



THE HOLY SPIRIT AS GOD'S DISPOSITION IN THE WORTHIES

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1. THE WORTHIES usually are distinguished as the Ancient and Youthful Worthies. The Scriptures sometimes represent them as of but one class in two parts, e.g., as typed by Elisha and the half tribe of Manasseh settled East of the Jordan and as the one earthly phase of the Kingdom, etc., and sometimes as two separate and distinct classes, e.g., the Millennial Kohathites and Gershonites, the old men and young men of Joel 2: 28, and the vessels of wood and earth of 2 Tim. 2: 20, etc. In this discussion we will view them from both standpoints, as will seem most convenient, though of the two, the Ancient Worthies are in the Bible treated more detailedly.

2. And as a rule, the expression, Holy Spirit, and its equivalents when applied to them are used in the sense of power. Thus it was with the Holy Spirit coming upon Othniel (Judg. 3: 10), Gideon (6: 34), Jephthah (11: 29), Samson (13: 25; 14: 6, 19; 15: 14), Saul (1 Sam. 10: 6, 10; 11: 6), David (16: 13), etc. The Spirit as God's power coming upon these gave them the ability to know and do what God desired them to do. It thus qualified them to do the works committed by God to them to do; but this Spirit was not the Spirit of the begetting; much less was it the Spirit of the anointing, which Yeshua and the Church received during the Gospel Age; for in these senses of the word, none of Adam's fallen descendants could receive it before Yeshua, after presenting His atoning merit in His glorification, received the power to pour out the Holy Spirit upon the Church (John 7: 39; Acts 2: 33). It was also in the sense of power to know what and how to do, and the ability to do the work that the Lord appointed them to do, that the Spirit was given to Bezaleel, Aholiab and their co-workers as to making the tabernacle and its belongings (Ex. 31: 3-6; 35: 30-36: 4). So, too, was the Spirit in this sense given to the 70 elders (Num. 11: 17, 25-29) and put upon Balaam (24: 2) and Joshua (27: 18; Deut. 34: 9).

3. During the Epiphany God gave the



Youthful Worthies a like power to know what and how to do as to His work for them and the ability to do it, but without the Spirit begetting and anointing. And as their work during the Epiphany was a more advanced one than that which the Ancient Worthies had to do while in the flesh, except those of the latter who under Divine inspiration wrote the Old Testament, they are given more detailed knowledge of what and how to do and the ability to do it than was given the Ancient Worthies, apart from what certain of the latter did by revelation and inspiration. Yet these latter understood very little of the prophecies that they delivered (Dan. 12: 8, 9; 8: 15-17; 1 Pet. 1: 10-12), and nothing at all of the antitypes of their historical writings, while the Youthful Worthies were privileged to understand the details of present Truth.

4. But there are certain Scriptures that indicate expressly that the Ancient Worthies had, and

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impliedly that the Youthful Worthies had, the Holy Spirit in the sense of a holy disposition, not as New Creatures, which in this life none of them have had, though they will receive it in the Little Season, but as human beings developing a righteous disposition similar to that which Adam and Eve had before the fall, and to that which Yeshua had before His consecration and Spirit-begetting—similar, we say, but not exactly like theirs; for these three were sinless humans, whereas that was not the case with the Ancient and Youthful Worthies in this life.

HOLY SPIRIT IN THE WORTHIES IN THIS LIFE

5. Their experiences in the justified life have developed in them a personal though imperfect faith and righteousness similar to those of sinless Adam, Eve and man Yeshua; for their advancing experiences in the faith-justified condition cultivated in them a hatred of sin and error and a love for truth and righteousness. In other words, in those experiences, faith and justice became more and more their controlling virtues and in this control they have developed more and more piety and brotherly love and through these three ever-growing virtues, faith, piety and neighbor love, they developed as humans more or less along the lines of justice the other higher primary virtues—hope, self-control, patience and the elements of charity, the lower primary, the secondary and tertiary virtues, not graces, as humans. (We call the good qualities controlled by justice, virtues, while those developed by love we call graces; for all good qualities are developable in one or the other of these two ways, dependent on whether the controlling motive is justice or love.)

6. Even after their consecration they have still continued to grow in the kind of faith and righteousness just described. That the Ancient Worthies had such a spirit of faith and righteousness is not only evident from the fact that they led a life of justification by faith, but also from direct statements of the Bible. E.g., after his sin with Bathshebah and his sin against Uriah, and after his sincere repentance, David prayed that the Lord would renew a right disposition within him (Ps. 51: 10). Speaking of his and all others' justified condition, he said that in their disposition there is no guile (32: 2).

7. St. Paul quotes the context of this passage in Rom. 4: 7, 8 as applicable to the Gospel-Age tentatively justified, hence the Youthful Worthies in their justified disposition have no guile in the sense of their justified will that wills God's righteous will; there is no sin in their new will—the will to will God's will, despite the sins of their fallen flesh. St. Paul gives the testimony as to all the Ancient Worthies, that they wrought righteousness and exercised faith (Heb. 11: 1, 2, 33) and in principle these passages apply to the Youthful Worthies. Hence it is a Biblical teaching that the Ancient and Youthful Worthies have that part of the

Holy Spirit, God's disposition, that is the will to do God's will, and additionally have the graces that are developed by that will's exercising the human sentiments.

8. But the Ancient Worthies Youthful Worthies have a measure of the Holy Spirit, God's disposition, that in consecration is developed by love—disinterested good will; for not only did they have the consecration of justification, i.e., consecration to righteousness; but they also had consecration of sanctification, i.e., the will to be dead to self and the world and alive to God, i.e., the will that wills God's will sacrificially. In other words, so far as consecration is concerned they made the same consecration as the Little Flock. While God's acceptance of their consecration differs from His acceptance of that of the Little Flock, so far as these three classes of consecrators are concerned, their attitude is the same—a deadness to self and the world and aliveness to God.

9. Accepting the Little Flock's consecration as a part of the Sin-offering, God arranges harder, more crucial trials for them than He did for the Ancient and the Youthful Worthies. Furthermore in this life He requires the Little Flock to become crystallized in perfect love, a requirement that He did not make of the Ancient Worthies, as can be seen from Samson and David, who, dying, prayed for vindication as against wrong-doers, and from many of them dying in battle while slaying their enemies, and a requirement that He did not make of the Youthful Worthies.

10. The reason for the difference is this; the Little Flock (and the Great Company, too) were on trial for life on the spirit plane, all of whose gainers must become crystallized in disinterested love, while in this life the Ancient Worthies and the Youthful Worthies were not on trial for life. Rather their trial is for justifying and sanctifying faith and for righteousness, as is conclusively proven in Heb. 11:1,2. And whoever of them failed to maintain faithfulness to these failed of Worthship.

11. Does this mean that they are not to develop disinterested love? Certainly not! Though they were not on final trial for life or for disinterested love in this life, nevertheless, consecration unto death, which has always been for them to carry out, and which is necessitated, if one would be faithful, on account of the present ascendancy of Satan and sin, cannot be maintained without disinterested love. As long as Satan is in control it is impossible to maintain faithfulness in consecration without deadness to self and the world and aliveness to God, i.e., without disinterested love. All the Worthies have made the covenant of sacrifice; and they must be faithful therein to the degree asked for by God through His Spirit, Word and providence.

12. Why then do they not in this life become crystallized in disinterested love? We reply: God does not providentially put them into such crucial experiences as require such exercise of His Spirit and

loyalty to His Word as crystallized them in disinterested love. Accordingly, while He gives them some development in disinterested love Godward, Christward, brethrenward, worldward and enemyward, as inevitable to faithfulness to consecration, He does not bring it to the climax of crystallization, by the simple expedient of keeping them from the trials necessary for such crystallization. In other words, they had to be faithful amid their justification and consecration experiences, even if their consecration experiences are not of an all-embracing thoroughness and finality. However, their loyalty must be in whatever God brings into their lives to a justifying and consecrating faith, and to righteousness even unto death, with as much disinterested love mingled therein as the providences of God call upon them to develop. All of this adds up to their having developed Holy Spirit as God's disposition to a good degree in this life.

THE BIBLE'S PERTINENT PROOF

13. Not only the nature of their spirit of consecration implies, but also the Scriptures teach of the Ancient Worthies and imply of the Youthful Worthies that they have a measure of the Holy Spirit as God's disposition in them. David's praying not only for a renewing of a right spirit in Him (Ps. 51: 10), but his beseeching God not to cast him off from His favor nor to take His Holy Spirit from him (11) proves this. Moreover, in v. 12, in elaboration of this plea, he entreats God to restore to him the joy of His salvation, a part of God's disposition, and to uphold him by a willing spirit, disposition, which is also a part of God's holy disposition. So also God expressly tells the Ancient and impliedly tells the Youthful Worthies, that, if obedient to His corrections, He would pour out His Spirit upon them and make known to them His Truth (Prov. 1: 23).

14. Accordingly, the nature of their spirit of consecration and express Scriptures prove that they had at least a measure of the Holy Spirit as God's disposition in them as humans; but not as New Creatures. Accordingly, they do not only have the three classes of the virtues of justice in their justified and consecrated lives; but they also had a considerable degree of the graces—the higher and lower primary, the secondary and the tertiary graces, even if their non-higher primary graces are not completely balanced and crystallized in disinterested love.

15. Accordingly, as humans they had the Holy Spirit as God's disposition in them in its three component parts: (1) as the new will, the will that wills God's will in justification and sanctification; (2) as cleansed human affections with powers to reach out to the higher and better things of human aspiration; and (3) the virtues and graces that their new will, the will to will God's will in justification and consecration, exercising their cleansed human affections, develops in

them.

16. These three things are very similar to the three constituents of the Holy Spirit as God's disposition in the Church, because, while the latter's three constituents of the Holy Spirit are the renewed image of God on the spiritual plane, they are in the Ancient and Youthful Worthies the renewed image of God on the human plane. And as a matter of fact, though differing as to plane of being, the image of God is restored in these three classes along the lines of similar principles. This makes it unnecessary for us to go into detail on those principles, since we described them in detail when treating of the Spirit in saints.

HOLY SPIRIT IN THE WORTHIES IN THE MILLENIUM

17. Having discussed sufficiently the Holy Spirit as God's disposition in the Worthies while in this life, we will now discuss it in them during the Millennium. The classic passage that treats of the Holy Spirit as God's disposition in the Millennial Worthies is Joel 2: 28, which is quoted by Peter on Pentecost in Acts 2: 17, not to prove that the Millennium had then set in, nor that all of that passage began to be fulfilled then, but because it was a part of a section treating of the out-pouring of the Spirit, which outpouring Peter there quotes to prove that the phenomenon that the Jews witnessed then was not drunkenness, as some of them said, but was the prophesied outpouring of the Holy Spirit.

18. As previously shown, Joel 1: 2-20 treats of the Gospel Age from its beginning until the Harvest, and 2: 1-27 refers to the end of the Gospel Age, vs. 1-14 to the world in its trouble feature and vs. 15-27 to the Lord's people in its harvest privileges. Then v. 28 tells what will come after the things belonging to the Gospel Age are fulfilled, "afterwards," in the Millennium, while v. 29 tells of what God will do during the entire Gospel Age to His people, "in those days," the days of Joel 1: 2—2: 27.

19. Four things are mentioned as coming after the Gospel Age, "afterwards," (1) the outpouring of the Spirit upon all flesh; (2) the Christ's sons (believing Israel and the faithful faith-justified) and daughters (apostate Israelites and faith-justified ones and Gentiles) declaring the Truth; (3) the Ancient Worthies, "your old men," giving by inspiration the deeper truths of the Millennium, and (4) the Youthful Worthies, "your young men," giving by inspiration the less deep truths of the Millennium.

20. Accordingly, two of these four things are given the Ancient and two of them are given the Youthful Worthies, both having one of these four things in common, the outpouring of the Holy Spirit, and each having a different one of these four things, one the ministry of inspired delivery of the deeper truths and the other that of the less deep truths; for the Ancient will

then have a higher service than the Youthful Worthies, proven in part by their differing ministry as to giving inspired revelations, in part by the former's being antitypical Kohathites, the highest of the antitypical Millennial Levites, and the latter's being antitypical Gershonites, the lowest of the antitypical Millennial Levites; for in the Millennium there will be another part added to the Bible, the New Covenant revelations (Rev. 20: 12); and this will consist of the dreams and visions referred to in Joel 2: 28. But it is not these that are here to be treated of especially. It is their like Millennial blessing, the gift of the Holy Spirit, that is here to be discussed.

21. Both sets of the Worthies are to share in the better resurrection (Heb. 11: 35). Their resurrection is the third kind of the resurrection of life (John 5: 29), the Little Flock getting the first kind, that on the Divine plane, and the Great Company getting the second kind, that on a spirit plane lower than the Divine plane. Not having been in this life begotten of the Spirit, but having been developed as human beings, the Worthies will obtain perfect humanity in physical, mental, artistic, moral and religious faculties and princship on earth in the beginning of the Millennium, as the better resurrection, which is called such, because they will get perfection of faculties and princship 1000 years ahead of the world, who will reach perfection and princship at the end of the Millennium (Rev. 20: 5; Ps. 107: 40). The Worthies' sharing in the life resurrection when they come forth from the tomb (John 5: 29) proves that they will be perfect in faculty! for resurrection on the human plane means restitution, Adamic perfection, which, however, does not mean character perfection, but faculty perfection; for Adam, while having faculty perfection, did not develop perfection of character, though he had an undeveloped perfect human disposition, which in principle the Ancient and Youthful Worthies in this life have developed in developing perfect wills—intentions in human righteousness.

22. That they will not have perfectly developed characters is evident from two facts, i.e., they have not in this life stood trial for life, hence did not develop perfect characters; and it will be through the Millennial ministry of the Christ that they will be made perfect in character, while on trial for life, "that they without [apart from] us [in our Millennial ministry for them] should not be made perfect" (Heb. 11: 40). They having died without perfection of character, and there being no change in the tomb (Eccl. 11: 3), a perfecting of their characters can take place only after they come back from the tomb with perfect faculties.

THEIR SHARE IN THE SPIRIT'S BAPTISM

23. It is upon their perfect mental, artistic, moral and religious faculties, that the Holy Spirit will be poured out, "afterwards," in the Millennium. To

understand what this will mean in its beginnings, let us keep in mind that in this life they will have developed considerable of the virtues and a measure of the graces, as well as quasi perfect human wills—intentions, and more or less cleansed affections, with more or less developed mental and artistic abilities. These will have poured out upon them an increased measure of the Spirit above the measure of the Spirit that they developed in this life; and this increased measure of the Spirit will begin instantly at the outpouring of the Spirit; for it will be outpoured upon perfect faculties which will immediately, through this perfection of faculty and the enlightenment and energization of the Word upon those faculties, expand in will, virtues, graces and affection, since perfect faculties will have more power to expand in these respects, and that more quickly than their fallen faculties had in this life.

24. Accordingly, soon they will attain perfect dispositions and these will more or less rapidly develop perfect human characters than will the restitution class, whose faculties will require the 1000 years to develop into perfection. Thus rather quickly will the Ancient and Youthful Worthies develop perfectly the new will, the cleansing of their affections and the perfect virtues and a much larger measure of disinterested love and its graces than they had in this life.

25. This will be accomplished through a very large indwelling of the Word of God and through many favoring providences, as well as through the absence of temptations from Satan and the world. And long before the 1000 years are over they will have developed perfect human character in perfect wills, affections, virtues and the human graces, which graces, however, will not be those of new creatures; for the latter lay down life unto death sacrificially, which during the Millennium there will be no occasion or possibility to do; hence such a degree of the graces will not be exercised, hence not developed.

26. Nor are we to understand that their development in the Holy Spirit as just described will preclude their sinning; for as typed by the male kid that the sinning ruler had to bring as a sin-offering (Lev. 4: 22-26), the Worthies will commit sins more or less during the Millennium, especially in its earlier parts, and will have to avail themselves of the merit of the sin-offering of the Christ for forgiveness, e.g., Samson's and David's characters at death were of a kind that they will doubtless sin at times Millennially. That they will not even have reckonedly perfection of character is proven by the sinning ruler's not bringing a bullock as a sin-offering, which a sinning priest, typical of sinning priests during the Gospel Age, brought (Lev. 4: 3-12).

HOLY SPIRIT IN THE WORTHIES IN THE LITTLE SEASON

27. The Worthies, in relation to having the Holy Spirit, are to be viewed from a third standpoint,

counting their having it in this life as the first standpoint, and as their having it in the Millennial Age as the second standpoint. During the Little Season they are to have it flawlessly as human beings, just as Yeshua had it as a human being just before His Spirit-begettal. Then as Yeshua was begotten of the Spirit at Jordan unto the Divine nature, the Worthies are, early in the Little Season, to be begotten of the Spirit unto a spiritual nature lower than the Divine nature. We do not yet know what that nature will be. But that they will be Spirit-begotten in the Little Season is evident from the fact that while they are to gain spirit existence at its end, they will be merely human beings during the Millennium.

28. What effect their Spirit-begettal will have on them we can infer from the effect on Yeshua and the Church their Spirit-begettal had on them. We recall that it was pointed out that by Yeshua's begettal of the Spirit He was at once at the mark of perfect love, and that His perfect human virtues and graces were immediately made perfect spiritual graces, as His human will was by the Spirit-begettal made a new spiritual will and as every faculty of His brain was given a spiritual power with the ability to attach itself to spiritual things, corresponding to the human things to which they formerly had attached themselves, from spiritual motives and in a spiritual manner.

BEGETTAL'S EFFECT ON WORTHIES

29. Similarly, the spiritual begettal will affect the Worthies. First of all, their consecrated wills, formerly perfectly consecrated as human wills, will by that begettal, become spiritual wills, i.e., wills that from spiritual motives and in spiritual manners will perfectly will God's will in everything. Secondly, each of their brain organs will by that begettal receive the power, from spiritual motives and in a spiritual manner, to adapt itself and attach itself to the things on the spiritual plane corresponding to the earthly things to which before that begettal it was limited in its power of adaptation and attachment.

30. Thirdly, in addition to their being at once at the mark of perfect love their new spiritual wills, laying hold on each spiritual power implanted by that begettal into each of their brain organs, will exercise each such power by constantly attaching it to its spiritual object and by that exercise will develop the spiritual virtue and grace belonging to that organ, and so it will develop all the higher and lower primary virtues and graces. Fourthly, that new will, will cause their higher primary virtues and graces to suppress the efforts of their lower primary graces to control them, and thus will develop the secondary virtues and graces.

31. Fifthly, that new will, will cause the higher primary graces to lay hold on the various virtues and graces that can be combined as constituent elements into the tertiary virtues and graces and exercise these constituents into forming the tertiary virtues and graces.

Sixthly, the new will, by maintaining the balance of the higher primary virtues and graces and their domination over their lower primary affections, virtues and graces, over their secondary and tertiary virtues and graces, will strengthen and balance them in the Worthies. Seventhly, by the new wills faithfully maintaining such balance in the higher primary virtues and graces and their domination over all their other affections, virtues and graces amid crucial trials unto the end, it will cause the Worthies' characters to become crystallized in God's and Christ's likeness for a spiritual plane of existence.

32. Not only will the Holy Spirit, as the spiritual will, effect the foregoing development in the Worthies' affections, it will exercise the spiritual capacities that the Spirit-begettal will give the mental faculties unto perfection in spiritual respects. Thus it will attach the spiritual powers of remembering until they will remember every spiritual thing that they will have learned, as well as perfect their memories on things learned on lower planes than those on the spiritual plane. Similarly will that new will attach their perceptive powers to spiritual things unto their understanding them in their details, as well as things to be understood on planes lower than the spiritual. Likewise it will project the reasoning power, both inductive and deductive to spiritual things, and cause them to reason correctly thereon, as well as on things belonging to planes of being lower than the spiritual plane.

33. Their Millennial experiences and activities will give their human mental, artistic, moral and religious capacities perfection in all their diversified applications. But by their Spirit-begettal they will, during the Little Season, have to do with their human nature what the Christ and the Great Company do with theirs in this life—sacrifice it in order to develop unto character fitness for spirit existence. Like the Great Company, they will not receive the anointing, which only the Priests and Kings receive, and therefore the Levites and princes will not get it.

34. Their Little Season experience will test them under the natural law and the law of the New Covenant as humans, and such experiences will test them under their Covenant of Sacrifice in relation to their parts of the Oath-bound Covenant. Thus like Yeshua, who from Jordan to Calvary was as a human being tested under the Mosaic Law and Natural law, the law of Adam's trial, and as a New Creature was tested under the Covenant of Sacrifice in connection with the Sarah feature of the Oath-bound Covenant, they will be undergoing trial for two kinds of life at the same time. And these trials will crystallize their human characters in Godlikeness and Christlikeness on the human plane and their New Creatures in Godlikeness and Christlikeness for the spiritual plane. Thus will the Holy Spirit be crystallized in them in both respects. But their perfect humanity with its right to life and life-rights will be given up in death forever, and thus they will attain spirit-life on some spiritual plane with the crystallized


WORTHIES TO BE CRUCIALLY TESTED

35. The Worthies will certainly be sorely tried, both in their perfect human and perfect spiritual Holy Spirit. During the Little Season, which will be the Harvest of the Millennial Age, the six siftings of the Gospel Harvest will be re-enacted on a refined scale. Of course the grossness of the five Harvest siftings could not be put into operation without provoking the rejection of them even by the goat class, let alone by the sheep class. They will, accordingly, be so refined as not to appear in their real character, even to the goat class.

36. Thus very refined errors will be advanced that in principle, but very attenuatedly, will contain the germs of no-ransomism, infidelism, combinationism, reformism and murmursome contradictionism. Each of these siftings will progress in evil: and the Worthies, aware of what will be going on, will be most mild toward all, going no further than veiledly suggesting another course than that followed by the sifters and siftlings. But to pursue this course amid the ever-increasing suspicions, insinuations, questionings, accusations and clamors increasingly hurled at them by the goat class, will be very testful, though not yet crucially testful.

37. The crucial test on their Holy Spirit will be the sixth, the post-reaping sifting, revolutionism, which will follow the 40 years of reaping—2874-2914 (Rev. 20: 7, 8). During this period an ever-bolder revolutionism in ever-increasing open opposition to the Worthies will increasingly set in, and come to a climax, perhaps in the murder, martyrdom, of the Worthies by the sifters and siftlings in an effort to take their power away from them (Rev. 20: 9).

38. We say "perhaps in the murder of the Worthies"; for it is difficult to see how otherwise so many perfect men amid perfect living conditions will come to die so nearly together without a violent taking away of their lives. But whether by martyrdom or otherwise, they will be most crucially tested in both their humanity and new-creatureship, and the tests will prove them in both respects to be crystallized in the Holy Spirit and thus meet for eternal life, which at the conclusion of the testing time will be given them on a spiritual plane of existence with the Holy Spirit as their eternal character possession, unto the eternal praise of God and Christ. Thus we conclude our discussion of the Holy Spirit As God's Disposition In The Worthies.

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NOTE

**Some portions of the Newsletter articles
have been modified in harmony to the
present Calling and in harmony with the
Present Truth received till now.**

YAHVEH'S SET FEASTS -
TYPE AND ANTITYPE

Leviticus 23

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1. THE Pentateuch does not contain any one complete account of the festivals; but each of the pertinent longer passages appears to have a method of its own that bears upon some particular object. Lev. 23 and Num. 28 and 29 embrace the widest range of information. Lev. 23 does not give a list of all the festivals, or a summary or completion of the pertinent directions previously given in various places, but simply gives a list of—and matters pertaining to—those Divinely appointed seasons in which there were to be holy convocations of special solemnity. This is most clearly stated in the heading (v. 2): "the feasts of the LORD, which ye shall proclaim to be holy convocations, even these are my feasts," i.e., those which are to be regarded as feasts unto Me, sanctified to Me.

2. The specified times for public worship according to the Law were: (a) the times of the daily morning and evening sacrifices, sometimes called "the continual burnt offering"; (b) the weekly sabbaths; (c) the new moon days; and (d) the "set feasts" (Num. 29: 39), or appointed times of annual observance, of which there were five: the Passover, the day of Pentecost, the Feast of Trumpets, the Day of Atonement and the Feast of Tabernacles (1 Chron. 23: 30, 31; 2 Chron. 8: 13; 31: 3; Neh. 10: 33; Isa. 1: 13, 14). For each of these occasions special sacrifices were appointed. All of these occasions are therefore mentioned in Num. 28 and 29, the passage which prescribes in detail the festival sacrifices, and in no other single passage. They are severally named in Num. 28: 3, 9, 11, 16, 26; 29: 1, 7, 12. Since the daily morning and evening services (Num. 28: 3, 4) and the new moons (except the seventh) were not days of special solemn assemblies, holy convocations, they are not included in Lev. 23.

3. Two distinct Hebrew words—moad and chag—are in Lev. 23 by the A.V. rendered alike as "feast" or "feasts." (a) Moad (plural, moadim) is used in vs. 2 (twice), 4, 37, 44; it means "set feasts" or "appointed times," as the A.R.V., R.S.V., Rotherham, etc., render it. In Isa. 33: 20; Ezek. 45: 17; 46: 11, the A.V., etc., render moadim as "solemnities." Thus Lev. 23: 2 could be rendered "These are my solemnities." (b) Chag (plural, chaggim) occurs in vs. 6, 34, 39, 41; it is derived from a root meaning "to dance," and accordingly refers to seasons of special rejoicing and festivity; it is used in connection with the joyful Passover, Pentecost and Tabernacles festivals, at which times all Israelitish males were to appear before Yahveh (Ex. 23: 17; 34: 23; Deut. 16: 16; E 11, pp. 398, 399; E 14, p. 278). Lev. 23 does more than mention these three great seasons of gladness and festivity (chaggim); it sets

forth all the "appointed seasons" (moadim) for "holy convocations," which of course includes the three great festivals (the chaggim).

4. The number seven is frequently used in these festival arrangements (Lev.23: 3, 6, 8, 15, 16, 18, 24, 27, 34, 36, 39, 41, 42); this repetition is a strong proof that they were all of Divine origin, and all intended to be complete in themselves.

5. Antitypically, God charged Yeshua as His Executive and the Leader of His people (v. 1) to instruct His Gospel-Age people (and likewise the Christ will be charged to instruct His Millennial-Age people) concerning certain blessed conditions, or states, which He had arranged for them to participate in, and which they were exhorted to declare as being specially sacred to Him and having for them blessed mutual privileges and experiences in grace, knowledge and service (v. 2).

6. These blessed mutual privileges and experiences include (a) those of antitypical Israel as a whole throughout the Gospel Age, but especially those in the gatherings in its beginning and ending stages—in the Harvests (Psa. 50: 5; 1 Cor. 10: 11) and (b) those of each individual antitypical Israelite's whole Christian life, but especially its beginning and ending stages (see, e.g., E 11, p. 177). Undoubtedly during the Harvests there have been the most important blessed and solemn mutual privileges and experiences in grace, knowledge and service for antitypical Israel. Let us rejoice greatly in those granted to us!

WEEKLY SABBATH

7. As in Ex. 23: 12, 14; 34: 21-23; Num. 28: 9-31, so in Lev. 23 the weekly sabbath is placed before the annual appointed times. It properly heads the list of holy convocations, for (a) it is basic and common to all of God's justified people ("for we which have believed do enter into rest"—Heb. 4: 3) and (b) the whole series of sacred times was sabbatic in character.

8. The weekly sabbath types our justification rest of faith, the Millennial blessings reckoned to us by faith. The fact and the effects of sin and the curse were to be endured by the race during the six 1,000-year days (Six days shall work be done, v. 3); but during the next, the seventh 1,000-year day, the Millennium, it is to cease from suffering the fact and the effects of sin and the curse.

9. For those who in this life gain justification by faith, their antitypical six 1,000-year days have been the days that preceded their justification, and their seventh 1,000-year day is the period in which their justified humanity enjoys faith justification; for to those who are justified by faith is reckoned the Millennial rest from the curse (the seventh day is the sabbath of [solemn—see R.V., Rotherham, etc.] rest . . . no work therein). It is a blessed mutual privilege and experience for all of God's people (holy convocation); it is the rest provided by Yahveh (the sabbath of the LORD) and is

to be sanctified unto Him and enjoyed by His people everywhere (in all your dwellings).

10. The annual feasts (moadim, appointed seasons, or solemnities) for holy convocations are introduced in v. 4. There were annually, besides the weekly sabbaths, seven days of strict rest and holy convocation: the first and seventh days of the Feast of Unleavened Bread (the Passover), the day of Pentecost (the fiftieth day—"the morrow after the seventh sabbath"—v. 16), the day of the Feast of Trumpets, the Day of Atonement, the first day of the Feast of Tabernacles and the eighth day, following seven days of feasting (Ex. 12: 16; Num. 28: 16-18, 25, 26; 29: 1, 7, 12, 35).

THE FEAST OF UNLEAVENED BREAD



11. The holy convocations on the first and seventh days (Nisan 15 and 21) of the Feast of Unleavened Bread (Lev. 23: 5-14) type the blessed privileges and experiences in the Christian lives of God's people in the Ephesian and Laodicean periods, with the great joy and peace coming to them in the justified condition from a sense of freedom from the slavery of sin, error, selfishness and worldliness, as they participate in Truth, righteousness, love and heavenly-mindedness (1 Cor. 5: 8; Rom. 14: 17, 18). We will not treat further here of matters connected with the Passover festival, because it has been explained very fully, e.g., in F 457-484; E 11, pp. 158-187 (a general explanation, based on its institution as given in Ex. 12) and E 8, pp. 603-620 (further details are given here, based on Num. 9: 1-14).

12. God charged Yeshua to give instructions to His people (vs. 9, 10) regarding His resurrection on the third day (Nisan 16). Yeshua did this partially when as the Logos He was active in giving pertinent Old Testament Scriptures, especially the one under consideration, but more particularly when He instructed His disciples near the close of His earthly ministry (e.g., Matt. 16: 21). He instructed them that after they came into the sphere of the Truth as due and its Spirit after His resurrection (When ye be come into the land), beginning in the Jewish Harvest (the harvest), they (and the rest of God's Gospel-Age people) were to give testimony to our Lord as being a resurrected New

Creature, the first of the firstfruits of them that slept (bring a sheaf of the firstfruits . . . unto the priest [see, e.g., Acts 26: 22, 23; 1 Cor. 15: 4, 20, 23; Col. 1: 18]).

13. Our Lord presented Himself to Yahveh as a resurrected New Creature on the third day, from then on to be continually alive and active in His service, and (after His ascension) to be accepted on our behalf, to justify us and to make intercession for us (v. 11; Rom. 6: 9, 10; 4: 25; Heb. 7: 25). This offering was very acceptable to God (burnt offering, v. 12) and was accompanied with the preaching of the Truth in its deeper and surface features (meat offering . . . drink offering, v. 13). God's Gospel-Age people are not to partake of the Truth as due since Yeshua's resurrection without acknowledging His resurrection and its importance in God's plan; this is an arrangement for them throughout the Age, in every epoch of the Church (v. 14). In fact, it will also be a Millennial arrangement. Let us always give it proper acknowledgment!

PENTECOST, THE FEAST OF FIRSTFRUITS

14. Lev 23:15,16 And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD. The day of Pentecost, known in the Old Testament as the Feast of Harvest and the Feast of Weeks (Ex. 23: 16; 34: 22; Deut. 16: 10, 16; 2 Chron. 8: 13), was the Feast of the Firstfruits (Lev. 23: 15-21; Num. 28: 26), on which the two firstfruit wave loaves were waved before Yahveh. From this standpoint it types the whole Gospel Age in respect to its being the time that the holy Spirit is poured out upon the New Creatures of the Little Flock and Great Company, the antitypical firstfruits in the wider sense (James 1: 18; E 5, pp. 54-61). "In those days [of the Gospel Age] will I pour out my spirit for my servants [Little Flock—sons, 1 John 3: 1, 2] and handmaids [Great Company—daughters, 2 Cor. 6: 18]." But from the standpoint of the afterfruits the day of Pentecost, apart from the wave loaves, in a secondary sense types the Millennial Age, in which the Spirit will be poured out "for all flesh" (Joel 2: 28, 29). In Rev. 14: 4 the 144,000 are called "the firstfruits unto God and to the Lamb"; note how similar this is to the expression in v. 17, "they are firstfruits unto the LORD," which, however, includes the Great Company also as the second antitypical wave loaf. The holy convocation at Pentecost types for the Gospel Age the blessed privileges and experiences of the New Creatures and their great joy in the Spirit-begotten condition, as antitypical firstfruits, prior to their entering the Spirit-born condition and the general assembly of the Church of the Firstborn (Heb. 12: 23).

15. The kind of sacrifices connected with the offering of the firstfruit wave loaves proves that they



have their antitype from Pentecost, 33 A.D. until the Great Company leaves the earth. As already seen, the offerings made with Yeshua as the antitypical first-ripe Sheaf of the Firstfruits were an antitypical burnt-offering with its meat-and drink-offerings; but there was no sin-offering presented, nor a peace-offering to be waved, for these would not appertain to Yeshua as a New Creature after His resurrection, and thus after the pertinent sacrificing for sin was finished and after the pertinent covenant vows, perseveringly carried out unto a completion, were fulfilled.

16. Lev 23:17-21 Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the LORD. And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering unto the LORD, with their meat offering, and their drink offerings, even an offering made by fire, of sweet savour unto the LORD. Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings. And the priest shall wave them with the bread of the firstfruits for a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest. And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations. But with the two wave loaves at Pentecost there were not only burnt-offerings with their meat-and drink-offerings, but also a kid of the goats for a sin-offering and additionally two lambs for a peace-offering, WHICH WERE WAVED (Lev. 23: 18-20). The presence of these offerings with the offering of the two wave loaves proves that these loaves represent New Creatures while sacrificing—hence from Pentecost until the Great Company leaves the earth. The one sin-offering proves that only one of the antitypical loaves (the Little Flock) would make a sin-offering, and the two peace-offerings prove that both antitypical loaves (the Little Flock and the Great Company) would fulfil vows continually unto death. Also the fact that the two wave loaves were baked with leaven (v. 17) proves that their antitypes were in a more or less corrupt

condition—in the flesh.

17. The considerations just noted show clearly that the two wave loaves offered at Pentecost represented two classes of New Creatures, not after their resurrection (as was the case with Yeshua as the antitypical first-ripe Sheaf of the Firstfruits), but while sacrificing. This is shown also by the fact that these sacrifices (Lev. 23: 18-20) are identical (with two exceptions, which we will point out in the next paragraph, showing the reason why) with a second—a supplementary (Num. 29: 11)—set of sacrifices on the Atonement Day (Num. 29: 7-11), intended to type the acceptableness of the Church in her justification and sanctification during the Gospel Age.

18. In Lev. 16 the burnt-offerings were not made until after Aaron was robed in beauty and glory (Lev. 16:24), because then the picture is to point out the Millennial manifestation of the Divine acceptance of the sacrifice of the Christ, Head and Body, on behalf of the world, which manifestation will be in the restitution blessings then being given. In Lev. 16 there is no burnt-offering made to type Yeshua making the Church acceptable in justification and sanctification; but in Num. 29: 7-11 the burnt-offering is accompanied by a sin-offering—a kid of the goats—which proves that this burnt-offering is a Gospel-Age matter, and that connected with the Church's sin-offering.

19. Num 29:7-11 And ye shall have on the tenth day of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any work therein: But ye shall offer a burnt offering unto the LORD for a sweet savour; one young bullock, one ram, and seven lambs of the first year; they shall be unto you without blemish: And their meat offering shall be of flour mingled with oil, three tenth deals to a bullock, and two tenth deals to one ram, A several tenth deal for one lamb, throughout the seven lambs: One kid of the goats for a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings. This burnt-offering types the Gospel—Age manifestation of the Divine acceptance of Yeshua's sacrifice for the Little Flock, which manifestation is made in the Church's justification and sanctification as follows: Yeshua's (the young bullock's) merit makes the Church (the ram) completely acceptable (seven unblemished lambs) in its teaching the deep and surface doctrines (meat-and drink-offerings) while it is offered as a sin-offering (the kid of the goats). Hence it is a Gospel-Age matter. Accordingly, this burnt-offering was made before the change of Aaron's garments, perhaps just after the sacrifice of the sin-offering bullock (Lev. 9: 2, 8-11, 12-14).

20. A comparison of Num. 29: 7-11 and Lev. 23: 18-20 shows that the only differences in the animals sacrificed are: (a) there were two rams in the burnt-offering in Lev. 23, while there is but one in Num. 29, and (b) two lambs were used as peace-and wave-offerings in Lev. 23, and none in Num. 29. The reason

for the difference is this: Lev. 23 refers in the two rams and also in the two lambs to the two classes of New Creatures, the Little Flock and the Great Company, while Num. 29 refers in the one ram to the Little Flock alone, since it, and not the Great Company, is a sin-offering. Therefore the humanity of the Great Company is not represented by any animal in Num. 29.

21. The absence of the one lamb for the peace-and the wave-offering in Num. 29 is to show that even without express type, it is self-evident that the Little Flock's sin-offering is carried out by a continued fulfilment of covenant vows, while the presence of two lambs as the peace and wave-offerings in Lev. 23 is due to the fact that while it would not be necessary to type the Little Flock by a peace-and a wave-offering, if it were alone represented, it was here necessary, because the type involved the Great Company, which must fulfil unto a completion their covenant vows. To preclude the thought of there being but one class, the Little Flock, here meant, two lambs were used. In other words, if the Great Company were not involved in the Lev. 23 picture, there would not have been a peace-and a wave-offering there at all; but since it was in the picture, two lambs had to be used to prevent a misunderstanding and to lead to the understanding of there being these two classes involved in the Lev. 23 picture.

22. Lev 23:22 And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the LORD your God. The antitype of the poor (the Great Company) and the stranger (the Youthful Worthies) as respects harvest gleaning (v. 22; comp. 19: 9, 10; Deut. 24: 19-21) has been explained sufficiently in E 4, pp. 374-377, 443-445 and E 6, p. 267; and the antitype of the blowing of the trumpets (the proclamations of the Truth message) and of the twelve new moons (the experiences connected with the development, etc., of the twelve chief graces) has been explained in E 8, pp. 659-681.

23. Lev 23:23-25 And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the LORD. Only one new moon day each year, that of the seventh month, was a festival (Lev. 23: 24; Num. 29: 1). It was specially important, introducing the month in which occurred the Atonement Day and the Feast of Tabernacles every year and the Jubilee year every fiftieth year.

24. It types for the Gospel Age Christian privileges as to disinterested love in its various features, the seventh grace in 2 Pet. 1: 5-7. God's instructions (vs. 23-25) through Yeshua for His people were that in these privileges they were to have the reckoned Millennial rest from the curse (sabbath), with special

proclamations of truth on disinterested love, as a memorial to God, who is love (memorial of blowing of trumpets; 1 John 4: 8, 16), and who desires this quality to abound in His people (1 Cor. 13; Col. 3: 14; 1 Tim. 1: 5; 1 Pet. 1: 22), and with blessed mutual experiences for them in grace, knowledge and service (a holy convocation).

ATONEMENT DAY



25. Lev 23:26-28 And the LORD spake unto Moses, saying, Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God. The Atonement Day has been treated rather fully, type and antitype, in T 49-78 and in many other Truth writings; therefore nothing further need be said here concerning it, except that God's charge to His people to keep it solemnly and as a holy convocation seems to type His charge to His Gospel-Age people to hallow it and to enter into its Sin-offering privileges and share the blessed pertinent experiences in grace, knowledge and service.

26. Lev 23:29-32 For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings. It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath. Special sanctity and observance of the reckoned Millennial rest from the things of the curse were enjoined upon all, with cutting off from one's standing as the penalty for persistently wilful violations. For the Spirit-begotten this would mean the Second Death (Heb. 6: 4-6; 10: 27-31). This arrangement was to apply continually.

FEAST OF TABERNACLES

27. The Feast of Tabernacles, or Ingathering, in which the Israelites dwelt in booths made of branches of various kinds of trees, and rejoiced greatly, is set forth in vs. 34-36, 39-43 (comp. Ex. 23: 16; 34: 22;

Neh. 8: 14-18). The antitype has been set forth clearly in the Truth writings (e.g., E 6, p. 535; E 8, p. 680; E 10, pp. 183-185, 218; E 11, p. 399; E 14, p. 278; E 15, p. 66) as being the condition of the various eventual class standings of God's Gospel-Age people, especially in the Harvest, as a result of efforts bestowed upon them before Yahveh. The standings set forth here are those of the Little Flock (goodly [fruit—E 6, p. 335] trees, v. 40), the Great Company (palm trees), the Second Deaths (thick [dense] trees) and the Youthful Worthies (willows).

28. Thus the setting here is very similar to that of Neh. 8: 15 and Isa. 41: 19 (comp. E 6, p. 535), as applying to the Parousia and the Epiphany. Isa. 41: 19 has also a Millennial application, as the context shows (e.g., vs. 17, 18; comp. Ps. 107: 35; Isa. 35: 6, 7; 44: 3; Ezek. 36: 25-27; E 15, pp. 559, 560; E 17, p. 331, top). In that application the seven saved classes from among mankind seem to be set forth, as follows: the saved non-elect (cedar), the quasi-elect (shittah [acacia, A.R.V.]), the Consecrated Epiphany Campers (myrtle), the Little Flock (oil [olive]), the Ancient Worthies (fir), the Great Company (pine) and the Youthful Worthies (the box). Thus here the three classes that eventually will have an earthly inheritance are set forth first, in the order of importance, with the highest class given last among the three, followed by the four classes that will have an eventual spiritual inheritance, in the order of importance, with the highest class given first among the four.

29. The holy convocations on the first day of the feast and on the eighth day, following seven days of feasting, type for the Gospel Age the mutual blessed privileges and experiences of God's people of the two Harvests, including especially the Epiphany (E 10, pp. 183-185; P'54, p. 12, par. 3), in their various class standings. Let God's people continue to rejoice in them!

30. V. 36 concludes the enumeration of all the yearly feasts on which holy meetings were to be convened. During the Gospel Age Yeshua as God's Executive has declared all these antitypical "set feasts," these times of solemnity and rejoicing, for His people (v. 44; Num. 29: 39, 40), and He will do the same during the Millennial Age for God's people under the New Covenant. As we keep these solemnities antitypically, we should do so intelligently, worshipping God in spirit and in truth, and thus be always in an attitude to receive the intended blessings.

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THE NEW COVENANT

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