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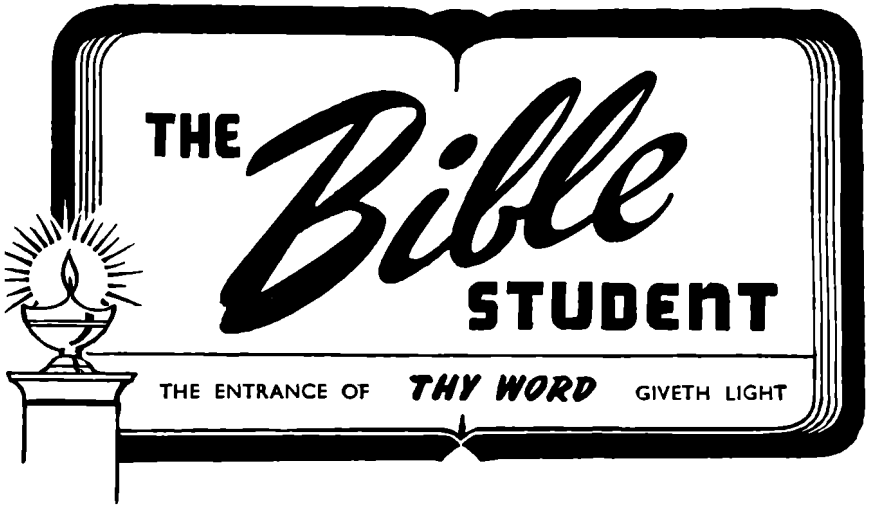
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*Editor:* A. McDONALD REDWOOD

a full apprehension of all that is involved is utterly beyond us. When it is said the child 'grew and waxed strong in spirit' we have no doubt what is meant, but when the same expression is used of the Lord Jesus, why give the word 'spirit' another sense? (cf. Luke 1: 80 and 2:40)

We must be careful to distinguish clearly between the fact that God, in His nature, is spirit: and that the Lord Jesus had a human spirit: and that also in the Godhead is the Holy Spirit, sent after the resurrection of the Lord Jesus, Who is the Spirit of God and the Spirit of Christ (Romans 8: 9).

## SEVEN OLD TESTAMENT FEASTS

### A TYPOLOGICAL STUDY OF LEVITICUS 23

A. MCD. REDWOOD

#### IV. The Subject Considered Analytically

##### 5. THE FEAST OF TRUMPETS

An interval of nearly four months elapsed between the Feast of Weeks (Pentecost) in the month Sivan and the Feast of Trumpets on the 1st of Tishri (our September—October). This interval was devoid of any feast of rejoicing such as we have been considering, but instead, in later years, two important historical Fasts were celebrated during its course.

The Fast of the 17th of Tammuz (4th month) commemorated the taking of Jerusalem by Nebuchadnezzar. It is significant also that, the Rabbis by close figuring profess to have been able to fix this date as that on which (a) the Israelites made the golden calf; (b) Moses broke the tables of law; (c) and the daily sacrifice ceased for want of cattle when the city was closely besieged prior to the destruction of Jerusalem.

The Fast of the fifth month (9th of 'Abh) was to commemorate the destruction of the First Temple by Nebuchadnezzar 586, B.C. and the Second Temple on the same day of the year by Titus, A.D. 70. Neither of these is of Divine appointment, but

they are surely not without significance from a spiritual standpoint when we realize that this interval is a foreshadowing of the *present age*. For whatever the blessings now being enjoyed by the Church, Israel as a *nation* is experiencing the complete fulfilment of Hosea 3:4—'the children of Israel shall abide many days without king, and without prince, and without sacrifice,' etc. The Fast, therefore, is the more appropriate symbol (if this interval is to contain anything symbolic at all). And though these may not have been divinely ordained, one feels almost that they have been divinely allowed in the providence of God.

The Feast of Trumpets introduces us to the second group of the Seven Feasts. It will be well to recall one or two previously mentioned points.

In the first place, whilst the first group has taught us lessons concerning both Christ and the believer, this second group brings into view also the nation of Israel—the prophetic Remnant of the latter days.

Then again, an important difference between the two groups is seen in the fact that the prophetic interpretation of the second group lies in the future, though the practical application is for the present. The lessons they may inculcate are in order to godly living and service, in preparation for the *coming fulfilment*.

Finally, whilst there is a necessary chronological order, the doctrinal interrelation is not so emphasized as between those of the first group. There is of course a very real *spiritual* relationship, but one Feast does not hang so organically upon the other as noted in the first four Feasts.

1. **Prophetical Interpretation.** (Read verses 23-25; cf. Num. 29: 1-6; also 10: 1-10).

(a) *The Time.* 1st day of the 7th month.

The actual length of the interval referred to above varied from year to year, within certain limits, owing to the fact that the Jewish Calendar was governed by the moon and not as ours today. But the Feast of Trumpets was ordained to fall always on the *first* day (whatever day it might happen to be) of the *seventh* month. This variableness, however, only serves to accentuate the typical

character of the period; for nowhere in Scripture can we find any definite statement or allusion that would lead us to fix with any certainty the duration of the present age. The absence of such statement serves to focus attention on the next impending event typified by the Feast of Trumpets—*the return of the Lord*; whilst the attitude of constant expectation is encouraged by numbers of passages of more clear and positive character. Signs and portents and great happenings there may be ere He comes, but the outstanding fact we are to keep before us is His personal Return.

We have already commented (see Introduction) on the frequent occurrence and significance of the number 7 found in this chapter. Coming, as it does, next to 6, which always denotes incompleteness, a coming short, and connected with man and his failure, 7 is always associated with completeness, rest, joy. (Note that verse 24 refers to 'a Sabbath'—a rest). It is also the covenant number of Israel. The seventh month is distinguished above all the other months of the year for the multitude of ordinances connected with it; it was emphatically the *sacred* month. Incidentally, it is worth remarking that Tishri was the first month of the new *civil* year.

The present is still 'man's day,'<sup>1</sup> which, whilst blessed with the light of the Gospel of God's glory, is characterized by the failure and darkness of human sin and demoniacal wickedness. The poor world has run out nearly six millenniums of trying its own way—but the day is soon to dawn when a new event will happen, and the Prince of Peace, the 'Sun of Righteousness, shall arise with healing in His wings.'

(b) *The Blowing of Trumpets.* The trumpet was a familiar and constantly used instrument in Israel. From Numbers 10:1-10,<sup>2</sup> we learn that they were blown on every occasion of assembly, including the new moons, and Feast days, and in times of war. At this special Feast doubtless the trumpet-blowing was continued longer and louder than on other occasions—hence what belonged to the other occasions as a subsidiary distinction was for this Feast a leading characteristic.

<sup>1</sup> See 1 Cor. 4: 3, R.V. margin.

<sup>2</sup> Cf. Ps. 81: 3.

The loud and stirring noise<sup>1</sup> was thus to be heard throughout the land, and was meant to awaken the people to a sense of the occasion, and to call forth an immediate and lively response.<sup>2</sup> It was the 'voice of God'—with which it is frequently connected,<sup>3</sup> which when heard none may disregard. It summoned the people to remembrance, as well as to activity.

On the other hand, the trumpet sound may also be taken as a cry for help, piercing, as it were, the ear of God Himself that He might arise to the help of His people.<sup>4</sup>

Considered prophetically, then, this Feast points forward to the Day of the Trumpet-Call that shall summon the Church to the side of Her Lord and the godly remnant of Israel to renew her allegiance to her Messiah King. The fact of *two* trumpets being used on this occasion would suggest that God has both His Church *and* His earthly people in view. That whilst they differ in many respects they are both the objects of His purposes in grace and glory.

**The Second Coming.** If Scripture is clear in its revelation of the essential importance of such truths as the Death, Resurrection and Ascension of Christ, it is no less clear regarding the truth of the Second Coming. Dr A. T. Pierson used to illustrate the system of divine truths as revealed in the Word by the geometrical figure of an ellipse—of which the First and Second Advents are the two foci. That is exactly the relative places of importance given to them also by the apostles, and it would seem impossible to get a right perspective of New Testament teaching if we fail to recognize the fact. Unfortunately in late years many conflicting interpretations have been put forward which have tended to sidetrack the whole subject and make it a storm centre of controversy, rather than a blessed and sustaining hope. But this in no way eliminates the promise nor excuses our neglect of it. What it does suggest is that the believer should hold it in all its original *simplicity*. There may be, there are, details upon which we need more light ere we can understand them in their fulness and

<sup>1</sup> In Lev 25 : 9 *cf.* it is 'cry'—the rendering 'sound' in the English Bible is too feeble.

<sup>2</sup> *Cf.* Isa. 58: 1; Hos. 8: 1.

<sup>3</sup> *Cf.* Zeph. 1: 14, 16; Ex. 19: 16-19; Rev. 1: 10; etc.      <sup>4</sup> See Num. 10: 9.

complexity, but the main fact stands out unclouded by verbiage—‘I COME AGAIN AND WILL RECEIVE YOU UNTO MYSELF;’ ‘BEHOLD, I COME QUICKLY.’

We shall briefly examine the subject in this spirit, leaving it to others to elaborate the Scriptural details.

(i) ITS PLACE. Look first at its setting in the scheme of revealed truth, that is, as related to other great truths. The Fall of man was immediately followed by the Promise of God: ‘I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel.’<sup>1</sup> All down through the Old Testament ages we trace foreshadowings of that promised Seed: As Shiloh in Gen. 49:10; as Star and Sceptre in Num. 24:17-19; as the Unerring Prophet in Deut. 18: 15-19; as the Branch of the Lord in Isa. 4:2; as Immanuel in Isa. 7:14; as the Child in Isa. 9:6; as the Prince in Dan. 9:25; as the Ruler in Micah 5:2; as the Messenger of the Covenant in Mal. 3:1—to all of which must be added innumerable other references. So that the first great promise was ever and anon renewed and augmented through the centuries, keeping alive the inspiring hope of a coming Messiah who should take the throne of David and reign in righteousness. At the time appointed He came, though in very different manner from that in which He was expected. The Seed of the woman was born in a manger, and brought up at the carpenter’s bench. It was only a handful who at first recognised in Him the Eternal Word become flesh and tabernacling among men. ‘But when the fulness of time came God sent forth His Son born of a woman, born under the law, that He might redeem them which were under the law, that we might receive the adoption of sons.’<sup>2</sup> Thus we get the First Advent and the Incarnation.

But the Incarnation is not the only or final episode. God’s purpose to bless the world<sup>3</sup> was not changed when Israel rejected their promised Messiah. As stated in the passage in Galatians quoted above, God sent His Son to *redeem* from under the law. This necessitated the Death, Resurrection and Ascension of the One who came. It was only possible thus to reverse the catastrophe

<sup>1</sup> Gen. 3: 15.

<sup>2</sup> Gal. 4: 4, 5.

<sup>3</sup> Gen 12: 1-3, etc.

of the Fall. How great was that catastrophe may be gathered from the fact that sin brought degeneration, condemnation and separation from God. But when we turn to Rom. 8:33-35 these terrible results of the Fall are seen to be reversed—and verse 34 gives us the ground upon which this is effected: 'It is Christ that *died*, yea rather, that was *raised* from the dead, who is at the right hand of God, who also *maketh intercession* for us.'

Because of these facts, and in continuance of their operation through the ministry of the Holy Spirit, God is now calling out a people for Himself from among the Gentiles whom He calls the Church, and Israel is set aside. But the covenant promise made to Abraham and the fathers still *remains* to be fulfilled, as Paul reminds us in Rom. 11:1-4, 25-32. Israel is to be restored, Messiah is yet to come as King (see Luke 1:32, 33). Phil. 2:10, 11 is still in the *future*. Hence the necessity for His Second Coming.

The position occupied by the second Advent in the revealed body of Redemption truth may be exhibited as follows:

(a) The Tragic Defeat of the first Adam (Gen. 3: 6, 7.)

(b) The Revelation of Deliverance (Gen. 3: 15.)

(c) THE FIRST ADVENT.

(b) The Incarnation of Christ.

(a) The Crucifixion.

(a) The Resurrection.

(b) The Ascension of Christ.

(c) THE SECOND ADVENT.

(b) The Realisation of Deliverance (Rom. 8: 20, 21.)

(a) The Glorious Triumph of the last Adam (Phil. 2: 10, 11; Rev. 19.)

In line 1 Paradise is lost; and in line 10, it is regained. In line 2, deliverance is revealed and in line 9, it is realized. In line 4, Christ descends from heaven; and in line 7, He ascends to heaven again. In line 5, Christ is crucified; and in line 6, He rises from the grave; and the foci around which this whole system of truth revolves are the First and Second Advents. Before the First Advent are Ruin and Revelation. After the Second Advent are Realization and Restoration. And in between the two advents are the Incarnation, Crucifixion, Resurrection and Ascension of Christ, the central doctrines of Christian faith.—Dr. W. G. Scroggie

(To be continued)