Dispensation and those who form the "heavenly" people of the Lord, the Church; while the Last Three Feasts foreshadow the blessings in store for God's "earthly" people, the

Jews. The picture of these feast given in the New Testament are of the Rapture, the Seventieth Week of Daniel (The Tribulation) and finally the **Millennial Reign of Christ** (a time to be with Jesus in the House of the Lord.)



1. The Passover Feast. (Spring Feast – Fulfilled in Christ)

The Passover Feast had its origin in Egypt. It was the memorial of the redemption and deliverance of the Children of Israel from Egypt. It was to them the "beginning of months," and their birthday as a Nation. Ex. 12:2. It consisted of the taking of a male lamb, without blemish, of the first year, a lamb for a family and killing it on the **14th day** of the month (**Nissan**) in the evening, and sprinkling its blood, with bunch of hyssop, on the two side posts and upper lintel of the door of their houses, so that when the Lord passed through Egypt that night and saw the blood on the doorposts, He would spare the first born sheltered within. The flesh of the lamb was roasted and eaten with unleavened bread and bitter herbs, and none of it left until the morning. Those who ate of it were to do so with their loins girded, their shoes on their feet, and their staff in their hand, ready to leave Egypt.

The Passover Feast was to be to them as a "Memorial," and they were to keep it as a Feast throughout their generations, and as an ordinance **Forever**. Ex. 12:14.

The Passover Lamb was intended as a "type" of Jesus, the

"Lamb of God."

The shedding of His blood on Calvary, and our applying it to our hearts by faith, has the same effect as to our salvation, as the applying of the Passover Lamb's blood to the doorposts of those Egyptian houses had to the safety of those who were sheltered within. As that night was the "beginning of months" to them, so the moment a soul accepts Jesus Christ as its Saviour, that moment it is "born again," and a new life begins, for Christ **Our Passover** was sacrificed for us. 1Cor. 5:7.

The first time the Children of Israel observed the Passover Feast it was amid the terrors of God's judgment plagues in the land of Egypt, a type of the world. Thereafter its yearly observance was as a joyful Memorial of their deliverance from Egypt. While they still observe the Passover Feast no "lamb" is slain, and no "blood" used, but when they get back to their own land, they will again keep the Passover. The Christian Church does not observe the Passover, but they do observe as a Memorial the ordinance of the Lord's Supper that Christ instituted in its place.

2. The Feast of Unleavened Bread (Spring Feast – Fulfilled in Christ)

The Feast of Unleavened Bread began on the day after Passover and continued for seven days. Lev. 23:6-8. The lamb was slain on **Nissan 14**th at sunset, which ended the day. The Feast of Unleavened Bread began immediately after sunset, which was the beginning of the 15th day. Thus, there was no interval between them. As the Passover is a type of the death of Christ, so the Feast of Unleavened Bread is a type of the **"Walk"** of the Believer, and there should be no interval between the salvation of a soul and its entrance on a holy life and walk. The "seven days" point to the whole course of the Believer's life after conversion.

Leaven in the Scriptures is a type of evil, so the Feast was to be kept with "unleavened" bread. Ex. 13:7. Paul speaks of "malice" and "wickedness" as leaven. "Purge out therefore the 'old leaven' that you may be a 'new lump, ' as you 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." 1Cor. 5:7-8. The-typical teaching then of the Feast of Unleavened Bread is that, having been saved by the shed blood of Christ our Passover, we are to "walk" in newness of life, purging out the leaven of worldliness, and doing no work that is done to earn salvation.

3. The Feast of First-Fruits (Spring Feast – Fulfilled in Christ)

The Passover- took place on the 14th day of Nissan, the Feast of Unleavened Bread on the next day, which was the Sabbath, and the following day, which was the "morrow after the Sabbath," the Feast of First Fruits was to be celebrated. This however could not be done until after the Children of Israel had entered Canaan, therefore the Feast of First Fruits was not observed during the Wilderness Wanderings. The Offering was a sheaf reaped from the waving fields of the ripened harvest and carried to the priest to be waved before the Lord for acceptance, and was to be followed by a Burnt, Meat and Drink Offering, but no Sin-Offering. The Burnt-Offering was to be a male lamb without blemish of the first year.

Note: The Feast days were special and were to be treated the same as the Sabbath day.

The Feast of First-Fruits was a type and foreshadowing of the

Resurrection of Christ.

He arose on the "morning after the Sabbath," and His resurrection is spoken of by Paul, as the "First-Fruits" of the resurrection of the dead. As the "Corn of Wheat" (John 12:24) He was buried in Joseph's Tomb, and His resurrection was the "First-Fruits" of the Harvest of those who will be Christ's at His coming. 1Cor. 15:23.



<u>Comment:</u> Some clarification is needed here. We as New Testament church forget that the writers of the scriptures were Jewish and saw things a little different, The Jewish day began at 6am-6pm these were the daytime hours while the sun was up. Then from 6pm-6am were the nighttime hours, but the day is over and a new day begins at 6pm.

Jesus said of His death,

Matthew 12:40, "for just as Jonah was in the stomach of the sea monster (whale) for three days and three nights, so will the son of man be in the heart of the Earth for three days and three nights."

In the year 30 A.D. on the 14th day of Nissan which fell on a Wednesday that year. Jesus was crucified and hanging on the cross by 9am, the 1st hour of the day, by the 3rd hour (3pm) He would be dead. The disciples hurried to get him off the cross and buried in the tomb before 6pm for they would have to be indoors for the beginning of the Feast of Unleavened Bread which started at sundown. Three days later would be Saturday the Sabbath and the Jews would still be in their houses, when sometime between late that Sabbath day and the beginning of the first day 6pm Jesus rose from the grave.

Early on the morning of that first day Mary went to the tomb of Jesus, when there was an earthquake and an angel appeared and rolled away the stone of the tomb (in fear the soldiers fell to the ground as if dead) so Mary could see that Jesus was no longer there. In Mat. 28:5-6, the angel said to Mary "Do not be afraid; for I know that you are looking for Jesus who has been crucified. ⁶ He is not here, for He has risen, just as He said. Come, see the place where He was lying. It was not that Mary was 5 or 10 minutes to late to catch Jesus' resurrection. He had risen exactly 3 days after his death and those 3 days ended on the Sabbath late (6pm), just before the beginning of the First day.

And the rest of the story is ...

Mat.28:11-15, ¹¹ Now while they were on their way, some of the *men from the* guard came into the city and reported to the chief priests all that had happened. ¹² And when they had assembled with the elders and consulted together, they gave a large sum of money to the soldiers, ¹³ and said, "You are to say, 'His disciples came at night and stole Him while we were asleep.' ¹⁴ And if this comes to the governor's ears, we will appease him and keep you out of trouble." ¹⁵ And they took the money and did as they had been instructed; and this story was widely spread among the Jews *and is* to this day.

End of Coment:

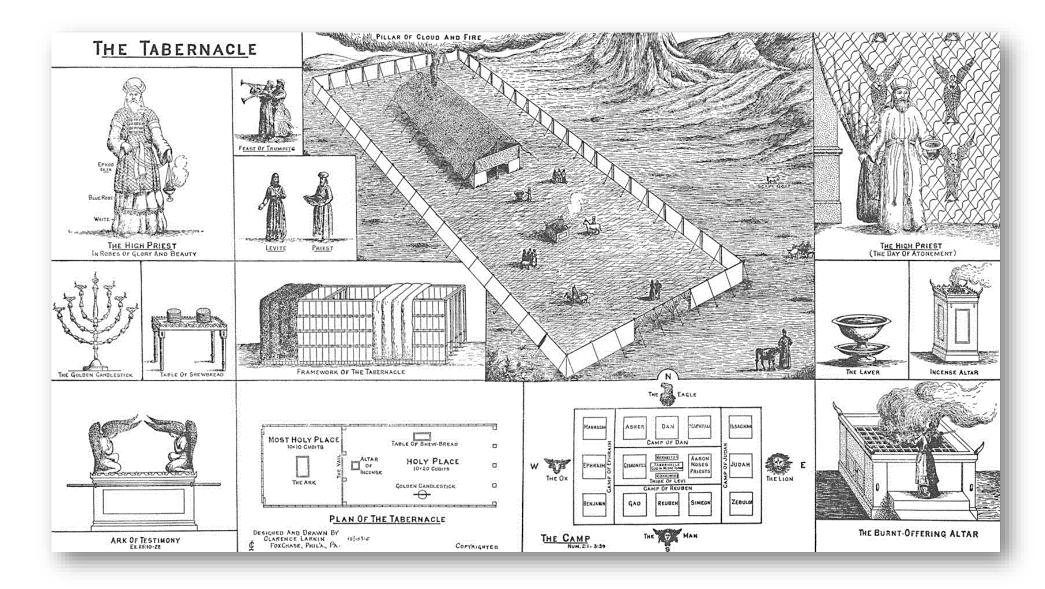
When the Priest on the day of Christ's resurrection waved the sheaf of "First-Fruits" in the Temple, it was before a "rent veil," and was but an empty form, for the Substance had come and the shadow had passed away, and the empty tomb -of Joseph proclaimed that the "Great First-Fruits' Sheaf" had been reaped and waved in the Heavenly Temple. There will be no Feast of First Fruits in the Millennium, it has been fulfilled in Christ.

4. The Feast of **Pentecost** (Spring Feast – Fulfilled in Christ)

Fifty days after the Feast of First-Fruits and the Feast of Pentecost was observed. The space between the two Feasts, which included Seven Sabbaths, was called the "Feast of Weeks." It began with the offering of the First-Fruits of the Barley Harvest, and ended with the ingathering of the Wheat Harvest. The **First Day** was the **Feast of the First-Fruits** and the **Last Day** was the **Feast of Pentecost**. Only the First and Last day were celebrated.

The Tabernacle

At the **Feast of Pentecost**, a **New** Meat Offering was to be offered before the Lord. It was called "new" because it must be of grain from the "new" harvest. At the Feast of First-Fruits "stalks of grain" were to be offered and waved, but at the Feast of Pentecost the grain was to be ground and made into flour, from which two loaves were to be baked with leaven. The "two loaves" represent the two classes of people that were to form the Church, the Jews and Gentiles, and as believers are not perfect, even though saved, that imperfection is represented by the leaven.



A "Burnt Offering" of seven lambs without blemish of the first year, one young bullock, and two rams, was to be offered with the "Wave Loaves," as was also "Meat" and "Drink" Offerings for a sweet savor unto the Lord. These were to be followed by a "Sin

Offering" of a kid of the goats, and two lambs of the first year for a "Peace Offering." The "Wave Loaves" were to be waved before the Lord. Note that it is now "loaves," not loose stalks of grain. The "loaves" represent the homogeneousness of the Church.

The Feast of Pentecost had its fulfilment on the Day of Pentecost when the disciples of the Lord were baptized into one body by the Holy Spirit. 1Cor. 12:13.



Comment:

Entering the Tabernacle

What do to Seek?

Duet. 4:29, "But if from there you seek the LORD your God, you will find him if you seek him with all your heart and with all your soul."

One Man's Encounter

Like many Christians I have been saved for some time but for a long time I have felt the need for more, more of God in my life. It wasn't until I was to the point of desperation for God that something happened, then last night I fell asleep ...

I found myself walking among the clouds not knowing where I was going when I felt a pulling in my spirit, a nudge to continue on for a little bit more. Actually, I should say I was being drawn³ to what I would discover was the house of the Lord. Here I thought I would find more. It was different than what I thought I'd see, but without hesitation I stepped beyond the curtains that were considered the door. I wonder if He is home?

As I walked through the curtain a feeling came over me. It was a Holy feeling, and suddenly I wasn't sure I belonged here, but at the same time I didn't want to leave. I looked around and thought it was very dim. I could still see the faint outlines of objects in the

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³ John 12:32

room, things made of gold. Without having any prior knowledge of this place, I somehow sensed a feeling of familiarity here. A thought ran through my mind, "This is my Father's house."

There was little light to see by, just the faint flickers of objects made of gold. Without any warning the object to my left lit up and suddenly I could see my surroundings. It was a **GOLDEN LAMPSTAND** with seven candle holders and the candle in the middle was now glowing as if someone had just lit it. Then as I watched one by one another the candle holder ignited with its light until all seven were burning brightly. Then a voice came, not so much an audio voice, but one I clearly heard just the same, "I am the light of the world."

I said to myself rather quickly, "I think He's home, I'm sure of it."

I turned to see the room I was in and saw a golden table. I took a moment to look at this table and as I counted twelve round loaves of bread in two stacks. I wondered what this could be for. Again, I heard that same voice clearly said to me, "This is my TABLE of SHOWBREAD, take and eat of Me." This I did, but I only took one bite, and it filled my stomach. There was something about just taking that one bit, I felt it please the Lord. Again, I heard "I am the bread of life."⁵

After a few moments my attention was drawn to a smaller piece of furniture that looked like a small altar. As I looked at it, a fire ignited, and the smell of a wonderful aroma came up and filled my senses. Within a few minutes the entire room was filled with a wonderful fragrance. Without ever being told, somehow, I knew our prayers were like this incense. They come up as a sweet aroma to God and He breathes them in.

Now directly behind this **ALTER of INCENSE** I saw the most beautiful draperies hanging from the ceiling with images of angels on them. The drapery formed a divider between this Holy Place and another room, the Most Holy Place, where I felt that I dared not go through. Still my spirit yearned for more, what was the purpose of all this, I thought?

⁴ John 8:12; Matthew 5:14-16

⁵ John 6:35, 49-50

While I was still amazed by the three pieces of furniture in this room and what they could mean, I was certain that volumes of books could be written about this room alone. Then I heard again that soft voice deep within me say to me "What do you seek?"

I answered the voice that spoke, "I don't know, what this place is?"

"It is my house," said the voice. "It is a **Holy place**. Take off your shoes for where you stand is Holy to Me."

I suddenly felt an overwhelming since of holiness in the room. I did as I heard the voice say and removed my shoes. Though I had no fear, I was in awe of my surroundings and of the voice. There was someone here. I knew it because I could feel their presence and I surely heard His voice. My humbled heart was overcome, and I fell to my knees. The Spirit of Holiness came over me like a warm blanket, one I could feel.

Again, the voice said to me, "I see you and I know your heart. You are tired and weary from the cares of this world. Come to me, and I will give you rest."6

"But I can't see you." I answered. I stood to my feet and shouted, "Where are you?"

Without another word being spoken I heard a ripping noise and looked up in the direction of the noise, I saw the very thick and beautiful curtain that was behind the Alter of Incense begin to rip in two from the top all the way down to the bottom. There before me stood one who was so bright and so beautiful to look at. With his hands held out to me, I saw the person of the voice that spoke to me.

"Now I say to you, the veil no longer separates us. As you have come looking, so I have made myself known to you. I am here, for I am Jesus whom you seek."



⁶ Matthew 11:28

End of Comment: Back to the study by Clarence Larkin

The Interval.

Between the Feast of Pentecost and the Feast of Trumpets there was an interval of four months during which the **Harvest** and **Vintage** were gathered in. There was no convocation of the people during those busy months. This long "Interval" typifies the "Present Dispensation" in which the Holy Spirit is gathering out the elect of the Church, and during which Israel is scattered among the Nations. When the Present Dispensation has run its course, and the "**Fulness of the Gentiles**" has been gathered in (Rom. 11:25) along with the "**remnant** according to the election of grace" **of Israel** (Rom. 11:5), then this "**Dispensation of Grace**" will end, and the elect of Israel will be gathered back from the four quarters of the earth to keep the **Feast of Trumpets** at Jerusalem. Matt. 24:31.

5. The Feast of Trumpets (Fall Feast – Will be Fulfilled by Christ at the rapture)

The Feast of Trumpets, which was observed on the first day of the Seventh month, ushered in the second series of the "set feasts." It fell on a Sabbath day, at the time of the New Moon, and ushered in the Jewish New Year. It was followed by the "Day of Atonement', a on the 10th day of the month, and by the "Feast of Tabernacles" which began on the 15th day of the month, a Sabbath day, and ended on the 22d day of the month, which was also a Sabbath day. It was ushered in with the blowing of Trumpets. During the Wilderness Wandering two silver Trumpets, made of the atonement money of the people, were blown for the "calling of the Assembly, "and for the "journeyings of the Camps." Num. 10:1-10.

The fact that the Feast of Trumpets comes immediately at the close of the "Interval" between the two series of "set feasts" is not without significance. As we have seen the "Interval" represents this "Dispensation of Grace, " and we know that two things are to happen at the close of this Dispensation. First the Church is to be caught out, and secondly Israel is to be gathered back to their own land. When the Church is caught out-"The Lord Himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the **Trump** of God" (1Thes. 4:16), and "We shall not all sleep (die), but we (who are then alive) shall all be changed, in a moment, in the twinkling of an eye, at the

Last Trump.

1Cor. 15:51-52, "for the Trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

This "last trump" is not the list of the "Seven Trumpets" that sound in the Book of Revelation, for it does not sound until the "Middle of the Week," while the Church is caught out "before" the beginning of the "Week." We probably are to understand by the "last trump" the last of the Two Trumpets used by Israel, the first, for the "calling of the Assembly," will call out the dead in Christ from their graves, and the second or "last," for the "journeying of the camps," will be the signal for the upward journey of the risen and transformed saints to meet the Lord in the air.

Then we read in Matt. 24:31, that the Son of Man, when He comes in the clouds of heaven with power and great glory at His Revelation of Himself, shall send His angels with a great sound of a Trumpet, and they shall gather together His "elect" (not of the Church but of Israel) from the four winds, from one end of heaven to the other." From this we see that the "Feast of Trumpets" has a typical relation to the "catching out" of the Church, and the regathering of Israel at the Second Coming of Christ. This has led some to believe that as Jesus was crucified at the time of the Passover, and the Holy Spirit was given at Pentecost, that when He comes back the "Rapture" will take place at the Feast of Tabernacles, and the "Revelation" seven years later at the time of the same Feast. Time alone will reveal the correctness of this view.

6. The Day of Atonement (Fall Feast – a prophetic time of 7 years given to the world to repent of their sins)

The "Day of Atonement" was Israel's annual cleansing from sin. For a full account of the day and its services read Lev. 16:1-34. Its typical meaning was fulfilled in Christ. He is our **Great High Priest**, who instead of offering a "Sin-Offering" for Himself, offered Himself as a "Sin-Offering" for us. Heb. 9:11-14. But the fact that the "Day of Atonement" is placed between the "Feast of Trumpets," which we have seen will have its typical fulfillment at the Second Coming of Christ, and the "Feast of Tabernacles," which is a type of Israel's "Millennial Rest," implies that it has some typical significance between those two events. It must therefore refer to the time when a "Fountain will be opened to the

House of David

and to the inhabitants of Jerusalem for sin and for uncleanness." Zech. 13:1. That is, there will be a National "Day of Atonement" for Israel after they have been gathered back to their own land (make Aliyah) unconverted and shall repent and turn to God. Zech. 12:9-14.

7. The Feast of Tabernacles (Fall Feast – Will be Fulfilled by Christ when He sets up His Kingdom)

This was the last of the Seven Set Feasts. It was a "Harvest Home" celebration to be observed at the end of the harvest and was to continue for seven days. Deut. 16:13. The people during the Feast were to dwell in booths (arbors, small huts) made of the branches of palm trees and willows from the brook, which would remind them of the palm trees of Elim, and the "Willows" of Babylon. Psa. 137:1-9. The Antitype of this Feast has not as yet appeared though Peter anticipated it, when on the Mt. of Transfiguration, he said-"Lord, it is good for us to be here; if You will allow us, let us make here three Tabernacles; one for You, and one for Moses, and one for Elias." Matt. 17:4. What Peter desired, (the dwelling of heavenly with earthly people on the earth), was not possible then, but will come to pass in Millennial Days, when Heaven and Earth shall be in closer union. The **Feast of Tabernacles** points forward to Israel's "Millennial Rest."

What the "Seventh Day," or Sabbath, is to the week, a day of rest; so, the "Seventh Month" to the other six months of the "Seven Month Cycle," typifies a period of rest-the

"Sabbatical Rest"

of the "Millennial Age," or 1000 years, in relation to the other six thousand years of the world's work day history. Like the Lord's Supper is to us, a "Memorial" pointing back to the "Cross" and forward to the "Coming," so the "Feast of Tabernacles" will be a "Memorial" to Israel, pointing back to Egypt and forward to Millennial Rest.

While the Feast of Tabernacles began on the Sabbath and continued seven days, it was to be followed by a Sabbath. Lev. 23:39. This Sabbath on the "Eighth Day" points to the New Heaven and Earth that follow the Millennium, and to the "Eighth Dispensation," the Dispensation of the "Fulness of Times" as shown on the Chart "Rightly Dividing the Word of Truth."



Chapter 31 The OFFERINGS



When we speak of things covered in the Law, some call it the Law of Moses, but actually, it is the Law of God given to Moses. We must Clarify which of the three laws we are referring to. The first division of the Law is the **Moral** law, also called the decalogue⁷, showing man the way in which he should conduct himself with family and those he associates with. The second portion of the moral law dealt with how we live before God. Today we refer to it as the Ten Commandments. The second division is the **Civil** law, teaching us the way "a man was to behave" or the "way of walking in your life." The Civil Law also dealt with legal matters and contracts, ect. The 3rd division is the **Ceremonial** law, meaning that which pertains to a man's soul and for his and his family's salvation. The Jewish Law taken as a whole could be considered as a guide to live your life by. The law in its entirety sought to change a man from the Outside in, but because of the work of Jesus Christ on the cross (which amended the Ceremonial Law) the Grace of God changes a man from the inside out.

This part of our study will deal with just a portion of the **Ceremonial law**, that which focuses on a man's offerings to God. We will be looking at the offerings of God of which there are 5.

The third Book in the Old Testament is called **Leviticus**. It is called Leviticus because it speaks to the duties of the priests, the sons of Levi. It is the

Book of Sacrifice.

The Keyword is "Atonement." Lev. 16:34.

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⁷ The Greek translation of the Hebrew, is "the 10 words."

Lev. 16:34, Now you shall have this as a permanent statute, to make atonement for the sons of Israel for all their sins once every year." And just as the LORD had commanded Moses, *so* he did.

The Book contains the **Very Words of God Himself** dictated to Moses B.C. 1490, from the newly set up Tabernacle, except the last three chapters given from Mt. Sinai. The length of time in giving it was about 30 days. Over 50 times, in its 27 chapters, it declares that its words are the words of God.

Critical scholars of today claim that it was not written by Moses but is "a priestly forgery of the times following the Babylonian Captivity," nearly a 1000 years after Moses, and that it is a compilation of certain Jewish priests who wished to magnify their office, and to give it authority they assigned it to Moses.

But this is an absurd claim. How could the priests of the Captivity persuade the people that a book they had just written had been in existence for 1000 years?

Then we have the testimony of Christ that the Book of Leviticus was written by Moses. If Moses did not write it, then Christ was mistaken, or guilty of misrepresentation. Neither of which we can believe and claim that Jesus in His teaching was divine and inerrant. The Book of Leviticus is read very little these days and is considered by many to be obsolete and only fit for the shelves of a religious library, because it speaks of a system of worship which they claim has been done away with.

The fact is, we cannot understand the Office and Work of Christ without studying the Book of Leviticus in the light of its exposition in the Epistle to the Hebrews. And the Book is of value because it contains the laws of the Priesthood, that are to be again in force when the Children of Israel are gathered back into their own land in the Millennial days, and the Temple of Ezekiel shall be built and the Mosaic order of worship re-established.

But the Book of Leviticus has a value beside that of throwing light on the High Priestly Work and Office of Christ. It is not only a "Ritual," it is more. It contains a body of

Civil Laws.

Laws as to Marriage and Divorce, as to Capital and Labor, as to the Social Evil, as to the Accumulation of Property, as to Capital Punishment, as to the Observance of the Sabbath, as to the use of the Quarantine.

If the statesmen of today desire to make laws in conformity with the will of God, laws that will conserve the public health, and minister to the well-being of mankind, let them study the "Civil Laws" of the Book of Leviticus, and they will find that they throw a flood of light on these subjects.

The two main divisions of the Book are,

- 1. The "Way to God" by SACRIFICE. Chapters 1-3.
- 2. The "Walk with God" by SANCTIFICATION AND SEPARATION Chapters 17-19. The main teaching of the Book is,

HOW SIN MAY BE PUT AWAY.

The two great commandments of the Book are, be Holy, be Clean. The word "blood" occurs 87 times.

THE OFFERINGS

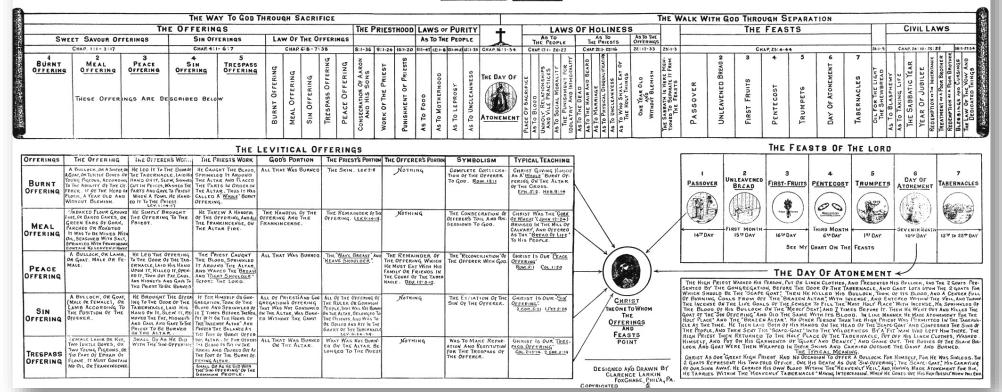
The Offerings were 5 in number,

- 1. The Burnt Offering.
- 2. The Meat Offering.
- 3. The Peace Offering.
- 4. The Sin Offering.
- 5. The Trespass Offering.

These Offerings were divided into two classes. The first three were,

"Sweet Savor Offerings," the last two were "Sin Offerings."

LEVITICUS THE BOOK OF "SACRIFICE"



Leviticus

I. The Burnt Offering.

Lev. 1:1-17.

The "Burnt" Offering was of three grades according to the ability of the offerer. If the offerer was well to do, he brought an offering from the **herd**. If he was in moderate circumstances, he brought an offering from the **flock**. If he was poor, he brought a **fowl**, either a **turtle dove** or a **young pigeon**.

Only clean animals or fowls could be offered. That which lived by the death of others, or fed on carrion, was unfit to offer as a type of the "Holy Victim" (Christ), who was prefigured in the Offering. Israel was not to offer as the "food of God" that which they themselves were forbidden to eat. And even among clean animals, only "domestic" animals were permitted to be used, for it was fitting that only that should be offered that had cost something and was more or less endeared to the offerer. Then domestic animals are "tame," and easily led, and are a fit type of Him who was led as a sheep to the slaughter. Isa. 53:7.

Not only must it be a "domestic" animal either from the herd or the flock, but it must be a "male," and a male without "blemish," that is, ideally perfect. The Israelite was taught to give the "best" that he had, not for unselfish reasons, but because only the animal "without blemish" could typify the Spotless Son of God.

The fault that God found with the Children of Israel in Malachi's day was, that they "brought that which was torn, and the lame, and the sick." Mal. 1:8.

The offerer having brought his offering into the Court of the Tabernacle, the officiating priest approached him and led him and his offering to the North side of the Altar of Burnt Offering, facing the Door of the Tabernacle. The Offerer then laid his hand heavily upon the "head" of the Offering, thus symbolizing the "identity" of the Offerer with his Offering and confessing by the act that he deserved the death which the animal was to suffer.

The Offerer then with his own hands slew the Offering, if it was of the herd or of the flock, but if it was a fowl the priest himself wrung off its head.

When the Offerer slew his Offering, whether bullock, sheep, or goat, the priest caught the streaming blood in a basin and sprinkled it round about the Altar of Burnt Offering.

The animal was then skinned, the skin becoming the property of the priest, probably as compensation for his work.

The body of the Offering was then cut in pieces, every joint being separated. The legs and intestines were washed in water, and the whole was then rearranged in order upon the Altar and completely consumed with fire. For this reason it was spoken of as a "Whole Burnt Offering."

The animal was dissected before being burnt to see that it was perfect and without blemish in any of its parts.

When the Offering was a fowl all the Offerer did was to bring it to the priest. The priest took it, wrung off its head, permitted the blood to squirt out at the side of the Altar, and then cleaved it open between the wings without separating the two halves, removed the crop and intestines and cast them on the pile of ashes beside the Altar, and then burnt the body of the fowl on the Altar. Now what is the typical meaning of the "Burnt Offering?" It is clearly not an offering for "sin," for that is made in the "Sin Offerings."

The meaning is plain. It typifies the

Consecration

of the Offerer to the Lord. The purpose is beautifully expressed in Paul's Letter to the Romans,

Rom.21:1, "I beseech you therefore, brethren, by the mercies of God, that you

Present Your 'BODIES' a 'LIVING SACRIFICE,

holy (without blemish), acceptable unto God, which is your reasonable service."

God wants us to present ourselves (as a man would volunteer for service), as a Living Sacrifice. He wants us in the full vigor and strength of our lives, not when we are more dead than alive and unfit for service.

The Burnt Offering was also a type of Christ, of whom the Apostle writing to the Ephesians said,

Eph. 5:2, "Christ also hath loved us, and hath given **HIMSELF** for us an **Offering** and a **Sacrifice** to God for a **SWEET SMELLING SAVOR."**

This verse exhibits the surrender of Christ to God as a "whole burnt offering." On the "Altar of the Cross" Christ was our **BURNT OFFERING.**

By our accepting Him as our "Burnt Offering" we identify ourselves with Him, and confess that He died as our substitute. As a substitute He is the ideal of consecrated service, for His will was always in complete submission to the Father's. Of Him the Father could say, "This is my beloved son in whom I am well pleased."

Thus, he was an Offering of a "sweet smelling savor," such as was the Burnt Offering.

But while individual Offerers at different times brought their offerings to the Lord, there was a "daily" Burnt Offering for the whole congregation of Israel. Ex. 29:42.

This consisted of two lambs, one offered at the time of the morning sacrifice, and the other at the time of the evening sacrifice.

In the morning the officiating priest laid off his ordinary garments, and putting on his "linen garments," overhauled the fire that had been burning on the Altar all night, and removed the ashes and laid them by the side of the Altar. He then put off his "linen garments," and replacing them with his ordinary garments he carried forth the ashes and deposited them in a clean place outside the camp. Returning he put on his "linen garments" again and offered the lamb of the morning Burnt Offering. This he repeated in the afternoon, and from day to day, as a "continual" Burnt Offering, thus typifying the fact that Christ is a "continual" Burnt Offering for His people, and that the believer should offer himself, not merely once for all, but continually in consecration service.

II. The Meat Offering

Lev. 2:1-16.

The term "Meat" Offering should read "Meal" Offering, as there is no "meat" in it.

When the King James' version of the Bible was printed in **A. D. 1611**, the word "Meat" meant all kinds of food, and not "flesh" merely. The "Meal" Offering was of three kinds.

- 1. Unbaked flour ground fine.
- 2. Baked loaves or cakes, baked in a pan.
- 3. Green Ears of -corn parched or roasted.

By "corn" we are to understand "wheat, " as what we know as corn was unknown in Bible Lands in Bible times.

The "Meal" Offering was to be mixed with **Oil**, seasoned with **Salt**, sprinkled with **Frankincense**, and was not to contain any **Leaven** or **Honey**.

The Offerer was to bring his "Meal" Offering to the officiating priest, who was to take a "handful" of it and throw it upon the sacrifice upon the Altar of Burnt Offering as the "Meal" Offering was never offered by itself but always in connection with a burnt sacrifice

The remainder of the "Meal" Offering was to be eaten by the priests. The Offerer did not eat of it. In the preparation of the "Meal" Offering we must note the ingredients "commanded," and the ingredients "forbidden." "Oil, " "Salt" and "Frankincense" were to be used and "Leaven" and "Honey" omitted.

"Olive Oil" was largely used for food by the inhabitants of Bible lands, and is a type in the Bible of the life-giving power of the Holy Spirit.

"Salt" is an antiseptic and a preventive of putrefaction and was used for its preserving qualities.

"Frankincense" was a resinous gum that exuded from a tree, and that when dried and beaten fine and thrown on a fire, gave out a sweet fragrance. The Frankincense was not mixed with the "Meal" Offering but sprinkled only upon the handful that was thrown upon the sacrifice on the Altar to be burnt, to make the sacrifice of a sweet smelling savor. All the Frankincense was burnt.

"Leaven" was forbidden because it has fermenting qualities, and "Honey," because Honey is spoiled by heat and would make the batch sour.

What is the meaning of the "Meal" Offering?

The "Meal" Offering was to be of "Wheat," the best and most valued of all grains for food, and it was to be of the "finest of the wheat." Now wheat does not grow spontaneously like weeds, it has to be planted after the soil has been laboriously prepared for its reception. Wheat then represents the outcome of man's labor and toil. It was also a common article of food of both rich and poor, as was the Olive from which the oil was extracted, and so obtainable by all.

But the "wheat" was not to be presented to the Lord as grain, it was to be ground and sifted; and where the Offerer had an oven and could prepare the wheat as cakes for food for the priests, he was to do so, and where he could not grind or bake it he was to parch it and present it in that form.

The meaning of the "Meal" Offering therefore is plain. It was to be offered with the Burnt Offering; and as we saw that the meaning of the Burnt Offering was the consecration of the Body of the Offerer, it follows then that the "Meal" Offering which is the fruit of a man's "labor, " means that we are not only to consecrate our "bodies" a living sacrifice to God, but we are to consecrate the Fruit of Our Toil.

This not only means the fruit of our "physical" toil, but all our "spiritual work" in the Lord's Harvest Field.

The fact that only a "handful" of the "Meal" Offering was consumed on the Altar, and the rest was eaten by the priests, is not without its significance. It means that the bulk of our gifts should go to the support of the Gospel.

How beautifully the "Meal" Offering represents Christ the great anti-typical "Meal" Offering.

He was the "corn of wheat," bruised in the "Mill of Calvary," that was mixed with the "Oil of the Holy Spirit," seasoned with the "Salt of Incorruption," and offered with the "Frankincense of a Holy Life." In Him was no corrupting Leaven or Sour Honey and He, when offered, became the **Bread of Life**.

III. The Peace Offering

Lev. 3:1-17

The "Peace" Offering was of two kinds, of the herd or of the flock, and was different from the Burnt Offering in that a male or female could be offered. The Offering was however to be without blemish.

The Offerer brought his Offering, either a bullock, lamb or goat, into the Court of the Tabernacle to the Altar of Burnt Offering, and there, before the Lord, he laid his hand upon its head and then killed it, the officiating priest catching the blood in a basin and sprinkling it around the Altar.

The animal was then opened, and the fat and kidneys and rump were burned upon the Altar. The remainder of the animal was to be eaten by the Priests and the Offerer and his family and friends.

The "breast" was "waved" to and fro before the Lord and given to the High Priest and his sons. The "right shoulder" was heaved up and down before the Lord and given to the officiating priest; the remainder of the animal belonged to the Offerer. There were two kinds of "Peace" Offerings. Lev. 7:11-21. The "Offering of Thanksgiving," and the Offering in fulfillment of a. "Vow."

The flesh of the "Peace Offering of Thanksgiving" was to be eaten the same day that it was offered, but the flesh of a "Vow" Offering could be kept over until the next day; but if any of it remained over until the third day it was considered corrupt and must be burnt.

If the Offerer ate of it on the third day his Offering was not accepted, and he, and any who ate of it, were guilty of committing an abomination before the Lord and would have to bear their iniquity.

If the flesh of the Offering touched an unclean thing it was not to be eaten, and if any person ate of the Offering while unclean that person was to be cut off from his people.

The Offerer did not have to eat of his Offering alone. He had the privilege of inviting his sons and daughters, his menservants and maidservants and the Levites within the gates to feast with him, Deut. 12:5-12, but the feasting must be "before the Lord" in the Court of the Tabernacle, and nowhere else.

The "Peace" Offering was an Offering of **Reconciliation**. Not for the purpose of reconciling the Offerer, for it was not made by God, but by the Offerer, but to show that the Offerer "had been" reconciled to God.

While Christ is our "PEACE OFFERING" by whom we have been reconciled to God, yet He is more, He is the One upon whom we are to "feast," for He said, "my Flesh is meat indeed, and my blood is drink indeed." John 6:53-56; Matt. 26:26-29; 1Cor. 11:23-26. We see then that the "Peace" Offering has an antitypical fulfillment in the "Lord's Supper" where we feast before the Lord by faith, on His broken body and shed blood.

IV. The Sin Offering

Lev. 4:1-35

We now come to the second class of Offerings. The first class, the "Burnt" the "Meal" and the "Peace" Offerings, were voluntary and therefore "sweet savor" Offerings, the second class, the "Sin" and "Trespass" Offerings are compulsory, and because they were for sins committed there was no "sweet savors in them.

Once a year on the

"Day of Atonement,"

atonement was made by the High Priest for his own sin, and the sin of the people, but the "Sin Offering" we are now about to consider is the Offering for sin made from time to time during the year.

These Offerings were for four classes of persons, namely, the anointed Priest, the whole Congregation, a Ruler, and an individual member of the congregation.

In each case the animal offered was to be without blemish and was to be slain at the door of the Tabernacle before the Lord.

The anointed **Priest** who sinned was to bring a "young bullock," and lay his hand upon its head and then kill it. When the **Congregation** had sinned, they brought a "young bullock," and the Elders of the Congregation laid their hands upon its head, and it was killed. When a **Ruler** sinned, he brought a "male kid" and laid his hand upon its head and killed it. When one of the common **people** sinned, he brought a "female kid" and laid his hand upon its head and killed it.

The difference between the Offerings is seen in the **Treatment of the Blood** and in the **Disposition** of the bodies.

The blood of the Offering for the Anointed Priest and the Congregation was taken by the Priest into the Holy Place of the Tabernacle, and he dipped his, finger in the blood and sprinkled it seven times before the "Veil" of the Tabernacle, and put some of it on the Horns of the Altar of Incense, and coming out he poured the remainder of the blood at the bottom of the Altar of Burnt Offering. But the blood of the Offering of a Ruler or of one of the common people was not taken into the Tabernacle, but the officiating priest took of it and put some of it on the Horns of the Altar of Burnt Offering, and the remainder he poured out at the bottom of the Altar.

In the disposition of the body of the victim the Offering of the Priest and of the Congregation was skinned, and all the fat, and the fat upon the kidneys, and the kidneys and the rump were burned on the Altar of Burnt Offering, and the rest of the bullock, its skin, its head, its legs and all its flesh and inwards were carried forth outside the camp unto a clean place, where the ashes were poured out, and burnt.

But in the disposition of the body of the Offering of a Ruler, or of the common people, while the fat was removed and burnt upon the Altar, the body of the Offering was not carried without the camp and burnt but was given to the priests who boiled it and ate it in the Court of the Tabernacle. The flesh was considered holy, and any garment on which its blood was sprinkled had to be washed in the

Holy Place, and the earthen vessel in which it was boiled was to be broken, and if it was boiled in a brazen pot, the pot was to be scoured and washed with water. Lev. 6:24-29.

The two distinguishing features of the "Sin" Offering are the taking of the "blood" **Into the Tabernacle**, and sprinkling it before the "Veil," and the carrying of the "body" **Outside the Camp**.

In these two features we see the meaning of the "Sin" Offering. It speaks of Him who shed His blood on Calvary **Outside the City** to make **Expiation for Sin**.

V. The Trespass Offering

Lev. 5:1-6:7

The difference between the "Sin" Offering and the "Trespass" Offering seems to be that the first was to be made for sins against God, the second for sins against Man or Holy Things. The Offerer was to bring a "Trespass" Offering if he "overheard swearing and kept, silent, " if he "touched any unclean thing, " if he "sinned ignorantly in the things of the Lord, " if he "lied to his neighbor, " if he "found and kept lost property and lied about it, " etc.

There were three kinds of Offering he could bring according to his ability, a "female lamb or kid; " "two turtle doves, or young pigeons," one of which was to be offered for a Sin Offering, the other for a Burnt Offering; or the "tenth part of an ephah of fine flour" for a "Sin" Offering, that should contain no oil or frankincense.

If his trespass was against "holy things," or against the "property of his neighbor," he was to make "restitution" and add thereto one-fifth of the value in silver money. The meaning of the "Trespass" Offering is that if I have done anything that has caused injury to anyone else, I should seek to make all the compensation I can, and where necessary, make restitution.

THE END

$\underline{https://www.gotquestions.org/typology-Biblical.html}$

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