

Stepping Onto the Enemy's Ground

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Introduction

Ready or not, willing or not, we are in an all out war, and now that it has been started there is no way that we can stop it. Our lives are at great risk, there are many foes—that we cannot always see. But though we cannot always see them it does not make this war any less real. There is a determined effort to destroy our God given freedoms by many of these unseen agents. At the front lines we have the 'New World Order' (code word for one-world socialism) who works behind the scenes with the 'World Council of Churches' (code word for anti-christ) and behind both of these there is the one who is really behind this movement, it is spoken of as the anti-christ in some places, and still others it is called the whore of Revelation. It today is commonly known as the 'Mother Church' or the 'Roman Catholic Church.' Please don't take me wrong though for most of the catholic church members are not aware or at fault any more than any other member of any other church organization, they too are being deceived into a false security of salvation.

The defenders of popery declare that the church has been maligned; and the Protestant world are inclined to accept the statement. Many urge that it is unjust to judge the church of today by the abominations and absurdities that marked her reign during the centuries of ignorance and darkness. They excuse her horrible cruelty as the result of the barbarism of the times, and plead that the influence of modern civilization has changed her sentiments. Have these persons forgotten the claim of infallibility put forth for eight hundred years by this haughty power? So far from being relinquished, this claim has been affirmed in the nineteenth century with greater positiveness than ever before. As Rome asserts that she "never erred, and never can err," how can she renounce the principles which governed her course in past ages? The papal church will never relinquish her claim to infallibility. All that she has done in her persecution of those who reject her dogmas, she holds to be right; and would she not repeat the same

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acts, should the opportunity be presented? Let the restraints now imposed by secular governments be removed, and Rome be re-instated in her former power, and there would speedily be a revival of her tyranny and persecution. In the process of Rome's work for again ruling the world, she is helping to foster many false doctrines, the protestant "...that holds to the word of God is irreconcilably separated from Rome. Protestants were once thus apart from this great church of apostasy, but they have approached more nearly to her, and are still in the path of reconciliation to the Church of Rome. Rome never changes. Her principles have not altered in the least. She has not lessened the breach between herself and Protestants; they have done all the advancing. But what does this argue for the Protestantism of this day? It is the rejection of Bible truth which makes men approach to infidelity. It is a backsliding church that lessens the distance between itself and the Papacy." {Signs of the Times, February 19, 1894 par. 4}

This booklet you are holding in you hand exposes an error that many see as harmless, and with some twisting of scripture even see it as scriptural. Yet if you are lead into this system of worship my dear friend, you will have stepped onto enemy ground and given up the greatest sacrifice. In doing this you are refusing to recognize the greatest sacrifice as the only means of Salvation for mankind. Please pray much as you read, entreating the Holy Spirit to use this simple work to open your eyes to the deceptions that are being put forward as truth, endeavoring to steal the greatest gift ever given from God, His Son Jesus Christ.

Chapter One

Feast of Tabernacles

*"Three times in a year shall all the males appear before the Lord thy God in the place which He shall choose: in the **Feast of Unleavened Bread**, and in the **Feast of Weeks**, and in the **Feast of Tabernacles**: and they shall not appear before the Lord empty." - Deuteronomy 16:16*

These were the three major feast days that God instituted for the children of Israel upon their deliverance from Egypt, that were to be observed every year. They were instituted as types in "celebration" of the great bounty that would be realized in the true deliverance of Israel by their coming Messiah. The feast of unleavened bread in the Passover week is well documented and readily understood by most Christians. It was a sign pointing to the sacrifice of Christ that was to come. In the typical service, when the work of atonement was performed by the high priest in the most holy place of the earthly sanctuary, the people were required to afflict their souls before God, and confess their sins, that they might be atoned for and blotted out. Will any less be required of us in this antitypical day of atonement, when Christ in the sanctuary/temple above is pleading in behalf of His people, and the final, irrevocable decision is to be pronounced upon every case? In scripture, leaven is often used to symbolize sin or wickedness.

When the Apostle Paul instructed us to purge out the old leaven that we become a new lump, he was talking about sin and wickedness. Thus by contrast, unleavened bread is illustrating righteousness and virtue. When a little leaven (yeast) is put in dough to make bread, it affects the whole lump of dough. Likewise a little sin affects the whole human life. Unleavened bread signified that it was the bread that was without sin that would be used in our sacred celebration. This celebration and sacrifice was in remembrance of God passing over the houses of his children in Judgment on Egypt, as they were brought out of

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bondage. So the feast of unleavened bread signified that every trace of sin, the old "leaven" of the life in bondage, is removed from God's people.

"Thou shalt therefore sacrifice the Passover unto the Lord thy God, of the flock and the herd, in the place which the Lord shall choose to place his name there. Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life." -Deuteronomy 16:2-3

"That ye shall say, It is the sacrifice of the LORD'S Passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped." -Exodus 12:27

This feast was to be observed with the sacrifice of a Passover lamb in the season that Israel came out of Egypt (*Deuteronomy 16:1,6*), and it foreshadowed the true sacrifice that was to come. In other words, the festival *signified* that God's chosen people would be brought out of bondage in spiritual Egypt, by their Passover Lamb, Christ. He would sacrifice Himself as the Lamb without blemish, and His body would be their unleavened or sinless bread. As Israel was set free from the rule of the wicked task master Pharaoh, so the Children of God are set free from subjugation in their bondage to the task master, Satan. Sin cannot be purged by the sacrifice of animals, nor can man be made right with God merely by eating unleavened bread. But these ceremonial laws prefigured the sacrifice of Christ, that thereby, the sons of God are delivered from captivity to Satan. This is why Christ had to be sacrificed precisely on the time Israel celebrated the Passover feast or festival. It was the season that the children of Israel were brought out of bondage to Egypt. Christ is the anti-type, thus his broken body was the fulfillment of the type, which merely looked forward to this "true" deliverance. By His death, as a Passover sacrifice, the children of God are "passed over" in His judgement upon the wicked. All who eat of His body at this festival, and drink of the wine which

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is his blood (*John 6:53*), are delivered from bondage and brought out of spiritual Egypt. This is indeed what the Passover feast by Israel signified. It prefigured the loosing of the bonds of sin wherein the people served in fear, that they are set free from spiritual captivity.

God's people, whom He calls His peculiar treasure, were privileged with a two-fold system of law; the moral and the ceremonial. The one, pointing back to creation to keep in remembrance the living God who made the world, whose claims are binding upon all men in every dispensation, and which will exist through all time and eternity. The other, given because of man's transgression of the moral law, the obedience to which consisted in sacrifices and offerings pointing to the future redemption. Each is clear and distinct from the other.

From creation, the moral law was an essential part of God's divine plan, and was as unchangeable as Himself. The ceremonial law was to answer a particular purpose in Christ's plan for the salvation of the race. The typical system of sacrifices and offerings was established that through these services the sinner might discern the great offering, Christ. But the Jews were so blinded by pride, sin and tradition, that few of them could see farther than the death of beasts as an atonement for sin; and when Christ, whom these offerings prefigured, came, they could not discern Him. The ceremonial law was glorious; it was the provision made by Jesus Christ in counsel with His Father, to aid in the salvation of the race. The whole arrangement of the typical system was founded on Christ. Adam saw Christ prefigured in the innocent beast suffering the penalty of his transgression of Jehovah's law.

Paul desires his brethren to see that the great glory of a sin-pardoning Savior gave significance to the entire Jewish economy. He desired them to see also that when Christ came to the world, and died as man's sacrifice, type met antitype.

After Christ died on the cross as a sin offering the ceremonial law could have no force. Yet it was connected with the moral law, and was glorious. The whole bore the stamp of divinity, and expressed the holiness, justice, and righteousness of God. If the ministration of the dispensation to

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be done away was glorious, how much more must the reality be glorious, when Christ was revealed, giving His life-giving, sanctifying, Spirit to all who believe.

The gospel of Christ reflects glory upon the Jewish age. It sheds light upon the whole Jewish economy, and gives significance to the ceremonial law. The tabernacle, or temple, of God on earth was a pattern of the original in heaven. All the ceremonies of the Jewish law were prophetic, typical of mysteries in the plan of redemption.

*"..that **through death**, He might destroy him that hath the power of death, that is, the devil, and **deliver them** who through fear of death, were all their lifetime subject to **bondage**." Hebrews 2:14-15*

Christ came to deliver Israel (the children of God) from Satan, who held them in spiritual bondage to sin. Spiritually speaking, He delivered them from captivity, and He did so by His death and resurrection.

Christ bore the curse of the law, suffering its penalty, carrying to completion the plan whereby man was to be placed where he could keep God's law, and be accepted through the merits of the Redeemer; and by His sacrifice glory was shed upon the law. Then the glory of that which is not to be done away--God's law of ten commandments, His standard of righteousness--was plainly seen by all who saw to the end of that which was done away.

"We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord." 2Corinthians 3:18

Christ is the sinner's advocate. Those who accept His gospel behold Him with open face. They see the relation of His mission to the law, and they acknowledge God's wisdom and glory as revealed by the Savior. The glory of Christ is revealed in the law, which is a transcript of His character, and His transforming efficacy is felt upon the soul until men become changed to His likeness. They are made partakers of the divine nature, and grow more and more like their Savior, advancing step by step in conformity to the will of God, till they reach perfection. The law and the gospel are in perfect harmony. Each upholds the other. In all its majesty the law confronts the conscience, causing the sinner to feel his need of Christ as the propi-

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tiation for sin. The gospel recognizes the power and immutability of the law. *"I had not known sin, but by the law," Romans 7:7* Paul declares. The sense of sin, urged home by the law, drives the sinner to the Saviour. In his need man may present the mighty arguments furnished by the cross of Calvary. He may claim the righteousness of Christ; for it is imparted to every repentant sinner.

*"Seeing then that we have such hope, we use great plainness of speech: And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is **done away in Christ**. But even unto this day, when Moses is read, the vail is upon their heart."* 2Corinthians 3:12-15

The Jews refused to accept Christ as the Messiah, and they cannot see that their ceremonies are meaningless, that the sacrifices and offerings have lost their significance. When Christ was crucified, the inner vail of the temple was rent in twain from top to bottom, (*Matthew 27:51, Mark 15:38*) which event signified that the ceremonial system of the sacrificial offerings was at an end forever. The veil drawn by themselves in stubborn unbelief is still before their minds. (*2Corinthians 4:4*) It would be removed if they would accept Christ, the righteousness of the law. Many in the Christian world also have a veil before their eyes and heart. They do not see to the end of that which was done away. They do not see that it was only the ceremonial law which was abrogated at the death of Christ. They claim that the moral law was nailed to the cross. Heavy is the veil that darkens their understanding. The hearts of many are at war with God. *"And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified."* -Revelation 11:8

This is not literally Egypt, but spiritually it is Egypt. We know Christ was crucified outside the city of Jerusalem, but it was spiritually Egypt because that is what Christ, by His death and resurrection, delivered Israel from. He brought His people out of the horrible place of Bondage, by the sacrifice of Himself. And thus the feast was fulfilled. Or

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to put it another way, the type that was the feast of unleavened bread, that the children of Israel observed, looked forward to this fulfillment or completion in Christ. And with it's completion, the type (*which was merely a shadow of the true*) is not to be observed anymore. Which is why Christians today do not observe the Passover feast. Because that would be signifying that Christ has not yet come, and that we are still looking forward to His sacrifice on the cross. The real effect of Old Testament observance of the Passover feast, was accomplished in the sacrifice of Christ.

Likewise, the second of Israel's three annual feast days also looked forward to Christ. The celebration of [*Hag Ha Shavout*], or *the feast of weeks*, was a festival that also had it's fulfillment in the sacrifice of Christ. His work of the cross accomplished, Jesus ascended to the Father, and the great bounty that this feast *signified* was brought to fruition. It was by effect of His broken body on the cross that the Holy Spirit was poured out upon the world. And this occurred on the feast of weeks, which was the fulfillment of the Old Testament ceremony. The reason given for this celebration was the same as for the feast of Passover. There was to be this festival that the Children of Israel remember that they were once bondmen or slaves in Egypt, and were delivered by their God.

"And thou shalt keep the feast of weeks unto the Lord thy God with a tribute of a freewill offering of thine hand, which thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed thee: And thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the Lord thy God hath chosen to place his name there. And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes". -Deuteronomy 16:10-12

Also called the feast of firstfruits, Pentecost is the name by which most Christians know this festival today. This is because the Greek word [*pentekoste*] means fifty. And this feast by law was to begin on the fiftieth day after the Pass-

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over Sabbath (*Leviticus 23:15-16*).

This old testament celebration of firstfruits or weeks again parallels "exactly" it's fulfillment or completion in Christ. By His death and resurrection He assured that the Holy Spirit would be poured out that all nations could be the firstfruits of the harvest, exactly at that time.

We read in *Acts 1:3* that after Christ was risen from the dead, He was seen of the Apostles forty days. Then He ascended into Heaven, and after ten days He sent the Holy Spirit. (*Acts 2:1-4*) It was the fulfillment of the type, where the children of God received the Holy Spirit and became firstfruits of God. Thus they go forth and give as they have been blessed to received. This is what the feast or ceremony that Israel observed, *signified*. That a bounty would be harvested because of Christ.

Of course, we could go on considerably with significant examinations and attention to pertinent scripture passages concerning these two feasts, but they are not the scope of this particular study. It is indeed curious that so many theologians of the Church understand the "types" that are featured in the feast of the Passover and the feast of Firstfruits, but have little discernment about the third feast which was linked with these two to be observed annually. Many have said that we don't know what the third feast *signifies*, or that there is no need to even bother examining it. Some say it's pertaining to Israel, and to be fulfilled later. Still others claim that we can't understand it now, but we might understand it by and by. But are we to think that God placed the third feast there just to take up space? It would be a biblical darkening to think anything but Christ and Christ alone fulfilled the feast of Tabernacles the very same way that He has the feast of Passover, and of Pentecost. All three of these linked feasts observed each year were fulfilled in Christ. There is "no" sacrifice feast of Israel, but that it points to the broken body of Christ. The Biblical fact is, He was sacrificed just once, and that was at the cross. The festival pointed to His death. It cannot be a literal future event, for all of the Old Testament sacrifices were types of Christ, and thus were fulfilled in Christ. In partaking of Christ, we partake of the Passover feast, the Firstfruits feast, and the Tabernacle

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feast. It is in Him wherein we keep "all" these feasts forever, as explicitly required by God's Law. The ceremonial laws aren't done away with, they are fulfilled or completed in Christ. Today we now look for the antitypical fulfillment which is still to come. (more on this subject later) The truth is, either Christ fulfilled the feast of Tabernacles, or we should still be observing this festival in it's Old Testament ceremonies "as if" Christ had not come. This is what some Theologians simply do not understand. By their eschatological chronology, they are trying to have it both ways. Unless it's fulfilled in Christ, we must continue it (*and some misguided souls do*) as an unfulfilled ordinance. Because just as the Passover and Firstfruits feasts, it was commanded by God to be observed forever. So unless we continue it in the body of Christ (spiritually speaking), we are obligated to continue it as Israel.

In truth, it's just a matter of studying the pertinent scriptures. The answer is found in the same place that we discern the other two feasts. By a careful examination of the scriptures concerning it, we can get an enlightened view of this feast of Tabernacles. It is relatively easy for us to look into the scriptures to see just what God intended it to signify, what it was a figure of, and how it would be fulfilled. The basic fundamental principle involved in rightly dividing the word of truth, begins with diligently comparing scripture with scripture. It is the sound process of letting God be His own interpreter that must be the anchor of any correct understanding of His Word. With this in mind, we will take on the task of the study of this feast celebration.

And may the Lord who is gracious above all, give us the wisdom and understanding to rightly discern His truth.

Chapter Two

Trouble in the Early Church

The dedication of the first-born had its origin in the earliest times. God had promised to give the First-born of heaven to save the sinner. This gift was to be acknowledged in every household by the consecration of the first-born son. He was to be devoted to the priesthood, as a representative of Christ among men. In the deliverance of Israel from Egypt, the dedication of the first-born was again commanded. While the children of Israel were in bondage to the Egyptians, the Lord directed Moses to go to Pharaoh, king of Egypt, and say,
"Thus saith the Lord, Israel is My son, even My first-born: and I say unto thee, Let My son go, that he may serve Me..."
Exodus 4:22, 23.

The priest went through the ceremony of his official work. He took the child in his arms, and held it up before the altar. After handing it back to its mother, he inscribed the name "Jesus" on the roll of the first-born. Little did he think, as the babe lay in his arms, that it was the Majesty of heaven, the King of glory. The priest did not think that this babe was the One of whom Moses had written,
"A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you." Acts 3:22

He did not think that this babe was He whose glory Moses had asked to see. But One greater than Moses lay in the priest's arms; and when he enrolled the child's name, he was enrolling the name of One who was the foundation of the whole Jewish economy. That name was to be its death warrant; for the system of sacrifices and offerings was waxing old; the type had almost reached its antitype, the shadow its substance.

The Bible contains all the principles that men need to understand in order to be fitted either for this life or the life to come. And these principles may be understood by all. No one with a spirit to appreciate its teaching can read a single passage from the Bible without gaining from it

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some helpful thought. But the most valuable teaching of the Bible is not to be gained by occasional or disconnected study. Its great system of truth is not so presented as to be discerned by the hasty or careless reader. . . . The truths that go to make up the great whole must be searched out and gathered up, "*here are little, and there are little*" (Isa. 28:10) When thus searched and brought together, they will be found to be perfectly fitted to one another. Each Gospel is a supplement to the others, every prophecy and explanation of another, every truth a development of some other truth. The types of the Jewish economy are made plain by the gospel. Every principle in the Word of God has its place, every fact its bearing. And the complete structure, in design and execution, bears testimony to its Author. Such a structure no mind but that of the Infinite could conceive or fashion. The treasures of the gospel are said to be hidden. By those who are wise in their own estimation, who are puffed up by the teaching of vain philosophy, the beauty and power and mystery of the plan of redemption are not perceived.

"Many have eyes, but they see not; they have ears, but they hear not; they have intellect, but they discern not the hidden treasure." Psalms 155:5

A man might pass over the place where treasure had been concealed. In dire necessity he might sit down to rest at the foot of a tree, not knowing of the riches hidden at its roots. So it was with the Jews. As a golden treasure, truth had been entrusted to the Hebrew people. The Jewish economy of ceremonies and feasts, bearing the signature of Heaven, had been instituted by Christ Himself. In types and symbols the great truths of redemption were veiled. Yet when Christ came, the Jews did not recognize Him to whom all these symbols pointed. They had the word of God in their hands; but the traditions which had been handed down from generation to generation, and the human interpretation of the Scriptures, hid from them the truth as it is in Jesus. The spiritual import of the sacred writings was lost. The treasure house of all knowledge was open to them, but they knew it not, for God does not conceal His truth from the man seeking it.

The word of God includes the Scriptures of the Old Tes-

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tament as well as of the New. One is not complete without the other. Christ declared that the truths of the Old Testament are as valuable as those of the New. (*Luke 16:31*) Christ was as much man's Redeemer in the beginning of the world as He is today. Before He clothed His divinity with humanity and came to our world, the gospel message was given by Adam, Seth, Enoch, Methuselah, and Noah. Abraham in Canaan and Lot in Sodom bore the message, and from generation to generation faithful messengers proclaimed the Coming One. The rites of the Jewish economy were instituted by Christ Himself. He was the foundation of their system of sacrificial offerings, the great antitype of all their religious service. The blood shed as the sacrifices were offered pointed to the sacrifice of the Lamb of God. All the typical offerings were fulfilled in Him.

Education has almost always consisted in laboriously loading the minds of the students with material which cannot be of the least value to them, and which will not be recognized in the higher school of heaven. The teachers of the Jewish nation professed to educate the youth to understand the purity and excellence of the laws of that kingdom, which is to stand forever and ever, but they perverted truth and purity. Though they said of themselves, *the temple of the Lord, the temple of the Lord are we, Jeremiah 7:4* yet they crucified the Originator of all the Jewish economy, Him to whom all their ordinances pointed. They failed to discern the veiled mystery of godliness; Christ Jesus remained veiled to them. The truth, the life, the heart of all their service, was discarded. They held, and many today are looking back to, the mere husks, the shadows, the figures symbolizing the true. A figure for the time appointed, that they might discern the true, became so perverted by their own inventions, that their eyes were blinded. They did not realize that type met antitype in the death of Jesus Christ. The greater their perversion of figures and symbols, the more confused their minds became, so that they could not see the perfect fulfillment of the Jewish economy, instituted and established by Christ, and pointing to Him as the substance. Meats and drinks and diverse ordinances were multiplied until ceremonial religion constituted their only worship. (*Hebrews 9:10*) In His

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teaching, Christ sought to educate and train the Jews to see the object of that which was to be abolished by the true offering of Himself, He taught that true religion does not consist in forms or ceremonies. *"Except a man be born from above, he cannot see the kingdom of God."* John 3:3 Not by seeking a holy mountain or a sacred temple are men brought into communion with heaven. Religion is not to be confined to external forms and ceremonies. The religion that comes from God is the only religion that will lead to God.

Christ's prediction regarding the destruction of the temple was a lesson on the purification of religion, by making of none effect forms and ceremonies. He announced Himself greater than the temple, and stood forth proclaiming, *"...I am the way, the truth, and the life: no man cometh unto the Father, but by me."* John 14:6

He was the one in whom all the Jewish ceremony and typical service was to find its fulfillment. He stood forth in the place of the temple; all the offices of the church centered in Himself alone.

In the past, Christ had been approached through forms and ceremonies, but now He was upon the earth, calling attention directly to Himself, presenting a spiritual priesthood, and placing the sinful human agent at the footstool of mercy. *"Ask, and it shall be given you,"* He promised; *"seek, and ye shall find; knock, and it shall be opened unto you."* (Matthew 7:7 Luke 11:9) *"If ye shall ask anything in My name, I will do it. If ye love Me, keep My commandments."* (John 14:14, 15) *"He that hath My commandments, and keepeth them, he it is that loveth Me: . . . and I will love him, and will manifest Myself to him."* (John 14:21) *"As the Father hath loved Me, so have I loved you: continue ye in My love. If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love."* (John 15:10) These lessons Christ gave in His teaching, showing that the ritual service was passing away, and possessed no virtue. *"The hour cometh,"* He said, *"and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit; and they that worship Him must worship Him in spirit and in truth."* (John 14:23, 24)

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The gospel of Christ reflects glory upon the Jewish age. It sheds light upon the whole Jewish economy, and gives significance to the ceremonial law. The tabernacle, or temple, of God on earth was a pattern of the original in Heaven. All the ceremonies of the Jewish law were prophetic, typical of mysteries in the plan of redemption.

In his letter to the Galatian believers (*Galatians 3*) Paul briefly reviewed the leading incidents connected with his own conversion and early Christian experience. By this means he sought to show that it was through a special manifestation of divine power that he had been led to see and grasp the great truths of the gospel. It was through instruction received from God Himself that Paul was led to warn and admonish the Galatians in so solemn and positive a manner. He wrote, not in hesitancy and doubt, but with the assurance of settled conviction and absolute knowledge. He clearly outlined the difference between being taught by man and receiving instruction direct from Christ.

The apostle urged the Galatians to leave the false guides by whom they had been misled, and to return to the faith that had been accompanied by unmistakable evidences of divine approval. The men who had attempted to lead them from their belief in the gospel were hypocrites, unholy in heart and corrupt in life. Their religion was made up of a round of ceremonies, through the performance of which they expected to gain the favor of God. They had no desire for a gospel that called for obedience to the word, "*Except a man be born again, he cannot see the kingdom of God.*" *John 3:3*.

They felt that a religion based on such a doctrine, required too great a sacrifice, and they clung to their errors, deceiving themselves and others.

To substitute external forms of religion for holiness of heart and life is still as pleasing to the un-renewed nature as it was in the days of these Jewish teachers. Today, as then, there are false spiritual guides, to whose doctrines many listen eagerly. It is Satan's studied effort to divert minds from the hope of salvation through faith in Christ and obedience to the moral law of God. In every age the archenemy adapts his temptations to the prejudices or in-

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clinations of those whom he is seeking to deceive. In apostolic times he led the Jews to exalt the ceremonial law and reject Christ; at the present time he induces many professing Christians, under pretense of honoring Christ, to cast contempt on the moral law and at the same time exalt the ceremonial law. Paul firmly believed that it is the duty of every servant of God to withstand firmly and decidedly these perverters of the faith and by the word of truth fearlessly to expose their errors.

On reaching Antioch in Syria, from which place they had been sent forth on their mission, Paul and Barnabas took advantage of an early opportunity to assemble the believers and rehearse *"all that God had done with them, and how He had opened the door of faith unto the Gentiles."* Acts 14:27.

The church at Antioch was a large and growing one. A center of missionary activity, it was one of the most important of the groups of Christian believers. Its membership was made up of many classes of people from among both Jews and Gentiles.

While the apostles united with the ministers and lay members at Antioch in an earnest effort to win many souls to Christ, certain Jewish believers from Judea "of the sect of the Pharisees" succeeded in introducing a question that soon led to wide-spread controversy in the church and brought consternation to the believing Gentiles. With great assurance these Judaizing teachers asserted that in order to be saved, one must be circumcised and must keep portions of the ceremonial law because these laws were called statutes, and the old testament scriptures confirms that statutes are forever. Paul and Barnabas met this false doctrine with promptness and opposed the introduction of the subject to the Gentiles. On the other hand, many of the believing Jews of Antioch favored the position of the brethren recently come from Judea.

The Jewish converts generally were not inclined to move as rapidly as the providence of God opened the way. From the result of the apostles' labors among the Gentiles it was evident that the converts among the latter people would far exceed the Jewish converts in number. The Jews feared that if the restrictions and ceremonies of their law

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were not made obligatory upon the Gentiles as a condition of church fellowship, the national peculiarities of the Jews, which had hitherto kept them distinct from all other people, would finally disappear from among those who received the gospel message.

The Jews had always prided themselves upon their divinely appointed services, and many of those who had been converted to the faith of Christ still felt that since God had once clearly outlined the Hebrew manner of worship, it was improbable that He would ever authorize a change in any of its specifications. They insisted that the Jewish laws and ceremonies should be incorporated into the rites of the Christian religion. They were slow to discern that all the sacrificial offerings had but prefigured the death of the Son of God, in which type met antitype, and after which the rites and ceremonies of the Mosaic dispensation were no longer binding.

Before his conversion Paul had regarded himself as blameless "*touching the righteousness which is in the law.*" *Philippians 3:6.*

But since his change of heart he had gained a clear conception of the mission of the Savior as the Redeemer of the entire race, Gentile as well as Jew, and had learned the difference between a living faith and a dead formalism.

In the light of the gospel the ancient rites, ceremonies, and feasts committed to Israel had gained a new and deeper significance. That which they shadowed forth had come to pass, and those who were living under the gospel dispensation had been freed from their observance. God's unchangeable law of Ten Commandments, however, Paul still kept in spirit as well as in letter.

In the church at Antioch the consideration of the question of circumcision resulted in much discussion and contention. Finally, the members of the church, fearing that a division among them would be the outcome of continued discussion, decided to send Paul and Barnabas, with some responsible men from the church, to Jerusalem to lay the matter before the apostles and elders. There they were to meet delegates from the different churches and those who had come to Jerusalem to attend the approaching Jewish festivals. Meanwhile all controversy was to cease until a

final decision should be given in general council. This decision was then to be universally accepted by the different churches throughout the country.

On the way to Jerusalem the apostles visited the believers in the cities through which they passed, and encouraged them by relating their experience in the work of God and the conversion of the Gentiles.

At Jerusalem the delegates from Antioch met the brethren of the various churches, who had gathered for a general meeting, and to them they related the success that had attended their ministry among the Gentiles. They then gave a clear outline of the confusion that had resulted because certain 'converted Pharisees' that had gone to Antioch declaring that, in order to be saved, the Gentile converts must keep the law of Moses and be circumcised.

This question was warmly discussed in the assembly. Intimately connected with the question of circumcision were several others demanding careful study. One was the problem as to what attitude should be taken toward the use of meats offered to idols. Many of the Gentile converts were living among ignorant and superstitious people who made frequent sacrifices and offerings to idols. The priests of this heathen worship carried on an extensive merchandise with the offerings brought to them, and the Jews feared that the Gentile converts would bring Christianity into disrepute by purchasing that which had been offered to idols, thereby sanctioning, in some measure, idolatrous customs.

Again, the Gentiles were accustomed to eat the flesh of animals that has been strangled, while the Jews had been divinely instructed that when beasts were killed for food, particular care was to be taken that the blood should flow from the body; otherwise the meat would not be regarded as edible. The Jews regarded it as sinful to use blood as an article of diet. They held that the blood was the life, and that the shedding of blood was in consequence of sin.

The Gentiles, on the contrary, practiced catching the blood that flowed from the sacrificial victim and using it in the preparation of food. The Jews could not believe that they ought to change the customs they had adopted under the special direction of God. Therefore, as things then

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stood, if Jew and Gentile should attempt to eat at the same table, the former would be shocked and outraged by the latter.

The Jews held it as highly proper that circumcision and the observance of the ceremonial law should be enjoined on the Gentile converts as a test of their sincerity and devotion. This, they believed, would prevent the addition to the church of those who, adopting the faith without true conversion of heart, might afterward bring reproach upon the cause by immorality and excess.

The various points involved in the settlement of the main question at issue seemed to present before the council insurmountable difficulties. But the Holy Spirit had, in reality, already settled this question, upon the decision of which seemed to depend the prosperity, if not the very existence, of the Christian church. *"And when there had been much disputing, Peter then stood and spoke; and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. Acts 15:7*

He reasoned that the Holy Spirit had decided the matter under dispute by descending with equal power upon the uncircumcised Gentiles and the circumcised Jews. He recounted his vision, in which God had presented before him a sheet filled with all manner of four-footed beasts and had bidden him kill and eat. When he refused, affirming that he had never eaten that which was common or unclean, the answer had been, *"What God hath cleansed, that call not thou common."* Acts 10:15.

Peter related the plain interpretation of these words, which was given him almost immediately in his summons to go to the centurion and instruct him in the faith of Christ. This message showed that God was no respecter of persons, but accepted and acknowledged all who feared Him. Peter told of his astonishment when, in speaking the words of truth to those assembled at the home of Cornelius, he witnessed the Holy Spirit taking possession of his hearers, Gentiles as well as Jews. The same light and glory that was reflected upon the circumcised Jews shone also upon the faces of the uncircumcised Gentiles. This was

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God's warning that Peter was not to regard one as inferior to the other, for the blood of Christ could cleanse from all uncleanness.

Once before, Peter had reasoned with his brethren concerning the conversion of Cornelius and his friends, and his fellowship with them. As he on that occasion related how the Holy Spirit fell on the Gentiles he declared, *"Forasmuch then as God gave them the like gift as He did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?" Acts 11:17.*

Now, with equal fervor and force, he said: *"God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us; and put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" Acts 15:8, 9, 10*

This yoke was not the law of Ten Commandments, as some who oppose the binding claims of the law assert; Peter here referred to the law of ceremonies, which was made null and void by the crucifixion of Christ.

Peter's address brought the assembly to a point where they could listen with patience to Paul and Barnabas, who related their experience in working for the Gentiles. *"All the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them." Acts 15:12*

James also bore his testimony with decision, declaring that it was God's purpose to bestow upon the Gentiles the same privileges and blessings that had been granted to the Jews.

The Holy Spirit saw good not to impose the ceremonial law on the Gentile converts, and the mind of the apostles regarding this matter was as the mind of the Spirit of God. James presided at the council, and his final decision was, *"Wherefore my sentence is, **that we trouble not them,** which from among the Gentiles are turned to God." Acts 15:19*

This ended the discussion! In this instance James seems to have been chosen as the one to announce the decision arrived at by the council. It was his sentence that

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any part of the ceremonial law, and especially the ordinance of circumcision, should not be urged upon the Gentiles, or even recommended to them. James sought to impress the minds of his brethren with the fact that, in turning to God, the Gentiles had made a great change in their lives and that much caution should be used not to trouble them with perplexing and doubtful questions of minor importance, lest they be discouraged in following Christ.

The Gentile converts, however, were to give up the customs that were inconsistent with the principles of Christianity. The apostles and elders therefore agreed to instruct the Gentiles by letter to abstain from meats offered to idols, from fornication, from things strangled, and from blood. They were to be urged to keep the commandments (moral law) and to lead holy lives. They were also to be assured that the men who had declared circumcision to be binding were not authorized to do so by the apostles.

Paul and Barnabas were recommended to them as men who had hazarded their lives for the Lord. Judas and Silas were sent with these apostles to declare to the Gentiles by word of mouth the decision of the council:

"For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well." Act 15:28, 29

Not all, however, were pleased with the decision; there was a faction of ambitious and self-confident brethren who disagreed with it. These men assumed to engage in the work on their own responsibility. They indulged in much murmuring and faultfinding, proposing new plans and seeking to pull down the work of the men whom God had ordained to teach the gospel message. From the first the church has had such obstacles to meet and ever will have till the close of time.

Jerusalem was the metropolis of the Jews, and it was there that the greatest exclusiveness and bigotry were found. The Jewish Christians living within sight of the temple naturally allowed their minds to revert to the peculiar privileges and of the Jews as a nation. The Pharisees

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also saw that the disciples preaching would be to undermine all of the Jewish ceremonies, and make the sacrificial offerings of none effect. When the Jews saw the Christian church departing from the ceremonies and traditions of Judaism, and perceived that the peculiar sacredness with which the Jewish customs had been invested would soon be lost sight of in the light of the new faith, many grew indignant with Paul as the one who had, in a large measure, caused this change. Even the disciples were not all prepared to accept willingly the decision of the council. Some were zealous for the ceremonial law, and they regarded Paul with disfavor because they thought that his principles in regard to the obligations of the Jewish law were lax.

When type met Antitype in the death of Christ, what was done? What need was there for any more sacrificial offerings, feasts, and ceremonies? Type had met antitype! No more was there any need for any feasts and sacrificial offerings, because the great antitypical offering had been made to save every transgressor of the law. If professed Christians would believe on Jesus Christ as their Savior and turn their loyalty to Christ alone, then Christ's great sacrifice would for sin and transgression would stand in the place of the glorious ceremonial law.

"Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. (Those who claim to know {worship} God) To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, (Feast Sabbaths) the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood." Isaiah 1:10-15

Chapter Three
The Great Conflict Between
Type and Antitype

TYPE, n. [L. typus; Gr. from the root of tap; to beat, strike, impress.] –The mark of something; an emblem; that which represents something else. A sign; a symbol; a figure of something to come; as, Abraham's sacrifice and the paschal lamb, were types of Christ. To this word is opposed antitype. Christ, in this case, is the antitype. (Webster's 1828)

AN'TITYPE, n. [Gr. against, and a type, or pattern.] –A figure corresponding to another figure; that of which the type is the pattern or representation. Thus the paschal lamb, in scripture, is the type of which Christ is the antitype. An antitype then, is something which is formed according to a model or pattern, and bearing strong features of resemblance to it. (Webster's 1828)

The greatest difficulty Paul had to met arose from the influence of Judaizing teachers. These made him much trouble by causing dissension in the church at Corinth. They were continually presenting the virtues of the ceremonies of the law, exalting these ceremonies above the gospel of Christ, and condemning Paul because he did not urge the ceremonial law upon the new converts. Paul met them on their own ground.

"If the ministration of death, written and engraven in stones, was glorious," he said, "so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory."
2Corinthians 3:7

The Moral Law of God, spoken in awful grandeur from Sinai, is the utterance of condemnation to the sinner. It is the province of the law to condemn, but there is in it no power to pardon or to redeem. It is ordained to life; those who walk in harmony with its precepts will receive the reward of obedience. But it brings bondage and death to those who remain under its condemnation. So sacred and so glorious is the Moral Law, that when Moses re-

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turned from the holy mount, where he had been with God, receiving from his hand the tables of stone, his face reflected a glory upon which the people could not look without pain, and Moses was obliged to cover his face with a veil.

The glory that shone on the face of Moses was a reflection of the righteousness of Christ in the Moral Law. The law itself would have no glory, only that in it Christ is embodied. It has no power to save. It is lusterless only as in it Christ is represented as full of righteousness and truth.

God's people, whom he calls his peculiar treasure, were privileged with a two-fold system of law; the moral and the ceremonial. The one, pointing back to creation to keep in remembrance the living God who made the world, whose claims are binding upon all men in every dispensation, and which will exist through all time and eternity. The other, given because of man's transgression of the moral law, the obedience to which consisted in sacrifices and offerings pointing to the future redemption. Each is clear and distinct from the other. From the creation the moral law was an essential part of God's divine plan, and was as unchangeable as himself. The ceremonial law was to answer a particular purpose of Christ plan for the salvation of the race. The typical system of sacrifices and offerings was established that through these services the sinner might discern the great offering, Christ. But the Jews were so blinded by pride and sin that but few of them could see farther than the death of beasts as an atonement for sin; and when Christ, whom these offerings prefigured, came, they could not discern him. The ceremonial law was glorious; (*2Corinthians 3:11*) it was the provision made by Jesus Christ in counsel with his Father, to aid in the salvation of the race. The whole arrangement of the typical system was founded on Christ. (*John 1:29*)

The types and shadows of the sacrificial service, with the prophecies, gave the Israelites a veiled, indistinct view of the mercy and grace to be brought to the world by the revelation of Christ. To Moses was unfolded the significance of the types and shadows pointing to Christ. He saw to the end of that which was to be done away when, at the death of Christ, type met antitype. He saw that only

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though Christ can man keep the moral law. By transgression of this law man brought sin into the world, and with sin came death. Christ became the propitiation for man's sin. He proffered his perfection of character in the place of man's sinfulness. He took upon himself the curse of disobedience. The sacrifices and offerings pointed forward to the sacrifice he was to make. The slain lamb typified the Lamb (Christ) that was to take away the sin of the world.

It was seeing the object of that which was to be done away, seeing Christ as revealed in the law, that illumined the face of Moses. The ministration of the law, written and engraved in stone, was a ministration of death. Without Christ, the transgressor was left under its curse, with no hope of pardon. The ministration had of itself no glory, but the promised Savior, revealed in the types and shadows of the ceremonial law, made the moral law glorious.

Paul desires his brethren to see that the great glory of a sin-pardoning Savior gave significance to the entire Jewish economy. He desired them to see also that when Christ came to the world, and died as man's sacrifice, type met antitype, the which is the fulfillment of the ceremonial system of laws.

After Christ died on the cross as a sin offering, the ceremonial law could have no force. Yet it was connected with the moral law, and was glorious. The whole bore the stamp of divinity, and expressed the holiness, justice, and righteousness of God. And if the ministration of the dispensation to be done away was glorious, how much more must the reality be glorious, when Christ was revealed, giving his life-giving, sanctifying Spirit to all who believe?

The proclamation of the law of ten commandments (*Exodus 20: 3-17*) was a wonderful exhibition of the glory and majesty of God. How did this manifestation of power affect the people?--They were afraid. As they saw *"the thunders, and the lightnings and the noise of the trumpet, and the mountain smoking,"* they *"removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die."* (*Exodus 20:18, 19*) They desired Moses to be their mediator. They did not understand that Christ was their appointed mediator, and that, deprived of his mediation, they

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would certainly have been consumed. *"Moses said unto the people, Fear not; for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was."* Exodus 20:20

The pardon of sin, justification by faith in Jesus Christ, access to God only through a mediator because of their lost condition their guilt and sin,—of these truths the people had little conception. In a great measure they had lost a knowledge of God and of the only way to approach him. They had lost nearly all sense of what constitutes sin and of what constitutes righteousness. The pardon of sin through Christ, the promised Messiah, whom their offerings typified, was but dimly understood.

Paul declared, *"Seeing then that we have such hope, we use great plainness of speech: and not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: but their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless when it shall turn to the Lord, the veil shall be taken away."* 2Corinthians 3:12—16

Many in the Christian world also have a veil before their eyes and heart. They do not see to the end of that which was done away. They do not see that it was only the ceremonial law which was abrogated at the death of Christ. They claim that the moral law was nailed to the cross. Heavy is the veil that darkens their understanding. The hearts of many are at war with God. They are not subject to his law. Only as they shall come into harmony with the rule of his government, can Christ be of any avail to them. They may talk of Christ as their Savior; but he will finally say to them, I know you not. (*Matthew 25:12*) You have not exercised genuine repentance toward God for the transgression of his holy law, and you cannot have genuine faith in me, when still looking at the ceremonial system.

Paul did not represent either the moral or the ceremonial law as ministers in our day venture to do. Some cher-

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ish such antipathy to the law of God that they will go out of the way to denounce and stigmatize it. Thus they despise and pour contempt on the majesty and glory of God.

The moral law was never a type or a shadow. It existed before man's creation, and will endure as long as God's throne remains. God could not change nor alter one precept of his law in order to save man; for the law is the foundation of his government. It is unchangeable, unalterable, infinite, and eternal. In order for man to be saved, and for the honor of the law to be maintained, it was necessary for the Son of God to offer himself as a sacrifice for sin. He who knew no sin became sin for us. He died for us on Calvary. His death shows the wonderful love of God for man, and the immutability of his law.

In the sermon on the mount, Christ declared, *"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."* Matthew 5:17

Christ bore the curse of the law, suffering its penalty, carrying to completion the plan whereby man was to be placed where he could keep God's law, and be accepted through the merits of the Redeemer; and by his sacrifice glory was shed upon the law. Then the glory of that which is not to be done away--God's law of ten commandments, his standard of righteousness--was plainly seen by all who saw to the end of that which was done away.

"We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord." 2Corinthians 3:18

Christ is the sinner's advocate. Those who accept his gospel behold him with open face. They see the relation of his mission to the law, and they acknowledge God's wisdom and glory as revealed by the Savior. The glory of Christ is revealed in the law, which is a transcript of his character, and his transforming efficacy is felt upon the soul until men become changed to his likeness. They are made partakers of the divine nature, and grow more and more like their Savior, advancing step by step in conformity to the will of God, till they reach perfection.

The law and the gospel are in perfect harmony. Each

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upholds the other. In all its majesty the law confronts the conscience, causing the sinner to feel his need of Christ as the propitiation for sin. The gospel recognizes the power and immutability of the law. *"I had not known sin, but by the law,"* Romans 7:7 Paul declares. The sense of sin, urged home by the law, drives the sinner to the Savior. In his need, man may present the mighty arguments furnished by the cross of Calvary. He may claim the righteousness of Christ; for it is imparted to every repentant sinner. God declares, *"Him that cometh to me I will in no wise cast out."* John 6:37 *"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all righteousness."* 1John 1:9

When the Lord invited Israel to contribute for the building of the tabernacle in the wilderness, there was a hearty response. The people *"came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation."* Exodus 35:21 They came, both men and women, as many as were willing hearted. Men came with their gifts of gold and silver, choice fabrics, and valuable wood. The rulers brought precious stones, costly spices, and oil for the lights. *"And all the women that were wise-hearted did spin with their hands, and brought that which they had spun."* They brought *"free offerings every morning,"* until the report was given to Moses, *"The people bring much more than enough for the service of the work, which the Lord commanded to make."* Ex. 35:21-25; 36:3, 5. This generous-hearted, willing service was pleasing to God; and when the tabernacle was completed, he signified his acceptance of the offering. *"A cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle."* Ex. 40:34

Chapter Four

Fulfilling Prophecy

We continue our examination of this issue in the passage where God commanded Israel to observe the feast of Tabernacles. *"Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the **feast** of Tabernacles for seven days unto the LORD. On the first day shall be an holy convocation: ye shall do no servile work therein. Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly; and ye shall do no servile work therein."* Leviticus 23:34-36

The Hebrew word translated feast is [#2282 *chag*], which means a festival, or sacrifice, and is identifying this solemn celebration. The feast clearly was to be accompanied by a sacrifice offering made by fire, which was an indication that this ceremony would ultimately find its fulfillment in the sacrifice offering of Christ. The illustration that no work was to be done, signifies that it is by the work of Christ alone that Israel is brought out of Egypt. *"And ye shall keep it a feast unto the LORD seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month." Ye shall dwell in booths seven days; **all that are Israelites born shall dwell in booths: That your generations may know** that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God."* Leviticus 23:41-43

The feast is in remembrance of how "God alone" brought His people out of the land of Egypt, and cared for them in the inhospitable wilderness for forty years. It prefigures Christ's work in delivering the whole body of believers from spiritual bondage, and his care for them in this world. And note carefully that God is giving the exact same reason for this feast, as He did for both the feast of Passover, and the feast of Weeks. Obviously this is a tireless

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reminder that it was because of His action that the children of Israel are delivered from bondage in the land of Egypt. They survived as a people only because He cared for them in their wilderness journey to the promised land.

The reason for this continual recollection of the deliverance of Israel from Egypt is quite clearly because God wants us to know that this is typology prefiguring of a much greater deliverance for Israel. Every sound theologian understands that types do not take away the historical importance of the thing or event, rather, it reveals it's positional relationship to the true. It was a shadow of the coming deliverance, the historical occurrence that looked forward to a spiritual fulfillment. Thus, this was something that was never to be forgotten because it is so intimately identified with the true deliverance of Israel. The deliverance that the coming Christ, and His selfless sacrifice, would complete. *"For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure."* Hebrews 10:4-6

God had no pleasure in the offerings made by fire for the feast of Tabernacles, or any other feast offering. The observance of this sacred festival or celebration was merely ceremonial, figures or examples of an offering that would truly deliver God's people from bondage. That is why when Israel was delivered from Egypt, God carried them on eagles wings (*Exodus 19:4*) to protect them in the wilderness as they sojourned and Tabernacled there before they entered the promised land to receive their inheritance. Most Theologians know this, but what many do not fully comprehend is that this was also a *signification* or "type" of things that was to come. Their wilderness sojourn and tabernacling illustrated that in the fullness of time, God would fulfill this shadow with the completed reality. Namely, He would free His people from spiritual captivity to the taskmaster Satan, and they would then tabernacle with God as He watches over them and bears them up on eagle's wings. With Christ's death and resurrection, New Testament Israel is likewise brought out of bondage and

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has a wilderness journey in this world before they reach the promised inheritance. Old Testament Israel represented the true Israel of God, which is all those who are in Christ. Being in Christ means those who are a part of "*this Israel*," are there by promise (*Romans 9:6-8*), not by bloodline. Because ultimately Israel is Jesus Christ, the Son of God. Only in Him is man brought out of the bondage of Egypt, to tabernacle with God. The nation Israel simply represented the true Israel, the true Son of God. "*When Israel was a child, then I loved him, and called my son out of Egypt.*" *Hosea 11:1*

*"When he arose, he took the young child and his mother by night, and departed into Egypt: And was there until the death of Herod: **that it might be fulfilled** which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son."* *Matthew 2:14-15*

Here we have the nation of Israel being used in *Hosea 11:1* as a prophecy of it's coming fulfillment in Christ. In conjunction with it's fulfillment in *Matthew 2:15* we can plainly see that it illustrated that Christ was ultimately the Israel of God, and it's only in Him that anyone is brought out of their captivity in spiritual Egypt. In other words, the nation Israel being called the son of God, 'represented,' or served as a sign or symbol of Christ, the true Son of God. The picture is very much like a literal slaughtered lamb's blood in the Old Testament 'represented' Christ's blood. At no time was all the nation of Israel saved, it was always a remnant chosen by grace. That remnant had part in the true Israel of God, not because they kept the law and were circumcised in flesh, but because they were circumcised in Heart, being justified by faith. That is why we read verses such as; *Romans 9:6*, "*They are not all Israel which are of Israel.*"

God is objecting to any contention that just being a physical Jew makes you Israel in His eyes. He is declaring that He will be the one to define who Israel really is. And unambiguously He illustrates that it's not a political nation, it's not a bloodline or physical kindred, and it's not by genealogy. He is a Jew who is one inwardly, or who is one Spiritually, not outwardly or physically. *Romans 2:29* Israel is chosen by God, and are a people of promise.

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Jacob was in Christ and thus of the Israel of God, while his blood brother Esau was not. It is true that the children of God were 'primarily' from within the nation of Israel before the cross, because God uses the congregation to represent the Israel of God. Just as Hosea and Matthew illustrate. Even as the New Testament congregation (*the visible Church*) represents the body of Christ. Even though some in it are truly saved, and some are not. The New Testament 'is' the New Covenant. Covenant and Testament are, Biblically speaking, the same words. So the New Testament is the New Covenant with Spiritual Israel, signifying those who have been loosed from captivity to Satan. This does not mean that we throw out the Old Testament, for the Scriptures are a whole, and cannot be separated.

So now we can better understand why Israel's observance of the feast of Tabernacles was a sacrifice offering celebration, (the sacrifice is clearly the central part of the feast of Tabernacles, therefore if we remove the sacrifice we literally remove Christ, which it represents) which is to be understood as commemorating their deliverance from bondage, and their dwelling in tabernacles en route to the Promised Land (*Leviticus 23:42,43*). i.e., it shows the children of God in their walk towards receiving their promised inheritance through Christ their deliver. The week of the feast of booths, when God's people tabernacle in the wilderness after their deliverance, is 'typifying' the New Covenant week. And spiritually speaking, the New Covenant week is the wilderness journey of the children of God on their way to the promised inheritance. In other words, it was a picture illustrating where covenant history was headed. So we are indeed keeping the feast of Tabernacles by being in Christ. He is our eternal offering, the tabernacle or booth in which we dwell. It is in this Tabernacle alone that the sons of God will find the peace and safety that was promised Israel.

It was the cross, that instrument of shame and torture, which brought hope and salvation to the world. The disciples were but humble men, without wealth, yet in Christ's strength they went forth to tell the wonderful story of the manger and the cross, and to triumph over all opposition. Without earthly honor or recognition, they were heroes of

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faith. From their lips came words of divine eloquence that shook the world. In Jerusalem, where the deepest prejudice existed, and where the most confused ideas prevailed in regard to Him who had been crucified as a malefactor, the disciples continued to speak with boldness the words of life, setting before the Jews the work and mission of Christ, His crucifixion, resurrection, and ascension.

Priests and rulers heard with amazement the clear, bold testimony of the apostles. The Pharisees were angry as they perceived that the tendency of the disciples' teaching was to undermine the Jewish ceremonies, and make the sacrificial offerings of no effect. The leaders in the Jewish nation had signally failed of fulfilling God's purpose for His chosen people. Those whom the Lord had made the depositaries of truth had proved unfaithful to their trust, and now were hanging on to tradition and a system of relics, so God chose others to do His work. In their blindness these leaders now gave full sway to what they called righteous indignation against the ones who were setting aside their cherished doctrines. These cherished doctrines are the whole of the Jewish economy the annual feasts the coming of the people to the temple is what supported the temple, if the people realize that the feasts were no longer needed because of Christ's great sacrifice, then not only were the leaders guilty of killing the Son of God, but their whole Jewish economy would come to an end. To the leaders in Israel their system of monies was of more value than one mans life, even if that life was the Salvation of the World.

"When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defense. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain." Isaiah 4:4-6

The lord washed away the filth at the cross, and Christ is that prophesied tabernacle, the true booth or shelter

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from the storm, and refuge for God's people. Christ is the fulfillment of the feast of Tabernacles which the children of God were commanded to celebrate forever. And the Church has been keeping this feast from the moment that they were delivered from spiritual bondage, and translated into *The Kingdom of Christ (Col. 1:13)*. Because their seven day feast week signified the week in which the Covenant is Confirmed (*or made strong*) by the Prince of peace, by his shed blood. The Church, God's commandment keeping people is the body of Christ, for He is that Tabernacle wherein we dwell in the wilderness, watched over by God on our journey to the promised land. He is the burnt offering made by fire (*signifying judgment*), which was the offering prescribed by God for this feast week. Type met anti-type, and after which the rites and ceremonies of the Mosaic dispensation were no longer binding. In the light of the gospel the ancient rites and ceremonies committed to Israel had gained a new and deeper significance, that is the antitypical. They had shadowed what had come to pass, and those who were living under the gospel dispensation had been freed from their typical observance.

Food for thought:

"For my people have committed two evils; they have forsaken me (Christ) the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water. (man made traditions and ceremonies) Jeremiah 2:13

Also see: Jeremiah 17:13 and John 2:9

Chapter Five

End of the World Fulfillment

The sacrificial offerings, and the priesthood of the Jewish system, were instituted to represent the death and mediatorial work of Christ. All those ceremonies had no meaning, and no virtue, only as they related to Christ, who was Himself the foundation of, and who brought into existence the entire system. The Lord had made known to Adam, Abel, Seth, Enoch, Noah, Abraham, and the ancient worthies, especially Moses, that the ceremonial system of sacrifices and the priesthood, of themselves, were not sufficient to secure the salvation of one soul.

This feast identifies with our journey through the wilderness of this world, Christ is that sacrifice offering that each feast 'required' by law. By offering up Himself, Christ fulfilled the requirement. The feast of Passover pointed to Christ as our Passover, and the feast of Firstfruits pointed to Christ as the Firstfruit, and the feast of Tabernacles pointed to Christ as our Tabernacle.

"For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock. And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the LORD." Psalms 27:5, 6

Clearly we are covered or protected through the final events of the world by the true tabernacle, Christ; after His second coming this feast will be finally completed with the great feast in heaven. Keep in mind that these three major feasts were everlasting laws requiring that all males of Israel travel to the Holy Temple in Jerusalem (*Ex. 23:14-19*). These feasts can 'only' be kept as everlasting ordinances if they are kept in Christ. Just as Jesus fulfilled the law of the 7th day Sabbath by resting in death from Friday eve-

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ning to Sabbath evening to teach us by example that the 7th Day Sabbath must be kept by resting in Him from all our works. It is only through Christ that we can keep the law of the Sabbath forever, as was required by old testament law. For by His death, He established and became our eternal Sabbath or rest.

Likewise, the feast of Tabernacles points to the end of the world, in the sense that the Church's wilderness journey lasts unto the end of the world. That journey from bondage to inheritance will complete the covenant week. Just as the Children of Israel kept the feast of Tabernacles in the wilderness before they received their inheritance, likewise those delivered from bondage by Christ are keeping the feast of Tabernacles.

"Thou shalt observe the Feast of Tabernacles seven days, after that thou hast gathered in thy corn and thy wine: and thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates. seven days shalt thou keep a solemn feast unto the Lord thy God in the place which the Lord shall choose: BECAUSE the Lord thy God shall Bless thee in all thine increase, and in all the works of thine hands, therefore, thou shalt surely rejoice." Deuteronomy 16:13-15

The word translated tabernacles in the Old Testament is **#5521** [*cukkah* -- *sook-kaw*] and means booths. These tent-like dwellings were made of branches of the palm trees (Leviticus 23:39-40), and God's people were to dwell in these tabernacles for 7 days. And like the feast of Passover and the feast of weeks or firstfruits, this feast has a dual significance. There is the historical narrative, and then there is the prophetic. They were told to rejoice in this feast because the Lord God would bless thee in all their increase, and in all the works of their hands. This is the condition of the true Church. We rejoice because, in Christ, there is bounty, security, and peace. In Him all nations, Jews and Gentiles, the stranger and the Levite, we all keep this festival in the place where the Lord chose. In the tabernacle, Christ; the only true Holy Place. *Hebrews 9:12* In Him, Israel keeps the everlasting law of going to

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Jerusalem (*the Holy City*) for the observance of these three feasts. If not, then every man is in serious violation of God's Law that states that these precepts were everlasting, and that he who doesn't faithfully keep the feast of Tabernacles, the Lord will smite them, and upon them shall be no rain. (*Zechariah 14:17*) The ceremonial law is not done away with nor can it be ignored, but the typical is fulfilled in Christ. The fact is, all three feasts were everlasting laws, and thus must be kept in some way.

*"Think not that I am come to destroy the **law** (3551), or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the **law**, till all be fulfilled."*

Matthew 5:17-18

Strong's: Law ~3551 *nom'-os* ~ *law* ~ specifically of Moses. Here Christ must be speaking of the ceremonial law. Please note He is not saying it is to be done away but it is fulfilled.

(*FULFILL'ED, Accomplished; performed; completed; executed.*)

Webster's 1828 Dictionary

Christ keeps the everlasting law, and any confessed and forsaken sin is paid for in His broken body. Israel now goes to the Holy city, Jerusalem, in Christ. To the city made without hands, *Hebrews 11:16* not literally to a town in the middle east.

God is leading his people out from the abominations (Egypt) of the world, *Acts 3:17* that they may keep all of his laws; and because of this, the rage of "*the accuser of our brethren*" *Revelation 12:10* knows no bounds. "*The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.*" *Revelation 12:12*

The antitypical land of promise is just before us, and Satan is determined to destroy the people of God, and cut them off from their inheritance. The admonition, "*Watch ye and pray, lest ye enter into temptation,*" *Matthew 26:41* was never more needed than now. We are now living in the great day of atonement. In the typical service, while the high priest was making the atonement for Israel, all were required to afflict their souls by repentance of sin and humiliation before the Lord, lest they be cut off from among the people.

In like manner, all who would have their names retained in the book of life, (*Rev. 3:5; 20:12*) should now, in

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the few remaining days of their probation, afflict their souls before God by sorrow for sin, and true repentance. There must be deep, faithful searching of heart. The light, frivolous spirit indulged by so many of professed Christians must be put away. There is earnest warfare before all who would subdue the evil tendencies that strive for the mastery. The work of preparation is an individual work. We are not saved in groups. (*Ezekiel 14:20*) The purity and devotion of one will not offset the want of these qualities in another.

Though all nations are to pass in judgment before God, yet he will examine the case of each individual with as close and searching scrutiny as if there were not another being upon the earth. Everyone must be tested, and found without spot or wrinkle or any such thing. (*Ephesians 5:27*) Surely the scriptures teach that the feast of Tabernacles has its ultimate climax in the end of the year harvest, when the Tabernacle is opened in heaven. It doesn't take much discernment to realize that this Old Testament harvest is a picture of the end of the world, and the workers in the field bringing in the increase. This harvest of Israel when God says that all of the labors were to be gathered in out of the field, is intimately tied to the end of the world harvest. This is when all of the labors of the children of God are gathered in out of the field, which is the world. An example of this is when Jesus told the parable of the Wheat and the Tares (Believers and unbelievers) that were both sown in the field. He explained the meaning this way: *"The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; The **Harvest is the end of the World**; and the reapers are the angels."*
Matthew 13:28-29

Clearly the field is a symbolic term used for this world in which we live. The Children of the kingdom are the saints of God. They are His servants in this Kingdom, who have been sown of God. God says that the wheat and tares (*believers and unbelievers*) would remain in the world together until the time of the harvest. There is no rapture of the believers first before the end of the world, they both remain together until the end of the world harvest.

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(Matthew 13:39) God is equating the harvest of the field, with the end of this world. Throughout scripture the season ending harvest is consistently linked with the end of the world. So we have the early harvest of firstfruits, and the other God calls the end of year harvest. Both are fulfilled by Christ's death.

*"And the feast of harvest, the Firstfruits of thy labors, which thou hast **sown in** the field: and the feast of in gathering, which is in the end of the year, when thou hast **gathered** in thy labors **out** of the field." Exodus 23:16*

Here God puts the two feasts together. The first feast of the harvest of the firstfruits, and the feast of Tabernacles when they gather in the harvest at the end of the year (Exodus 34:22). Tabernacles is appropriately called "ingathering" here as it commemorates the final ingathering pointing to the salvation program. The three feasts were to be observed annually, but the last feast commemorated the end of year harvest when the last gathering in of the labors of the field take place. Note also how God marvelously uses the wordings here for firstfruits of harvest as labors that are sown in the field, which is Pentecost, pointing to the Holy Spirit. But for the end of year Tabernacle harvest, God uses the language of them being gathered "Out" of the field, which points to the increase. Literally, ..and the feast of the in gathering, in the **out-going of the year**, in thy gathering thy works out of the field.

The early feast of Firstfruits that are sown in the field, are contrasted with the end of year feast of Tabernacles and the gathering out of the field. In the three feasts where Israel was to go to Jerusalem, we have the figure pointing to the completion or fulfillment of the New Covenant Period. On the exact day of harvest of firstfruits (Pentecost) the pouring out of the Holy Spirit occurred, and also become firstfruits of God. They are born of the Spirit, firstfruits unto God. *"Of His own will begat He us with the Word of Truth, that we should be a kind of **Firstfruits** of His creatures."* James 1:18

"For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring." Act 17:28

We are the firstfruits because Christ was the Firstfruit.

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And thus, in Him we were raised up unto newness of life. (Romans 6:4) There is a great harvest of souls taking place throughout the whole world because He has made us the firstfruits of God, by pouring out of His Holy Spirit at Pentecost. Concerning this outpouring of the Spirit the prophet Joel said, "*the floors shall be full of wheat.*" Joel 2:24 And indeed they are, for this was the fulfillment of the feast of firstfruits. There was a precise timetable that had to be followed in these feasts, and they all were followed meticulously.

The fact is, God had these three annual feasts for Israel planned from the start. The number three in scripture is often used to illustrate God's Purpose or God's Will (e.g., John 2:19; Acts 11:10; 1John 5:7-8; Rev. 21:13) By these three annual feasts and pilgrimages to Jerusalem, He demonstrated His predetermination that the Passover sacrifice that the children of Israel were to make, pointed to the true Passover, Christ. He predetermined that the firstfruits of the increase of the field pointed to the true Firstfruit, Christ. And He predetermined that the sacrifice by fire for the feast of Tabernacles pointed to the true Tabernacle, Christ. Anyone who thinks that the feast of Tabernacles isn't also pointing to Christ, has certainly not been reading the scriptures very carefully. The covenant week prefigured Israel's "true" wilderness sojourn after Christ delivered us from the bondage of *spiritual* Egypt, by His sacrifice.

"Listen, O isles, unto me; and hearken, ye people, from far; The Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name. And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me; And said unto me, Thou art My servant, O Israel, in whom I will be glorified." Isaiah 49:1-3

This is the Israel Matthew says was the Son "*called out of Egypt,*" Matthew 2:15 because this Israel is Christ. He is the Deliverer out of Zion (Romans 11:26) who was prophesied to come and free Jacob from captivity. And that is exactly what Christ did. While the Scribes, Priest and Pharisees taught the Jews of an earthly carnal kingdom and carnal deliverance, Isaiah prophesied of a loosing from

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captivity that far outweighs any physical or carnal deliverance. Isaiah continues: "And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength. And he said, It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, **and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.** Thus saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee. **Thus saith the LORD, In an acceptable time have I heard thee,** and in a day of salvation have I helped thee: and I will preserve thee, and **give thee for a covenant of the people,** to establish the earth, to cause to inherit the desolate heritages; That thou mayest say to **the prisoners,** Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places." Isaiah 49:5-9

In God's people being delivered from the bondage of the prison house of Satan, they are made to dwell in tabernacles in the wilderness, (*Psalms 27:5*) before they can enter into the promised land. i.e., they have been delivered from one house and moved into another. From Satan's house to that tabernacle or house, which is Christ. This is the New Covenant Temple or Tabernacle wherein the children of Israel must dwell, and that was the significance of the ceremonial law of it being observed one week. The week prefigures the Covenant, and Christ is the only tabernacle that Israel is to worship.

"And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said. While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son:

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hear him. And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen." Luke 9:33-36

No tabernacle is to be built for Moses or Elijah, but only in Christ alone can we dwell, if we literally keep the feasts today we are building a tabernacle to Moses, not Christ, the Lord's Son Israel, in whom we are brought out of Egypt. So when theologians define the feast of Tabernacles from a solid Biblical standpoint, they must consider the whole Biblical picture. Only then will they see clearly what it *signifies*. And the first thing to look to in determining what the feast was pointing to, is to find any information in scripture as to why God said it was to be observed. By comparing scripture with scripture we glean the truth of prophecies: "*Ye shall dwell in **booths seven days**; and all that are Israelites born shall dwell in booths: that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God.*" Leviticus 23:42-43

This Hebrew word translated "booth" #5521 [*cukkah -- sook-kaw*] is the 'exact' same word that is translated 'Tabernacle.' So let there be no confusion about what is being spoken of here. Here in this verse we see that all that were 'born Israelites' were to dwell in tabernacles for one week, 'as a token' or 'indicator' for the generation to come that they were first housed in tabernacles after God brought them out from the bondage of Egypt. In other words, this feast was ceremonial to let the coming generations know that God gave them dwellings in the wilderness. After their being set free from captivity, God made them to dwell in tabernacles and watched over them. We can readily see that this correlates perfectly with Christ delivering us from spiritual bondage to Satan, and how we consequently dwell in the tabernacle which is Christ on our wilderness journey to the promised land. Between our release from bondage at the cross, and the receiving of the promised inheritance, the children of God are first made to dwell in the wilderness.

"But Christ being come an high priest of good things to come, by a greater and more perfect Tabernacle, not made with hands, that is to say, not of this building;" Hebrews

9:11

Old Testament Israel built tabernacles by hand, but the true Tabernacle which is Christ, is perfect! This is why when Christ's brethren asked him to come up to Jerusalem to the feast of Tabernacles with them, Jesus responded that His **"time had not yet full come"** (John 7:8). In other words, Christ told them that it was not yet His time to go up to Jerusalem and sacrifice Himself on the cross as the fulfillment of the feast wherein they would tabernacle. Nevertheless, we read that He went anyway, because as the faithful Priest, He showed He faithfully kept the law. It's the exact same principle that we can see when Christ's mother said that they had no wine for the wedding feast (John 2:3). Just as the feast of Tabernacles, the wedding feast was a type illustrating our wedding. So Jesus responded with what might be considered harsh words, as he declared, "*Woman, what have I to do with thee, My hour is not yet come!*" John 2:4 And then as with the episode of the feast of Tabernacles, He then made the wine anyway. But you see, it only seems like harsh words if we do not understand that Jesus was 'truly' talking about 'the Woman, the church, and the wine that was His blood shed for her, and that it was not yet His hour to go to the cross and shed it, that the wedding party have to drink.' Nevertheless, He did go ahead and turn the "purifying water of the Jews," into wine. (new wine ~ meaning fresh juice of the vine ~ not fermented) Both these episodes were spiritual tokens or signs that it wasn't yet time for Him to become the Tabernacle wherein they would dwell, or to give them His blood for them to drink. Those things could only be done in ceremonies, but their type would be fulfilled at the time of the cross, and become the antitype. It would be then that He would shed His blood as new wine for His wedding, and it would be then that he would be killed and raised up again a Tabernacle wherein His people dwell. It would be by His sacrifice that He would fulfill these prophecies, which are spiritually discerned. *"Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of*

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David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."
Acts 15:14-17

This is the fulfillment of the prophecy in Amos, of the coming of the Messiah to sit on the throne of David. By divine inspiration of God the prophet Amos foresaw the Messiah's kingdom being established. And the book of Acts tells us this was fulfilled in Christ's first advent.

*"In that day will I raise up the **tabernacle** of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:"* Amos 9:11

That Hebrew word there is the same word [*cukkah* -- *sook-kaw*] or tabernacle. The fallen tabernacle of David represents the kingdom of David, which had fallen or forsaken God when Christ came. It was Christ who set the tabernacle right and restored again the Kingdom to Israel by His death and resurrection. When Christ said *"destroy this temple and in three days I will raise it up,"* John 2:19 He spoke of the temple of His body. And it is in His body alone that the tabernacle of David is raised up again. When Christ builds His Church, He is building again the tabernacle or kingdom of David, and reigns on the throne.

The Church (just as national Israel) goes through this world as strangers and pilgrims here. In other words, this is not their real home. God has made us to dwell in tabernacles here to accomplish the work He has given us, but our real home is found at the end of this wilderness journey. The *"wilderness"* Acts 7:44, 48 typifies the nature of this world is dry, desolate and spiritually barren, as a desert.

John the Baptist called of God, *a voice crying in the wilderness,* Luke 3:4 typifying that He was a lone voice in a desolate place, like a breath of fresh air. His word was like waters in a dry and thirsty ground, or like a soothing comforting voice in time of trouble. This is how the Gospel is. Like a river that waters a barren ground that it might spring forth with new life. God's people are not harmed in this wilderness because God has provided them a tabernacle to shelter them. Because He reigns, believers also reign

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with Christ as Kings and Priests. *Revelation 1:6* And out of their bellies come forth living waters to make the deserts bloom. For Christ's people are as evangelists in the wilderness. That Tabernacles concerns the work of the Church is illustrated in Deuteronomy chapter thirty-one.

"And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, When all Israel is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law:" Deuteronomy 31:10-12

The feast of Tabernacles here is associated with the assembling of the Church or congregation, and the preaching of the law of God. And this is what is in view in the New Testament dispensation. For example, Revelation chapter 12 speaks of a woman in heaven who gave birth to the Man-Child (Christ). God is using symbolic language to illustrate Israel as a woman, out of which the Christ child was born. Verse 14 of that chapter declares that after His ascension to the throne, this woman (the congregation Israel) was given the wings of an eagle to fly into her place **in the wilderness**, where **she is fed**. Here again, the wilderness is typifying the barren nature of the world that the children of God reside in as they tabernacle in Christ and faithfully declare the law of God. Being fed illustrates God is giving them the bread of His word. *Luke 4:4* The wings Israel was given symbolized God's care, protection, and security. The basic overview of this chapter is that it symbolizes that Christ was the Man-Child who came out of Israel to rule, and who casts down and binds Satan that Israel is delivered from bondage to Satan. By this man Child, Satan fell from heaven as lightning falls from the sky. That is when we see the picture of the woman then protected on eagle's wings and fed "in the wilderness." (*Revelation 12:6, 14*)

This is how God uses symbolism in Revelation to present many spiritual truths to His people. And of course it

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is almost an exact parallel with the nation Israel when she was freed from bondage to Egypt. She likewise had to go through a wilderness journey before she could enter the promised land. And here in Revelation 12, God illustrates that this woman Israel, delivered of the Man-Child, must also spend time in the wilderness.

"And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." Revelation 12:6

The place prepared for Israel to be fed in the wilderness, is the tabernacle of Christ. In her sojourn in the world, in Christ, this woman (spiritual Israel) is keeping the feast of Tabernacles before she can enter the promised land. And the Lord will bring her unto Himself, just as He brought the nation Israel unto Himself. By no stretch of the imagination should we think that any of these things are coincidence. God is not the author of coincidence, but of providence, hope and faith. The wings that the symbolic woman is given in Revelation chapter 12 corresponds to the wings God has "always" provided for Israel to bring her securely to her home. For example, God said to Moses concerning His bringing the children of Israel out of Egypt: *"Ye have seen What I did unto the Egyptians, and how I bare you on Eagle's Wings, and brought you unto myself."* Exodus 19:4

This is God's symbolism of how He always cares for His children. When He brought Israel out of bondage, He protected them on eagle's wings. The same principle is established in Revelation chapter 12 when He brought New Testament Israel out of bondage from spiritual Egypt. He provided those same eagles wings to secure the Church to Him on it's wilderness sojourn. God isn't playing word games here, He wants us to know that Israel of old was a "type" or representation of the true Israel of God, (which are those who have *"...washed their robes, and made them white in the blood of the Lamb."* Revelation 7:14 and *"those ...that keep the commandments of God, and the faith of Jesus."* Revelation 14:12 would be delivered by the sacrifice of Christ. God's people are symbolized by a woman because symbolically they are the "bride" of Christ. God gathered her and *"...He shall cover thee (her) with His*

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feathers, and under his wings shalt thou trust. Psalms 91:4

Those who do not believe that we are tabernacling with Christ are not looking carefully at God's tabernacle imagery. It is the Bible, not man, which says our body is the Temple of God (*1 Corinthians 3:16,17; 6:19, 20~1 John 5:20*) wherein He dwells, and that Christ is the Holy Temple wherein we dwell. (*Colossians 1:27*) That is the intimate relationship that God has in tabernacling with man. Our bodies are actually spoken of as tabernacles of God, because He dwells within us. And after our wilderness sojourn is through, we will put off this temporary tabernacle, (which is our body) and will receive our permanent habitation. And we shall receive a house or body incorruptible. (*John 14:1-3*) This will occur at the end of the world, on the last day.

"Then cometh the end, when He shall have Delivered up the Kingdom to God, even the father, when He shall have put down all rule and Authority and Power." 1 Corinthians 15:24

Then is the end of time when the kingdom of God on earth is delivered up to God, and the tabernacle of God is opened in Heaven (*Revelation 11:19*) that we shall join Him there. This is the 'marvelous' way that God uses His Word like a gigantic spiritual picture puzzle in order to illustrate these truths to us. As Israel of old sojourned in tabernacles in the wilderness, likewise the Israel of God today must do the same. Christ is our permanent tabernacle, and our bodies are our temporary tabernacles in this world. As Abraham did, we also look for a better habitation, which is our real home in heaven. Hebrews chapter 11 speaks of Abraham, who sojourned in a strange country, dwelling in tabernacles, who looked for a city whose builder and maker is God, and he confessed that he was a stranger and a pilgrim on earth. He knew and understood that his true home was in heaven, and his tabernacle on earth was his temporary abode. He looked for a house, a city, made not by man, but by God. *Hebrews 11:10* Made not of Olive leaves or of tree branches, but the true Tabernacle whose leaves prefigured. Not made of bricks, stones, and mortar as the physical temple of Israel, but the true house, which that physical house represented. One that

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could never be corruptible flesh, or stones that could be thrown down, or leaves that could be destroyed. Physical tabernacles whether stone, or leaves, booths or flesh, are all corruptible. But the 'true' house of God stands forever.

That's what the Israelites coming out of bondage to Egypt and their necessary wilderness journey in tabernacles, was pointing to. They had to tabernacle in the wilderness and if they obeyed God, they would live. (the children of Israel's time of probation) If they were disobedient, they would die in the wilderness because of unbelief. Which shows us that 'only' those who tabernacle spiritually in the body of Christ, and are made righteous in His obedience, can enter the promised land. Without this tabernacle, we would all die in the wilderness because of unbelief. For if God tabernacles with us, He dwells within us and we in Him. He has fulfilled his prophecy of tabernacles, as we keep the fest in His body.

*"And I will set my tabernacle among you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people. I am the LORD your God, which **brought you forth out of the land of Egypt**, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright." Leviticus 26:11-13*

*"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for **ye are the temple of the living God**; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Corinthians 6:14-18*

The statutes of the Jewish system of feasts, sacrifices, and ceremonies, are all symbolical, and were to continue until the perfect Offering should take the place of the figurative. Through these stature's, the ancient worthies saw

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Christ, and believed in him. These were ordained of Heaven to keep before the people the fearful separation which sin had made between God and man, requiring a mediating ministry. Jesus Christ, our Gospel of the New Covenant has for ever replaced this system of types, because Christ is the Antitype.

Stepping Onto the Enemy's Ground
Chapter Six
The New Covenant
Verses
The Occult

In the scriptures the answers are found for the Christians believe, yet they will face the many 'Winds of Doctrine' *Ephesians 4:14* and we will also find many detectors for these 'Winds,' in these same scriptures. There will also be found some of the troubles that the early Christians faced, for they had the same foe seeking to destroy them as we do today. In the book of Colossians we see a glimpse of the battle those early Christians were facing and the words of admonishment they received. We still have those words today with us to guide and admonish us as Christians. As you read the following scripture please look at what each bold word means and is talking about.

*Col 2:4—17 And this I say, lest any man should **beguile**³⁸⁸⁴ you with enticing word... As ye have therefore received Christ Jesus the Lord, so walk ye in him... Beware lest any man spoil you through **philosophy**⁵³⁸⁵ and vain deceit, after the **tradition**³⁸⁶² of men, after the rudiments of the world, and not after Christ... And ye are complete in him, which is the head of all principality and power: In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ... **Blotting out**¹⁸¹³ the **handwriting**⁵⁴⁹⁸ of **ordinances**¹³⁷⁸ that was against us, which was contrary to us, and took it out of the way, nailing it to his cross... Let no man therefore judge you in **meat**¹⁰³⁵, or in **drink**⁴²¹³, or in respect of an **holyday**¹⁸⁵⁹, or of the **new moon**³⁵⁶¹, or of the sabbath days: Which are a **shadow**⁴⁶³⁹ of things to come; but the body is of Christ.*

beguile -**3884** παραλογίζομαι Paralogizomai par-al-og-id'-zom-ah
 From 3844 and 3049; to **misreckon**, that is, **delude**: -
 beguile, deceive.

- philosophy**—**5385** φιλοσοφία Philosophia *fil-os-of-ee'-ah*
From 5386; “philosophy”, that is, (specifically) **Jewish sophistry**:
Sophistry— Webster’s 1828 Dictionary;
1. Fallacious reasoning; **reasoning sound in appearance only**. These men have obscured and confounded the nature of things by their false principles and wretched sophistry.
- tradition**—**3862** παράδοσις Paradosis *par-ad'-os-is*
From 3860; *transmission*, that is, (concretely) a *precept*; specifically the **Jewish traditional law**: - ordinance, tradition.
- blotting out**—**1813** εξαλείφω exaleiphō *ex-al-i'-fo*
From 1537 and 218; to **smear out**, that is, **obliterate** (erase tears, figuratively *pardon sin*): - blot out, wipe away.
- handwriting**—**5498** χειρόγραφον Cheirographon *khi-rog'-raf-on*
Neuter of a compound of 5495 and 1125; **something hand written** (“chirograph”), that is, a *manuscript* (specifically a legal *document* or *bond* (figuratively)): - handwriting.
- ordinances**—**1378** δόγμα Dogma *dog'-mah*
From the base of 1380; a **law** (civil, **ceremonial** or ecclesiastical): - decree, ordinance.
- meat**—**1035** βρωσις brōsis *bro'-sis*
From the base of 977; (abstractly) **eating** (literally or figuratively); by extension (concretely) **food** (literally or figuratively): - eating, food, meat.
- drink**—**4213** πόσις Posis *pos'-is*
From the alternate of 4095; a **drinking** (the act), that is, (concretely) a *draught*: - drink.
- holyday**—**1859** εορτή heortē *heh-or-tay'*
Of uncertain affinity; a **festival**: - **feast, holyday**.
- new moon**—**3561** νομηνία noumēnia *noo-may-nee'-ah*
Feminine of a compound of 3501 and 3376 (as noun by implication of 2250); the **festival of new moon**: - new moon.
- shadow**—**4639** σκία Skia *skee'-ah*
Apparently a primary word; “shade” or a **shadow** (literally or figuratively [darkness of *error* or an *adumbration*]): - shadow.

In this text we clearly see the warning against the keeping of these ‘holy days,’ ‘festivals,’ and ‘sabbaths’ for they are all a shadow. We often see the use of verse 16 presented as a way to eat and drink what ever one chooses,

Stepping Onto the Enemy's Ground

as well as a way to disprove the “Seventh Day Sabbath” but if we continue to read on to verse 17 and look at the context of 16 we see that all of the things are part of the ceremonial law, which is now to be only a shadow of things to come. So do we give up the ‘sabbath days’ YES, but those only that are part of the ceremonial law, the ‘moon sabbaths’ etc. But the “Seventh Day Sabbath spoken of in the moral law we find no change for. We must go on though for we are not studying the ‘Sabbath’ here but the ceremonial law. Just keep in mind there are TWO Laws. The Ceremonial and the Moral, the first was fulfilled and the second will stand forever.

Satan watched with intense interest every circumstance connected with the sacrificial ceremonies, and soon learned that they typified a future atonement for the human race. This caused him great uneasiness, as it threatened to frustrate his cherished plan of gaining dominion over the whole world and its inhabitants. But, instead of desponding under his discouragements, he redoubled his efforts to accomplish his purpose, and the ages are marked with his hellish triumphs. Today Satan is seeking to undo Christ’s sacrifice by insinuating that the sacrifice was NOT complete, he now through human sophistry is teaching that we still need to continue in these now false forms of worship.

As well Satan’s plan is to cause many of his own to set up ‘feasts,’ and ‘holy days’ to lessen the importance of the original established by God. In doing this, his goal was to cause confusion so that many Christians will fall into the keeping of the feast celebrations today, in reality removing the focus off of Christ and His work to the typical system of ceremonies. Below is a list of some of the holidays or “holy days” that are kept by many today...

Please note how many “Christian” and “Wicca” holy days are the same.

The following list is by no means totally complete it is shown here only as an example only.

Date 2007	Observance (Religion)
Wednesday, September 12	Rosh Hashanah begins at sundown (Jewish) Rosh Hashanah is the name given to the new year in the Jewish calendar, marking the beginning of the High Holy Days of the year 5768. Sweet foods are served, symbolizing the hope for a sweet year ahead. Some Jews observe one day away from work, others two.
Wednesday, September 12	Ramadan begins at sundown (Muslim) Ramadan is the holy month during which Muslims fast from sunrise to sundown for thirty days, commemorating the giving of the Qur'an to the Prophet Muhammed. Each day ends with a celebratory Iftar, or breaking-of-fast.
Thursday, September 13	First day of Ramadan (Muslim)
Thursday, September 13	First day of Rosh Hashanah (Jewish)
Friday, September 14	Second day of Rosh Hashanah (Jewish)
Friday, September 14	Holy Cross Day (Christian) This day recalls the dedication, in the days of Constantine, of the shrine built over the site where the crucifixion of Jesus was believed to have taken place. It is observed in the liturgical churches as a day of veneration of the cross.
Friday, September 14	Holy Cross Day (Christian) This day recalls the dedication, in the days of Constantine, of the shrine built over the site where the crucifixion of Jesus was believed to have taken place. It is observed in the liturgical churches as a day of veneration of the cross.
Saturday, September 15	Ganesh Chaturthi (Hindu) Marks the birth of Ganesh, Lord of power and wisdom.
Friday, September 21	Mabon (Pagan/Wiccan) The celebration of the harvest at the time of the autumn equinox, the moment when night and day are equal in length.
Friday, September 21	Yom Kippur begins at sundown (Jewish) Yom Kippur is the Jewish day of atonement, a solemn day dedicated to fasting and prayer.
Saturday, September 29	St. Michael and All Angels (Christian) Commonly known as Michaelmas, is a celebration of all those understood to be messengers of God, visible and invisible.

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Saturday, September 29	First day of Banned Books Week (Atheist/Secular) Banned Books Week is an eight-day celebration of the democratic freedom to express opinions, including those that may be deemed unpopular or unorthodox by others.
Thursday, October 4	Shemini Atzeret (Jewish) The eighth and last day of Sukkot (see September).
Thursday, October 4	Feast of St. Francis of Assisi (Christian) St. Francis of Assisi is honored for his connection to nature, and his feast day is often celebrated as a time of giving thanks for animals.
Thursday, November 1	Samhain (Pagan/Wiccan) The observance of the mid-point between the autumn equinox and the winter solstice, the moment of descent into the depths of winter. It is the time when souls who have died are bid farewell, and when the veil between physical and spiritual worlds is at its thinnest. It passed into Christian tradition as All Hallows Eve (Halloween).
Thursday, November 1	All Saints Day (Christian) All Saints Day is observed by Roman Catholics, Anglicans, and some Protestants, and celebrates the lives of the saints (individuals honored for their holiness).
Saturday, December 8	Feast of the Immaculate Conception (Roman Catholic) Celebrates the conception of Mary, mother of Jesus.
Saturday, December 8	Bodhi Day (Buddhist) The celebration of the day when Prince Gautama vowed to remain under the bodhi tree until he attained enlightenment.
Saturday February 2	Imbolc (Pagan/Wiccan) The feast of waxing light, marks the mid-point between the winter solstice and the spring equinox. It speaks of hope and regeneration.
Saturday February 2	Candlemas (Christian) The feast of the presentation of Christ to the aged Simeon, who proclaimed him a light to the world. This day is celebrated by Eastern Orthodox Christians as the Meeting of Our Lord in the Temple.
Thursday, March 20	Mawlid al-Nabi (Muslim)
Thursday, March 20	Ostara (Pagan/Wiccan) The festival of the spring equinox, the return of light and celebration of the reawakening of seeds in the belly of the earth.
Thursday, March 20	Holy Thursday (Christian) Also known as Maundy Thursday, marks Christ's Last Supper, upon which the Eucharist (mass, communion) is based.
Thursday, March 20	Purim (Jewish) Marks the events told in the Biblical Book of Esther, celebrating victory over oppression and the deliverance of the people of Israel in exile from a genocidal ruler.

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Friday, March 21	Good Friday (Christian) Good (Holy) Friday is the day on which the death of Christ is remembered.
Friday, March 21	Purim (Jewish)
Friday, March 21	Naw Ruz (Persian New Year) The Persian new year, celebrated as a festival by people of all faiths of Iranian origin.
Friday, March 21	Magha Puja Day (Buddhist) A celebration of the teachings of the Buddha.
Friday, March 21	Holi begins at sundown (Hindu) A spring festival celebrating color and joy.
Saturday, March 22	Holi (Hindu)
Saturday, March 22	Holy Saturday (Christian) A day of vigil culminating in the feast of the resurrection.
Sunday, March 23	Easter Sunday (Christian) The feast of the resurrection of Christ, the most important feast of the church. Christians commonly gather to celebrate at sunrise. In the Eastern Orthodox Church, it is always timed to follow Passover.
Sunday, April 20	First day of Passover (Jewish)
Monday, April 21	Second day of Passover (Jewish)
Monday, April 21	First day of Ridvan (Baha'i) A twelve-day festival commemorating the declaration of Baha'u'llah in 1863 C.E. that he was God's messenger. Work ceases on the first, ninth, and twelfth days.
Thursday, May 1	Beltane (Pagan/Wiccan) The mid-point between the spring equinox and summer solstice, a celebration of the earth's fertility.
Thursday, May 1	Ascension of Christ (Christian) The feast of the Ascension of Christ marks the raising of Christ to heaven on the 40th day after Easter.
Thursday, May 1	Yom HaShoah (Jewish) HaShoah begins at sundown on April, 30 The remembrance of

The Roman church has claimed to change times, laws, and feasts. You ask, 'what proof do I have of this claim'? If we can find a Papal enactment of such a nature, this surely must prove my statement. Let us appeal directly to the Romish church for information, among its claims and institutions do we find anything of this kind? We do; and it may surprise some Protestants to learn that it is the insti-

tution of Sunday in place of the Sabbath, as well as the claim of changing festivals.

“Q. have you any other way of proving that the *church has power* to institute *festivals* of precept?”

“A. Had she not such power, she could not have done that in which all modern religionists agree with her;—she could not have *substituted the observance of Sunday*, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority.”—*Doct. Catechism*.

“Q. How prove you that the church *hath power* to command *feasts and holy days*?”

“A. By the very act of *changing the Sabbath into Sunday*. Which Protestants allow of; and, therefore, they fondly contradict themselves, by keeping Sunday strictly...”

“Q. How prove you that?”

“A. Because by keeping Sunday, they *acknowledge the Church's power to ordain feasts...*” —*Abridgment of Christian Doctrine*, pp. 57-59; *Life Incidents* pp. 251-252

Through the Papacy, the Roman power, the man of sin, the purpose of Satan is carried out among men; the law and the time of God are set aside. In this we see that Protestantism is giving encouragement to popery; and false systems of worship, against which our fathers manfully opposed themselves, imperiling even property and life, are fostered and cherished and encouraged to extend and gain wide influence. Protestants do not search their Bibles as they should, and do not heed the warning that has been given concerning the work of the man of sin. The Roman Church claims that the pope is invested with supreme authority over all bishops and pastors, and this claim of supremacy was once denied by Protestants. They took the position that the Bible, and the Bible alone, constituted the rule of faith and doctrine, that the word of God is the only unerring guide for human souls, and that it is unnecessary and harmful to take the words of priests and prelates instead of the word of God. To the Romanist the Bible is a forbidden book, because it plainly reveals the errors of the Roman system. Through the Dark Ages,—that long night of ignorance and superstition,—the claim of the Papacy to superiority and supremacy and to change God's

system of worship was enforced by emperors and kings, although God had sanctioned no such concession, and raised up men to dispute the claim, and to break the Romish yoke from the church of God. Now today again Rome is working to complete its apostasy and bring back the “apostate” protestants by re-implementing the typical system of feasts of the Israelites of old.

Those who lived in the dark ages gave their lives for the gospel of Christ, those also who lived in early century's of Christendom after Christ's death gave their lives for the gospel of Christ. Are you willing to stand for the gospel of Christ today, or will you fall into the trap of Rome and revert to the keeping of the ceremonies, the type which now has become the antitype.

Let us look now at the life of a man who gave his life for the gospel of Christ; “*And **Stephen**, full of faith and power, did great wonders and miracles among the people. Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake. Then they suborned men, which said, **We have heard him speak blasphemous words against Moses**, (the ceremonial system) *and against God. And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, And set up false witnesses, which said, **This man ceaseth not to speak blasphemous words against this holy place** (ceremonially consecrated place), **and the law**: (Ceremonial Law) *For we have heard him say, that this **Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.***” Acts 6: 8:14**

Steven gave his life for the Gospel. Steven was teaching that the system of the temple and the ceremonial laws given by Moses were no longer to be observed, he taught that the gospel of Christ is; ‘recognizing that Christ fulfilled the typical system of ceremonies’.

Saul who was present there heard Stephen testimony and through the witness of Stephen and the work of the Holy Spirit, he became Paul a man of great faith, and be-

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gan teaching as well that Christ had fulfilled this system of shadows. Paul was not the only one of the priests that followed Christ, but according to Act 6:7 many priests were obedient to the Gospel of Jesus Christ, and realized that Christ fulfilled the ceremonial laws, therefore chose to not continue to keep the ceremonial laws.

The Typology and it's Fulfillment

Historical	Egypt	Wilderness	Canaan
Literal sacrifices instituted, and they eat of the lamb and dwell in tabernacles in the wilderness in remembrance of how God brought them out from bondage to the Pharaoh of Egypt.	They were made to serve with rigor under the taskmaster Pharaoh, so they called upon their God who sent them a deliverer, who freed them from captivity.	The Children of Israel spent 40 years sojourning in the wilderness, in tabernacles, fed by Manna, drinking from the Rock, and God sustained them on eagles wings on their way to the promised inheritance.	The typology, entrance into the Promised inheritance, fulfillment of the promises God had made to the children of Israel concerning the literal homeland.
Prophetical	Bondage	The World	Inheritance
The sacrifice is fulfilled, and we eat of Christ, and dwell in the tabernacle in the world before we enter into our promised inheritance, in remembrance of how God brought us out of bondage to Satan.	We were made to serve with rigor under the taskmaster Satan, and we called upon our God who sent us a deliverer, who freed us from captivity.	We, the Children of Israel spent the week of tabernacles sojourning in the world, fed by Manna, drinking from the Rock, and God sustains us on eagles wings on our way to the promised inheritance.	The consummation, entrance into the Promised inheritance, fulfillment of the promises God had made to the children of Israel concerning the eternal homeland.

*“And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; **and a great company of the priests were obedient to the faith.**” Act 6:7*

Paul endeavored to direct the minds of his hearers to the one great Sacrifice for sin. He pointed back to those sacrifices that were shadows of good things to come, (*Heb 10:1*) and then presented Christ as the antitype of all those ceremonies, —the object to which they pointed as the one only source of life and hope for fallen man. Holy men of old were saved by faith in the blood of Christ. As they saw the dying agonies of the sacrificial victims, they looked across the gulf of ages to the Lamb of God that was to take away the sin of the world.

Today we live in what we call the enlightened age, yet we allow ourselves to follow in the foot steps of these Judaizers who would have us to believe that we must still live in the ‘typical’ system of sacrifices. My friend the system of religion that is referred to as the Roman Catholic Church is behind these Judaizers with the claim of weak arguments which they present from the Scriptures in support of their faith with the cry, The Fathers, the Fathers! ancient tradition, the authority of the church!

“I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts. Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves.” Amos 5:21-22, 25-26

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Chapter Seven

The New Covenant With

Modern Israel Confirmed!

Christ is not coming back to go to the cross a second time to make sacrifice for Tabernacles, the historical ceremonies were everlasting laws "looking forward" to the true, which is Christ. So when He came as the antitype, the shadows passed away. He is the true tabernacle that the Olive branch tabernacles that sheltered the Children of Israel prefigured. We can rejoice that by his work on the cross, we are keeping those ceremonial laws faithfully, in the true, which is Christ. And this period is the New Covenant period between deliverance and inheritance.

Knowing many of these things gives us a better insight into why God uses the phrase '*The last day*' in scripture only in connection with either the end of the World, or with the feast of Tabernacles (*Nehemiah 8:18; John 6:39, 6:40, 6:44, 6:54, 7:37, 11:24; 12:48*). Nowhere else in scripture is that phrase ever used. With each spiritual puzzle piece we get a little better understanding of why God uses the feast of Tabernacles as the '*end of year*' harvest gathering our labors out of the field, and why Christ said in parables, the harvest 'is' the end of the world. We can better understand why the resurrection *is* "*the last day*," and why the eighth day of the feast of Tabernacles God called "*the last day, the great day of the feast*." *John 7:37*

We can better understand why when Israel was freed from bondage, they had to spend time in the wilderness as strangers in tabernacles, their temporary homes before they could enter into their inheritance. It was a "type" of our walk in the wilderness in tabernacles before we come into our inheritance. The Word of God is like a gigantic Spiritual picture puzzle and when you have it right, every piece fits perfectly. There are no pieces left over, nor are you missing any pieces, nor are there pieces that don't fit or conform to the picture. That's how you know that you

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have come to truth. When you have harmony and agreement and consistency throughout scripture. On the other hand, inconsistency is the hallmark of error. The Bible is it's own interpreter. As righteous Joseph said, "*Do not interpretations belong to God?*" *Genesis 40:8* indeed they do. Through faith in God's word, comparing scripture with scripture, we can come to receive what God has written and wants us to know. No wresting or twisting scripture is necessary, for the truth is in harmony with the Bible. The New Covenant period, is our walk in tabernacles, secured by the burnt sacrifice prefigured in Israel's ceremonial laws. It is only by careful study of the scriptures that we will come to the knowledge of these truths.

"Study to Shew thyself approved unto God a workman that needeth not to be ashamed, Rightly dividing the Word of Truth." 2 Timothy 2:15

In these times when there is so much apostasy and unrighteousness in the Church, and it appears that we are very near the second advent and end of the world. We need to study scripture with an even greater eye/ear to receive what it says. So much of the end time events in scripture has been misunderstood, ignored, twisted, and interpreted in any way that theologians see fit, to work with their customs and traditions, that it's become thoroughly confusing to most. It is time to return to a healthy reverential fear of the Lord, by keeping His Word faithfully. God requires faithfulness. It is the only reason anyone professed lamb of god can be saved, it is the evidences of salvation. As 2 Timothy Chapter 2 declares, we need to rightly judge or divide God's Word. That passage illustrates three things to us.

We can rightly understand God's Word.

We must study it in order to "rightly" do so.

If we don't, we "will" have need to be ashamed.

There are very many in the churches who are deceiving their own souls. They reach a standard of their own creating. They think that religion consists of going to church to hear sermons and to have a good, happy feeling. If their emotions are stirred, and a few tears are shed, this is positive evidence to them that they are Christians. Upon these feelings, and a general belief that Jesus is the Savior of the

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world, they base their hope of salvation. They do not comprehend that if they ever reach heaven it must be by daily self-denial and conflict. Many whose names are on the church books know no more about practical godliness than the veriest sinner. This fair-weather Christianity will not do in the time toward which we are rushing. Under the sun of scorching trial all such will be found withered away.

We stand on the threshold of great and solemn events. Prophecy is fast fulfilling. Some souls will have to advance fast or they will have to be left far behind in darkness. The judgment is hastening. The word of God is rebuking, warning, and entreating men to reach the Bible standard, but Satan has brought about such a condition of things in our churches and homes that it is almost impossible, for us to arouse to our senses and to our God-given responsibilities. If we will with real contrition of heart confess our sins we may, through watchfulness and prayer, come off conquerors. But we must look beyond earthly gain, away from worldly ceremonies and systems of religion, to the great beyond. We must hesitate at no sacrifice for Christ's sake, who has paid for us the penalty of the law transgressed.

We are now living in the solemn period of the antitypical day of atonement. In the 'type', the sins of the people were, on the atonement day, to be called to mind and repented of. It was a time of humiliation and affliction of soul. The greatest care was enjoined that every part of the service be attended to with becoming reverence, lest the anger of the Lord be displayed. The high priest was required to make the most careful and solemn preparation, and he must guard himself with the utmost diligence from all contamination.

How much more while the 'antitypical' atonement is going on in heaven, should we who live in this time study to be holy. The Bible is The Word of God, and through the Holy Spirit of God in us, it testifies of itself that it is true and trustworthy. Likewise, His Spirit witnesses with ours that we are true children of God. The feast of Tabernacles will be our celebration when the judgment is finished then we will celebrate that feast in heaven with Christ.

All the signs are in place for the soon coming of the Lord. Strengthen the things that remain. Keep the feast of

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Tabernacles by the knowledge that this world is not your home, nor are the unsaved people your true family. In reality, you are a stranger and pilgrim here just passing through. But God has given you a job to do while you are here, so let us evangelize without indolence, diligently, in service to the King. Israel living and eating in the [cukkah] or tabernacle was a reminder to them, and to us, that though Christ be with us, our Olive branch house on this earth is only a temporary habitation. The true tabernacle will be opened in heaven. As Israel wandered forty years in the wilderness and had to rely completely on the Lord, so in their ceremonies we are reminded of our temporary habitation and how we also must trust completely in God and look towards our permanent home.

Christ became sin for the fallen race, in taking upon himself the condemnation resting upon the sinner for his transgression of the law of God. Christ stood at the head of the human family as their representative. He had taken upon himself the sins of the world. In the likeness of sinful flesh he condemned sin in the flesh. He recognized the claims of the Jewish law until his death, when type met antitype. The death of Jesus Christ for the redemption of man, lifts the veil and reflects a flood of light back hundreds of years, upon the whole institution of the Jewish system of religion. Without the death of Christ all this system was meaningless. The Jews reject Christ, and therefore their whole system of religion is to them indefinite, unexplainable, and uncertain. They attach as much importance to shadowy ceremonies of types which have met their antitype, as they do to the law of the ten commandments, which was not a shadow, but a reality as enduring as the throne of Jehovah. The death of Christ elevates the Jewish system of types and ordinances, showing that they were of divine appointment, and for the purpose of keeping faith alive in the hearts of his people.

The biblical feasts were instituted in order to teach the Church, in a practical way, how God would fulfill His prophecies in the broken body of Christ. And because of the death of Christ, we have the firstfruits of the Spirit (Feast of Firstfruits, or Pentecost). And because of the death of Christ, we dwell in the tabernacle not made with

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hands (feast of tabernacles) on our journey to the promised land. In these feasts we understand more clearly of the nature of God and what was His eternal plan for His people. The three annual feasts help us to understand that because of the death of Christ, we have an advocate with the Father, Jesus Christ the Righteous, who has brought us out of the bondage of sin, and given us the victory of Jesus Christ, to live a perfect life in Him, that when the judgment is set and we are sealed, we will be safe to take home, to receive promised inheritance.

Let the people of God arouse out of sleep and begin in earnest the work of repentance and reformation; let them search the Scriptures to learn the truth as it is in Jesus.

*“... 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.”*

1 Corinthians 5:7-8

