

Beauties of the Truth

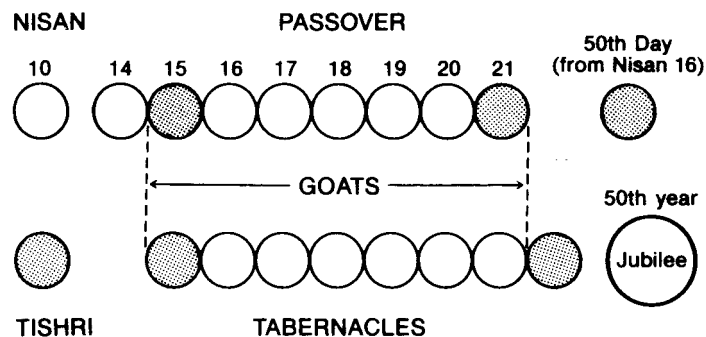
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Spring & Fall Ordinances

There are certain parallels between the ordinances of the law which pertain to the spring of the year, and those which pertain to the fall of the year. For example, in the spring was the seven-day feast of unleavened bread, Nisan 15-21; in the fall was the seven-day feast of tabernacles, Tishri 15-21. In the spring, Nisan 10, the passover lamb was selected; in the fall, Tishri 10, the atonement day sacrifices were offered. In the spring a cycle of 49 days lead to Pentecost; in the fall a cycle of 49 years lead to the Jubilee.

But there were also differences. The slaying of the passover lamb, Nisan 14, and the waving of the firstfruits offering, Nisan 16, have no parallel in the fall. And the seven-day feasts, which both opened with an "holy convocation," closed differently. In the feast of unleavened bread, the 7th day was an holy convocation. But respecting the feast of tabernacles, the 8th day, the day following the feast, was specially holy. In the chart below, the shaded days are those described as an "holy convocation."



The question arises, are there any general distinctions, antitypically, between the spring and fall ceremonies? In a letter to the editor on Rep. 3575 there is a suggestion that the spring ceremonies pertain primarily to the Church, while those in the fall pertain primarily to the world. (Footnote: "Brother Hemery of London mentioned to me some time ago that he had noticed that events which occurred in the Spring foreshadowed blessings for the Church, while those which occurred in the Autumn foreshadowed blessings for the world. This appears to me to be a natural arrangement, as Spring is the beginning of the ecclesiastical year, whereas Autumn is the beginning of the civil year. Applying this thought, we find that the Passover and Pentecost, etc., foreshadowed blessings for the Church, whereas the Atonement, the Feast of Tabernacles and the Jubilee foreshadowed blessings for the world." Rep. 3575) At least respecting the two seven-day feasts, this suggestion seems to bear out. For the feast of unleavened bread is generally understood to picture the Church rejoicing in the provision of the lamb of God. "We celebrate that feast antitypically, continuously feasting and rejoicing in the grace of God toward us." (Rep. 2918) With this accord Paul's words, "Purge out therefore the old leaven. . . Christ our Passover is slain 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." (I Corinthians 5:7, 8)

The feast of tabernacles, however, is to be observed (antitypically) by the world of mankind in the kingdom. "Everyone that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles" (Zechariah 14:16)

There are other aspects of the feast of tabernacles which show it to represent a Millennial Age rejoicing of mankind.

- It was called the feast of "tabernacles:" (Leviticus 23:34) or "booths:" because during it the Israelites were to build temporary dwelling places, "booths" to live in during the seven days of the feast. This was to be in remembrance of the 40 years' wilderness wandering when the Israelites lived in temporary dwellings. (Leviticus 23:39-43) So mankind will remember with appreciation the sojourn of the Church, which will then be history.
- It was also called the "feast of ingathering," because it expressed Israel's thankfulness to the Lord for the ingathering of their crops. Three particular staples are mentioned: wheat, wine and oil. (Deut. 11: 14, 16: 13) So the world of mankind will express thanks to God for providing the completed Church (wheat), the blood of atonement (wine), and the Gospel age ministry of the holy spirit (oil) to the saints, which will all benefit mankind in the kingdom.
- The sacrifices which were observed during the feast picture the sacrifices of the Gospel age, which will be remembered by the world in the kingdom. The bullocks, rams, lambs and goats do not picture sacrifices of the world (as the "after day of atonement sacrifices" do). The seven days of the feast commemorate Gospel age activities rather than activities actually occurring in the kingdom.

Why 7 Days?

The Gospel age is represented in seven divisions in the seven days' consecration of the priesthood. The priests were to "abide at the door of the tabernacle of the congregation day and night seven days, and keep the charge of the Lord." (Leviticus 8:35) So it is not surprising that the Gospel age feast, the feast of unleavened bread, lasts seven days also. And as the feast of tabernacles pictures mankind's commemoration of the Gospel age (then past), it is of the same duration. All of this reminds us of the seven time divisions of the Church in Revelation, and we think the seven days tie in directly with the seven stages of the Church.

This helps to explain why the feast of unleavened bread and the feast of tabernacles closed with holy convocations on different days. The Church has special cause for rejoicing and celebration in its 7th stage, for it is raised and completed then. So the feast of unleavened bread closed with a holy convocation on the 7th day. But the world of mankind have their special cause for rejoicing after the Gospel age is completed, in the kingdom which follows. So their special day is the 8th day, which follows the seven day commemoration (feast of tabernacles) of the Gospel age.

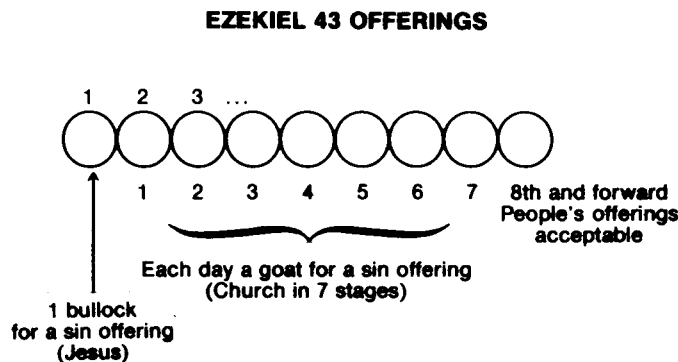
Another ordinance which supports this meaning of the 8th day appears in Ezekiel 43:18-27. It describes the sacrifices to be given to prepare the altar of Ezekiel's temple to accept the individual offerings of the Israelites. Those sacrifices evidently represent the sacrifice of Christ and, his Church, which are necessary before mankind's offerings in the kingdom can be accepted. (Most agree that Ezekiel's temple represents matters as they will be during the kingdom.)

The first sacrifice was a bullock for a sin offering, representing our Lord. Next we might expect a goat for a sin offering, representing the Church, as we had on the Day of Atonement. But instead we have seven sin offering goats, one each on seven days. This indicates the seven stages of the Church during which the Church, goat class, is offered. And on the day following, "upon the eighth day, and so forward, the priests shall make your [mankind's] burnt offerings upon the altar, and your peace offerings; and I will accept you, saith the Lord God." (vs. 27) That eighth day is a picture of the kingdom which follows the "seven days" (stages) of the Gospel age.

Sin Offerings During the Feasts

Noting that the sin offerings during the seven days of Ezekiel 43 were goats (the Church as a sin offering), we wonder if the sacrifices during the feast of unleavened bread and feast of tabernacles show the sacrifice of the Church in the same way. And they do. Numbers 28:16, 17, 22, 24 show that during the feast of unleavened bread one goat for a sin offering was to be offered daily (the only sin offerings sacrificed during the feast.) Numbers 29:16, 19, 22, 25, 28, 31, 34 show that it was likewise during the feast of tabernacles.

Still another feast is consistent with this. That is, the feast of passover to be kept with Ezekiel's temple. On the 14th of the first month a bullock (Jesus) for a sin offering was sacrificed, and on each of the seven days of the feast which followed a goat for a sin offering was sacrificed. (Ezekiel 45:21-23) (Footnote: There were also many burnt offerings on these various days. A burnt offering indicates God's acceptance of another offering. (Tabernacle Shadows pg. 73) The burnt offerings on these feast days were of three kinds: bullocks, rams, lambs. The bullocks we think pictured God's acceptance of Christ as a sin offering. The lambs pictured God's acceptance of Christ as the ransom price. The rams, God's acceptance of the goat sin offering which was being offered day by day.)



The numbers of animals as burnt offerings differed on the various occasions. We think all of the numbers of animals is significant, but it is more detailed and more interpretive and we will not mention our thoughts on the numbers here.

The Other Ceremonies Compared

Comparing the passover with the day of atonement seems to bear out the spring-Church, fall-world pattern also. For most of the types connected with the passover relate specially to the Gospel age. The household eating the lamb, the firstborn under penalty of death if they should come out of the house which had the blood sprinkled, eating with staff ready and shoes on their feet, were all types relating to the Gospel age. (Volume 6, pp. 459-460) By way of distinction, the secondary keeping of the passover in the second month more aptly fits the world of mankind. It was designed for those who were unclean by contact with death, or were away on a journey. (Numbers 9:10-12) This represents the condition of mankind, who are still contaminated with

Adamic death, and are "in a journey" away and estranged from God. That they must wait until the second full moon, shows that the world will eat of the passover lamb when Israel is favored a second time, when the New Covenant is in operation. But the Church has been privileged to partake of the passover sacrifice from the time of the first advent. That was the time of the first full moon, when Israel's favor was full and the Messiah was sent to them. The observance of passover on Nisan 14 relates specially to the Church.

The Day of Atonement also benefits both classes, the Church and the world, but the primary purpose of that type was to show how God makes atonement for mankind in general (pictured by Israel). While the first application of blood was for "Aaron ... and his house", the faith class of the Gospel age, this was more or less to illustrate the process by which the Atonement comes to the world.

So we think the Passover and Day of Atonement types do, in their primary significance, relate to the Church and world respectively. And therefore they do conform to the spring-Church, fall-world pattern. Further evidence is that the feast following the passover sacrifice shows the Church rejoicing over the passover provision for them, and the feast following the Day of Atonement pictures the world rejoicing over the atonement provision for them.

The 50th day, Pentecost, represented the time when the Church would be accepted by God. That is why the holy spirit came to the Church on the day of. Pentecost after Jesus had ascended 10 days earlier. And the offerings of that day ordained by the Law show this. There were two loaves of the first ripe wheat harvest to picture the two spirit-begotten classes, the Church and Great Company. They were baked with leaven, showing that the spirit-begotten classes, though justified, are still in sinful bodies. A goat for a sin offering was sacrificed to illustrate the Church sacrificed as a sin offering at Pentecost. (Leviticus 23:16-21, Numbers 28:26-30) This all pertains to the beginning of the Gospel age.

But the 50th year counted from the fall of the year, and the Jubilee represents the restoration of mankind to their earthly rights and privileges. The sabbath years leading to the Jubilee each seem to apply to mankind also.

Beasts Whose Blood is Brought into the Sanctuary

The book of Hebrews is devoted to showing that the Law Covenant was not everlasting, and had in fact been superseded by the glory of the Gospel ministry. In the closing chapter when we read "It is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein:" (Hebrews 13:8,9) the writer seems still to have this in mind. He exhorts to being established with grace as opposed to meats. What does he mean? How might one think himself "established ... with meats" at all? We think he means that one should not consider himself established by the sacrifices of the Law. He is still dealing with the point that the law and its rites, which never produced life for the Israelites, should not be relied upon for our standing with God.

That the "meats" Paul refers to mean sacrificial meats of the Law might be inferred by the next verse which indirectly alludes to the custom of the priests to eat the meat of most sacrificial animals.

Paul then turns his attention to the benefit we have from the *antitypes* of the tabernacle offerings. Verse 10 is the heart of the matter. "We have an altar, whereof they have no right to eat which serve the tabernacle." He explains why the priests have no right to eat of this altar in verse 11. "For the bodies of those beasts, whose blood was brought into the sanctuary by the high priest for sin, are burned without the camp."

This explanation helps us get Paul's point clear in two ways. (1) It tells us why the priests of the tabernacle couldn't eat of those sacrifices, and *the reason is that those sacrifices were burned*. This is very helpful. It means he is not telling us that we eat from the altar *spiritually*, but the literal priests of the old testament did not because they were only *natural* men. That was not his point. If that were Paul's point, then he would have explained "For those who served the tabernacle served only as types:" or some such thing. So when he says "we have -an altar whereof they have no right to eat who serve the tabernacle:" he is not saying that we have an altar to *eat from*. Therefore he must mean that we have an altar to be *sacrificed* upon. That is, we have the privilege of joining with our Lord upon the sacrificial altar.

(2) It tells us he is speaking of the sin offering sacrifices, for they are the only offerings from which blood is brought into the sanctuary by the high priest. What kind of sacrifice are we? A sin offering sacrifice, the kind which the tabernacle priests could not eat. The kind "whose blood is brought into the sanctuary by the high priests for sin." The kind whose bodies are "burned without the camp."

Therefore this passage is an interpretation by the Apostle that we have a part with our Lord in the sin atonement sacrifices for the world. And it is the most positive direct expression of that point by an apostle that we know of.

But it may be asked, why did Paul use this way of telling us that he was referring to "sin offering" sacrifices? Evidently because he and the Hebrews he wrote to were familiar with the fact that the Law specifically states "*no sin offering*, [italics ours] whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire." (Leviticus 6:30)

The following verses, 12-13, are also helpful. Verse 12 tells us of Jesus' part in the sin offering. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." And verse 13 says we share in that experience. "Let us go forth therefore unto him without the camp bearing his reproach." (Hebrews 13:13) If faithful in this, we will also share the privilege of sanctifying the people of the world with Jesus' blood in the kingdom. For the very purpose and point of sharing with Jesus in the sacrifice of the sin offering is that we might be developed by suffering to be trusted with the high and honorable station of being members of the great Melchisedec priest in glory who will bless mankind.

Since there were two animals on the Day of Atonement which served as sin offering sacrifices, we perceive that Jesus was represented in the first, the bullock, and the Church in the second, the Lord's goat. The bullock was burned outside the camp first, and we, the goat class, follow. We "go unto him bearing his reproach."

Another part of the type which helps to interpret the bullock and the goat is the origin of the animals provided for sacrifice. Of the bullock we read merely, "Thus shall Aaron [Jesus] come into the holy place: with a young bullock for a sin offering." (Leviticus 16:3) But the goat for the sin offering comes from "the children of Israel." (vs. 5) So the goat class comes out from the world, to follow our Lord in sacrifice.

Stars Over Alabama

In Volume 4, pp. 585-590, some literal applications of our Lord's words "shall the sun be darkened . . . the stars shall fall from heaven" (Matthew 24:29) are suggested. One of these relates to the star shower of 1833, and some brethren recently investigating that event found some newspaper articles speaking of its impact over Alabama, where the display was very prominent. Below are selective quotes from those articles.

Title: "Confessions and Flight Marked Night in 1833 When 'Stars' Fell on Alabama." "The night of Nov. 12, 1833 ... was the night 'stars fell on Alabama' - the great meteorite shower went on from about 11 p.m. until it was eclipsed by dawn, spreading astonishment, awe and terror. [Many] believ[ed] the Day of Judgment had arrived ... One man acknowledged he had stolen a number of horses in his time, and at that moment was planning to rob the bank at Decatur ... in Virginia a farmer had just robbed a hen roost when the stellar shower began. He was caught trying to sneak the stolen hens back into the coop.

"For many years, Alabamians dated events from the night of the great meteorite shower ... Astronomers today know that the rain of falling stars was caused by dust from Comet Tempel 1, which was discovered in 1866 and has a period of revolution about the sun of 33.36 years. Comet Tempel I will return to the neighborhood of the earth in 1999." (*Birmingham News*, June 9, 1968)

Title: "Stars Fell On Alabama." "... the strange shower of stars that fell on Alabama the night of November 12-13 in the year 1833 was a time of 'great revival among Christians in the state who interpreted the falling stars as signs of approaching doom.'

"The great meteoric shower that night was one of the most brilliant displays known to man. It was seen, not only in Alabama, but over the eastern United States, from as far west as New Orleans and north to New England.. all the meteors seemed to radiate from a point in the constellation Leo." (*The Baldwin Times*, Bay Minette, Alabama) The article also speaks of a book *Stars Fell on Alabama*, by Carl Carner, which in 1934 inspired the song Stars Fell on Alabama, which some may remember. The book's name derives from the 1833 shower.

Of course "the symbolic fulfillments are ... even more interesting." (Vol. 4, pg. 590)

Three Observances of the Feast of Tabernacles

The opening article referred to the feast of tabernacles as a kingdom celebration of mankind. The observances of this feast recorded in the Bible seem to support this. The Old Testament speaks of three such observances, and all were at times which represent the time of kingdom blessing opening to mankind.

(1) After the dedication of Solomon's Temple. (1 Kings 8:1, 2; 2 Chronicles 7:8-11) As Solomon's Temple represents the Church in their glorified condition, its completion and dedication for use brings us to the end of the Gospel Age. (Footnote: We are looking at the general picture. We do not mean to infer anything about detailed time points of this picture, which sometimes enter a discussion of the timing of the seven last plagues.) That is the time for mankind to begin observing the feast of tabernacles.

(2) After the walls of Jerusalem had been rebuilt, following the 70 years' desolation of the land by Babylon. (Nehemiah 7:1, 8:14-18) We think the building of those walls represented the building of the walls of New Jerusalem. Revelation 21:14,17 indicate that the walls of New Jerusalem symbolize the Church. Therefore the building of Jerusalem's walls in Nehemiah's time are a picture of developing the Church "in troublous times," (Daniel 9:25) the Gospel age.

(3) The third case is not an historical record, but a reference in Nehemiah 8:17 to a preceding observance in the time of Joshua. "And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: [a part of the feast ceremonies] for since the days of Jeshua [sic] the son of Nun unto that day had not the children of Israel done so." This also fits the pattern. Joshua represents Christ leading mankind to conquer their enemies in the kingdom. That puts the observance of the feast in Joshua's day in a kingdom setting.

At this point there was a Scriptural index for the issue

We urge that the presentations of this journal be tried thoughtfully by all readers. "Prove all things, hold fast to that which is good" We do not necessarily endorse every expression of contributed articles appearing herein. Information on the authorship of any article is freely supplied on request. Address all correspondence to: Beauties of the Truth, 9159 Via de Amor, Santee, CA 92071. Published through Millennial Morning.