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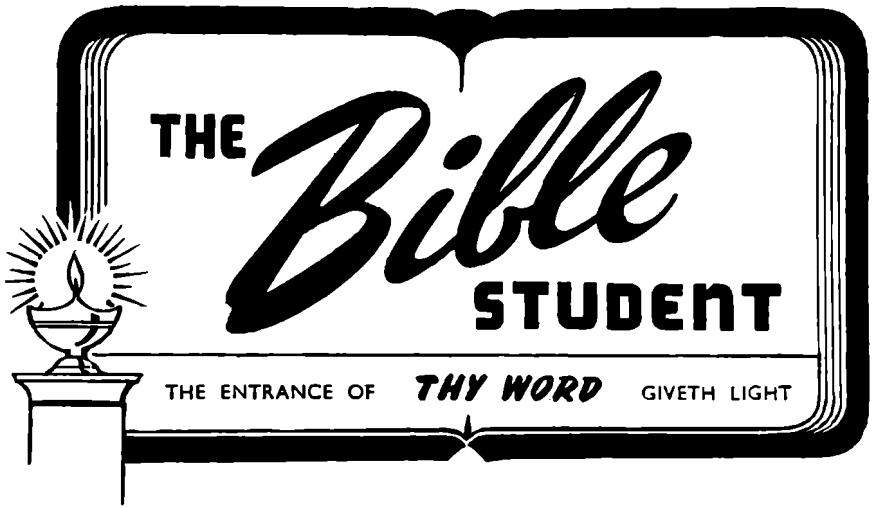
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Editor: A. McDONALD REDWOOD

SEVEN OLD TESTAMENT FEASTS

A TYPOLOGICAL STUDY OF LEVITICUS 23

A. MCD. REDWOOD

IV. The Subject Considered Analytically

5. The Feast of Trumpets (*continued*)

Having noted the prophetic significance of this Feast as a forecast of the great doctrine of the Second Advent and *the place it occupies* in the teaching of the New Testament, we must briefly trace somewhat the manner of its revelation in both the Old and New Testaments: First—

(ii) ITS PRESENTATION—(a) BY THE PROPHETS of the O.T., See e.g., Isaiah 40:10; 63:1; Jer. 23:5, 6; Dan. 7:13, 14; Zechariah 6:12, 13; 14:3, 4, etc. These are only a few of the numerous references. But we need to keep in mind that many passages do not discriminate between the First and Second Comings. That is, in some passages He is the despised and rejected Saviour,¹ whilst in others He is depicted as the victorious and glorious King,² but no reference is made as to *when* either of these aspects is to be fulfilled or what interval was to elapse between the one and the other. Consequently careful note must be made of such passages as refer to the one or the other, or to both, e.g., Isa. 61:1, 2 is an illustration of the last class, and the Lord Himself in quoting from it (Luke 4:16-21) stopped at the comma in the middle of the second verse, indicating that the first part was then fulfilled whilst the remainder still awaits fulfilment.

This peculiar feature of the prophetic utterances does not detract, however, from the *certainty* of the Second Coming; it rather adds to it. For if the one set of passages relating to the First Advent have been so minutely fulfilled, it goes to strengthen our confidence that the remainder will receive as unmistakable a fulfilment.

(b) *By the Apostles.* The following series of passages from the writings of Paul, James, Peter, John and Jude are designed

¹ E.g., Isa. 53.

² E.g., Isa. 11; Jer. 23; etc.

to give a sustained line of testimony to the fact of the Second Coming, and will repay study:

The Pauline Epistles

Romans: 'Now it is high time for you to awake out of sleep; for now is SALVATION nearer to us than when we first believed. The night is far spent, THE DAY IS AT HAND' (13:11, 12).

1 *Corinthians*: 'Christ, the firstfruits; then they that are Christ's at His COMING' (15:23).

2 *Corinthians*: 'We are your glorying, even as ye also are ours, in THE DAY OF OUR LORD JESUS' (1:14).

Ephesians: 'Ye were sealed unto THE DAY OF REDEMPTION' (4:30).

Philippians: 'Our citizenship is in heaven; from whence also WE WAIT FOR A SAVIOUR, the Lord Jesus Christ' (3:20).

Colossians: 'When Christ, Who is our life, SHALL BE MANIFESTED in glory' (3:4).

1 *Thessalonians*: 'Ye turned unto God from idols, to serve the living and true God, and TO WAIT FOR HIS SON FROM HEAVEN' (1:9, 10).

2 *Thessalonians*: 'Now we beseech you, brethren, touching THE COMING of our Lord Jesus Christ, and our gathering together unto Him' etc. (2:1).

1 *Timothy*: 'Keep the commandment without spot, without reproach, until THE APPEARING of our Lord Jesus Christ' (6:14).

2 *Timothy*: 'There is laid up a crown of righteousness, which the Lord the righteous Judge shall give . . . to all them that have loved HIS APPEARING' (4:8).

Titus: 'We should live soberly and righteously and godly in this present age; looking for the BLESSED HOPE and APPEARING of the glory of our great God and Saviour Jesus Christ' (2:12, 13).

The Catholic Epistles

James: 'Be patient therefore, brethren, until the COMING of the Lord. Stablish your hearts, for the COMING of the Lord is at hand' (5:7, 8).

1 *Peter*: 'Be sober and set your hope perfectly on the grace that is to be brought unto you at THE REVELATION of Jesus Christ' (1:13).

2 *Peter*: 'Mockers shall come with mockery . . . saying, Where is the promise of His COMING? . . . But THE DAY OF THE LORD will come as a thief' (3:3, 9, 10).

1 *John*: 'We know that, if HE SHALL BE MANIFESTED, we shall be like Him; for we shall see Him as He is. And everyone that hath THIS HOPE set on Him purifieth himself, even as He is pure' (3:2, 3).

(c) Beyond these apostolic pronouncements we have the words of our Lord Himself: 'In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I come again and will receive you unto Myself; that where I am, there ye may be also'.¹

¹ John 14: 2, 3.

Even if we allow the argument that these words, because of the present tense used, refer to a coming that is progressive, commencing with Resurrection or Pentecost and continuing throughout the spiritual life of the Church, culminating in the believer going to be with Christ at death, there cannot be any doubt that it refers to a definite, future, *personal return of Christ also*. It is intended to stimulate our faith ('*ye believe in God, believe also in me*'); our hope ('In My Father's house . . . told you'); and our love ('*and if I go . . . I come again . . . there ye may be also*').

'As the heart after a lifetime turns back to the house and parental affection that shielded childhood, so the heart of the Christian disciple yearns for the Father's house. With every home comfort and feeling, there is to be also in that better life an amplitude of blessing, a sphere for every capacity, a congenial task for each; all the tender love of *home*; all the infinite wealth and variety of a *world*. In adding that if such hopes were baseless He would have told them, Jesus seems to guarantee . . . every hope which His own words may raise'.

Elsewhere¹ Jesus speaks of His coming in totally different terms, depicting it as a coming in glory and in great power, accompanied by His holy angels. But these set forth only another aspect of that same event. For there seems to be a definite separation between His coming to the air *for* His saints as indicated in such passages as 1 Thess. 4:15-17, and His coming to the earth *with* His saints (Matt. 25: 31, 32; 2 Thess. 1:7-10). (*d*) Finally, we may add the angelic testimony in Acts 1:10, 11. Words could hardly be more explicit or meaning more implicit. Lest it should be thought that He would depute some angelic messenger to carry out His promise, it says, '*this same Jesus*'. Lest it be denied that He ever ascended, it says, '*Who is taken up from you into heaven*'. Lest it be suggested that His coming would be a spiritual and invisible and repeated act (as some have argued from John 14:2, 3,—see above), it says, '*Shall so come, in like manner as ye have seen Him go*'. And He went bodily and visibly. He went suddenly, even unexpectedly. He shall return in like manner.²

¹ *E.g.*, Matt. 16:27; Mk. 14:62; Luke 18:8.

² *Vide* the references of the 'thief'-like coming in Matt. 24:43; 1 Thess. 5:2; 2 Pet. 3:10; Rev. 3:3; Rev. 16:15.

Let us think of the angels, in obedience to the Divine command, leaving heaven on such an occasion to comfort those sorrowing disciples. Their comfort was no mockery, but an unveiling of that Great Event which shall mark the end of the age.

A very helpful *illustration* has been indicated by some in the incident recorded in Mark 6:45-50 (R.V.). Note the following points:

(1) Christ's ascension and present intercessory work: '*And after he had taken leave of them, He departed into the mountain to pray*' (v. 46).

(2) The Church left in the world: '*When even was come the boat was in the midst of the Sea*'.

(3) The conflict of the Church against contrary elements and Christ's watchful care: '*Seeing them distressed in rowing, for the wind was contrary unto them*'.

(4) His Return in the last watch (the dawn of day, 3-6 a.m.), '*About the fourth watch of the night He cometh unto them*'.

(5) The unexpectedness of His coming and the unpreparedness of the disciples: '*They supposed it was an apparition*'.

(6) The word spoken: '*Immediately He talked with them, and said unto them: Be of good cheer, it is I, be not afraid*'.

Whilst no more than an illustration, its suggestiveness is apparent.

Then again note—

(iii) The powerful spiritual incentive of this great doctrine, as proved in *experience*. Coupled with faith and love it supplies a spiritual principle of hope for the sustenance of the believer's present life and future glory. Of Christ Himself it is written, 'Who for the joy that was set before Him, endured the cross, despising the shame'.¹ The hope of the second advent is to have the same effect in the heart of the disciple; 'For by hope were we saved', and 'if we hope for that we see not, then do we with patience wait for it'.²

¹ Heb. 12:2.

² Rom. 8:24, 25.

(a) *It Sanctifies.* 'We know that, if He shall be manifested, we shall be like Him; for we shall see Him even as He is. And every one that hath this hope set on Him *purifieth himself*, even as He is pure'. Therein lies the secret of all true sanctification—our hope set on Him, and His being manifested. Just in proportion as the heart is occupied with the *Coming One*, will it find happy release from the entanglements of the world and the cares of life.

There are a multitude of arguments in Scripture to encourage us in holy living, but surely it is our glorious destiny of future perfection and of transfiguration into Christ's image,¹ that gives to this present aim its highest inspiration and most joyful incentive!

In 2 Cor. 7:1 we find the same thought. 'Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God'. What promises did the apostle refer to? The immediate context in the preceding chapter (6:14-18) doubtless supplies the primary application here. There is utmost necessity for complete separation from evil. Yet surely the gracious words of encouragement already given by the apostle in his previous argument are in a sense included also, as supplying a whole *series* of incentives for holy living.

We can go back, therefore, and gather these together, with this latest promise of ch. 6:18. In ch. 4:14 the promises of resurrection and of presentation. In ch. 4:17 the promise of a weight of glory eternal and immeasurable. In ch. 5:1, 2 the promise of a building of God, a house not made with hands, eternal, in the heavens. And though doubtless this refers to the believer's glorified body, we may read it in complete accord with the promise of John 14:2. In ch. 5:8 it is the promise of being at home with the Lord. In verse 10 the promise of the Judgment-seat of Christ. And every one of these promises is dependent upon the promise of His Return for 'when Christ, who is our life, shall be manifested, then shall *ye also* with Him be manifested in glory'.² The words

¹ 'We shall be *like Him*', 1 John 3:2; cf. also Rom. 8:29.

² Col. 3:4, 5.

of Titus 2:12, 13 go further to prove the sanctifying effect of His Return, '... that we should live soberly, righteously, and godly in this present world *looking* for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ'—the reason for the effect being given in the next verse, 'Who gave Himself for us that He might redeem us from all iniquity'.

'If the Lord endured the death of the cross for our purification, how,' says G. F. Trench, 'can anyone be looking for His appearing without the necessary result of separation from all that would grieve Him at that day?' (Cf. also 1 Thess. 3:13; 5:23).

(b) *It calls for watchfulness.* The apostle Paul in Rom. 13:11-14 reminds the saints that 'now is salvation nearer to us than when we first believed', and consequently it is high time to *awake out of sleep*, the night is far spent, the day is at hand. And just as we lay aside the garments of sleep, so he says: 'Let us cast off the works of darkness'. The allusion is of course, to the salvation from the very presence of sin to be accomplished when Christ returns. Jude also lays stress upon the need of active exercise in spiritual things. 'Keep *yourselves* in the love of God', looking for the mercy of the Lord. . . ' (verse 21). It is when the heart gets drawn away from the prospect of Christ's imminent Return that it opens itself to work all manner of unrighteousness. The Lord's parable of the good and evil servants in Matt. 24:42-51 teaches this emphatically. It is the servant who says 'My lord tarrieth', who begins to beat his fellow servants and becomes lawless. '*Watch*, therefore', says the Lord, 'for ye know not on what day your Lord cometh'. And that attitude is practically inseparable from that of *prayer* and preparation of heart (Mark 13:33; Luke 12:40, etc.).

(c) *It holds out the promise of reward.* Adequate compensation can only be given at the end of the day's work. 'Each man's work shall be made manifest, for *the day* shall declare it' (1 Cor. 3:8-14). 'If any man's work abide he shall receive a reward'. In Rev. 22: 12 we read 'Behold, I come quickly, and My reward is with Me, to render to each man according as his work is' (cf. Isa. 40:10; 62:11).

Paul's favourite metaphors of the race and the games, in which

the prize goes to the overcomers, are designed to inspire the Christian athlete with the necessary self-discipline, persistent effort, and eager expectation, in view of the imminent appearing of the Lord Jesus (*cf.* 1 Cor. 9:25-27 and 1 Tim. 6:12-14).

There can be no doubt that the uniform testimony of the early Church to the personal and near return of the Lord Jesus constituted a source not only of comfort in persecution and trial but of inspiration to achieve and endure. History demonstrates that the Church is never so virile and strong as when this glorious truth is held in prominence and enjoyed in personal experience.

We have purposely refrained from going into details, our desire being to inspire the heart with an increased joyful anticipation of the glorious event predicted.

(Continued from page 197)

The only really effective military force opposing the Jews anywhere on their frontiers is the Jordan army. This army is in occupation of the old city of Jerusalem. But the total strength of the Jordan forces is less than one hundred thousand. These are well-trained men efficiently officered and courageous, but admittedly deficient in the equipment of modern warfare such as aeroplanes, tanks, etc. Whereas the Jewish forces are estimated at more than two hundred and fifty thousand, exceedingly well equipped as compared with the Jordan army, there is no doubt that they could at any time overwhelm the latter and occupy all Jerusalem.

The area where *alone* the third temple could be erected and sacrificial ritual begun could be seized at any moment. At present world political considerations are holding Israel back.

It is to be noted that the statement that 'Israel is now on the verge of the third temple', was *not* made by any 'enthusiastic' believer in the futurist school of prophecy. It was made by the *President* of the restored State of Israel!

No observer, who has *any first hand* knowledge of the conditions in Israel and Jordan, believes that the present uneasy truce can last very long.

No observer, who has *any first hand* knowledge of the dissensions between so-called Arab States and the corruption and dissensions within them, has the slightest doubt as to what would be the result of the breaking of that truce. It will not be long before this question of prophecy is settled and many more with it.—*Advent Witness*.