

PRESENTATION OF CHRIST'S MERIT

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In our study today, we'll endeavor to show that Christ presented his merit to the Father on the morning of his resurrection, the 16th of Nisan, and how this is fully in harmony with the scripture that refers to Christ ascending to the Father 40 days after his resurrection.

Let's begin by noting how Lev. 23 is a type of our Lord's death, resurrection, and the presentation of His merit to God.

Le 23:5

In the fourteenth [day] of the first month at even [is] the LORD'S Passover.

Picturing how Christ died on the 14th of Nisan as the antitype of the slaying of the Passover lamb.

Lev. 23:6,7

6 On the fifteenth day of the same month *is* the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

7 In the first day ye shall have an holy convocation: ye shall do no servile work therein.

On the 15th they ate the Passover meal, which was a Sabbath day, or Holy Convocation, to celebrate their deliverance on that day.

Now before we read what happens on the 16th, let's note:

1Co 15:20

But now is Christ risen from the dead, [and] become the firstfruits of them that slept.

We want to note that Christ was the **FIRSTFRUIT** of them that slept.

We go on to:

Lev. 23:9-12 NAS

9 Then the LORD spoke to Moses, saying,

10 "Speak to the sons of Israel and say to them, 'When you enter the land which I am going to give to you and reap its harvest, then you shall bring in the sheaf of **THE FIRST FRUITS** of your harvest to the priest.

11 'He shall wave the sheaf before the LORD for you to be accepted; on the day after the sabbath the priest shall wave it.

12 'Now on the day when you wave the sheaf, you shall offer a male lamb one year old without defect for a burnt offering to the LORD.

Notice verse 10 tells us they were to bring "The sheaf of the **FIRST FRUITS OF HARVEST TO THE PRIEST.**" Picturing how Christ after his resurrection became the first fruit of them that slept.

When were they to bring this sheaf? Verse 11 tells us

The priest (picturing Jesus) "shall wave the sheaf (picturing His merit) before the LORD for you to be accepted; **on the day after the sabbath** the priest shall wave it.

The sheaf was presented "**ON THE DAY AFTER THE SABBATH!**"

**“When Ye Come Into The Land”
Entering The New Promised Land Of The Gospel Dispensation**

14th Was The Passover = Jesus Was Crucified As The Passover Lamb
 15th The Feast Of Unleavened Bread = (A Sabbath) Jesus Was In The Tomb
 16th Was The Day After The Sabbath When The Sheaf Of The First-fruits Was Waved
 Pictured Jesus Resurrection

(Don't Read)

Lev. 23:9-12, 14NAS

9 Then the LORD spoke to Moses, saying,
 10 "Speak to the sons of Israel and say to them, 'When you enter the land which I am going to give to you and reap its harvest, then you shall bring in the sheaf of the first fruits of your harvest to the priest.
 11 'He shall **wave the sheaf before the LORD for you to be accepted**; on the day after the sabbath the priest shall wave it.
 12 'Now on the day when you wave the sheaf, you shall offer a male lamb one year old without defect for a burnt offering to the LORD.
 14 'Until this same day, until you have brought in the offering of your God, you shall eat neither bread nor roasted grain nor new growth. It is to be a perpetual statute throughout your generations in all your dwelling places.

What's meant in verse 11 when it says, "‘He shall **wave the sheaf before the LORD for you to be accepted?**"

Recall what was done to the ram of consecration in:

Lev. 8:27,28

27 He then put all *these* on the hands of Aaron and on the hands of his sons and presented them as a **WAVE** offering before the LORD.
 28 Then Moses took them from their hands and offered them up in smoke on the altar with the burnt offering. They were an ordination offering for a soothing aroma; it was an offering by fire to the LORD.

Lev. 23:9-12, 14NAS

9 Then the LORD spoke to Moses, saying,
 10 "Speak to the sons of Israel and say to them, 'When you enter the land which I am going to give to you and reap its harvest, then you shall bring in the sheaf of the first fruits of your harvest to the priest.
 11 'He shall **wave the sheaf before the LORD for you to be accepted**; on the day after the sabbath the priest shall wave it.
 12 'Now on the day when you wave the sheaf, you shall offer a male lamb one year old without defect for a burnt offering to the LORD.
 14 'Until this same day, until you have brought in the offering of your God, you shall eat neither bread nor roasted grain nor new growth. It is to be a perpetual statute throughout your generations in all your dwelling places.

Thus we see in verse 11, when the Priest **WAVES the sheaf before the LORD**, it's picturing the Lord as our high priest **Presenting His Merit To God**.

Then notice **WHY** the sheaf is waved before the LORD, - **“IN ORDER FOR YOU TO BE ACCEPTED.”** Thus Jesus presented his merit to the Father, in order for us to be able to be accepted or **justified by his merit.**

Then notice in verse 12, **AFTER** the sheaf is waved before the LORD, a lamb is offered as a burnt offering. Burnt offerings in the scriptures always picture God’s acceptance of what was previously offered.

Thus we have beautifully pictured here, our Lord presenting his merit to the Father of the 16th of Nisan, (by the priest waving the sheaf,) and then the father accepting the offering of Christ’s merit by the (offering of a burnt offering.)

WHAT TIME OF DAY (on the 16th) was Christ’s merit presented to the Father?

Notice in verse 14 it had to be in the **MORNING**. For they couldn’t eat anything that day until they first made the offering of the sheaf and it’s burnt offering.

Thus we see how **JESUS PRESENTED HIS MERIT TO THE FATHER ON THE VERY MORNING HE WAS RESURRECTED, - THE 16TH OF NISAN.** This he did in order for us (the Church) to be accepted, or justified by his merit.

We’ll come back to this later, to compare this with the first chapter of Acts which says Jesus did not ascend to the His father until 40 days later.

Recap the time elements of the first chart, Nisan 14-15-16

Thus the first part of the Sin Offerings, (that of Jesus Merit) was presented to God on the 16th of Nisan. The second part (that of the Church) was presented 50 days later at Pentecost as we read in:

Lev. 23:15-17 NAS

- 15 ‘You shall also count for yourselves **from the day after the sabbath**, from the day when you brought in the sheaf of the wave offering; there shall be seven complete sabbaths.
- 16 ‘You shall count **fifty days** to the day after the seventh sabbath; then you shall present a new grain offering to the LORD.
- 17 ‘You shall bring in from your dwelling places **two loaves** of bread for a wave offering, made of two-tenths of an *ephah*; they shall be of a fine flour, **baked with leaven** as **first fruits** to the LORD.

Verse 15 tells us they were to count 50 days (to bring us to antitypical Pentecost), starting with the 16th of Nisan (the day after the Sabbath of the 15th, which would be the Sunday Jesus was resurrected).

Notice in verse 17 on this 50th day (of Pentecost) they were to offer **TWO LOAVES** picturing the **Church and the Great Company**. The same two classes pictured by the two goats on the Day of Atonement.

These loaves we are told were to be baked with **LEAVEN** which is a picture of sin. Thus showing us both these classes were **imperfect with sin.**

Then were told they were as the “**firstfruits to the LORD.**” Thus bringing to our attention how these classes picture the Church who are the firstfruits unto God as mentioned in:

Rev. 14:4

These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the **firstfruits unto God and to the Lamb.**

We continue the Pentecost offerings in verse 18-20.

Lev 23:18-20 NAS

- 18 'Along with the bread you shall present **seven** one year old male **lambs** without defect, and **a bull** of the herd and **two rams**; they are to be a **BURNT OFFERING to the LORD**, with their grain offering and their drink offerings, an offering by fire of a soothing aroma to the LORD.
- 19 'You shall also offer one male goat for a sin offering and two male lambs one year old for a sacrifice of peace offerings.
- 20 '**The priest** shall then wave them with the bread of the first fruits for a wave offering with two lambs before the LORD; they are to be holy to the LORD for the priest.

Verse 18 tells us that then they were to offer **BURNT OFFERINGS** to show God's acceptance.

7 LAMBS as burnt offerings to show that with these 2 loaves being offered completes Jesus sacrifice, when he offered His body members as part of His sacrifice.

A BULLOCK was then offered as a burnt offering, to show the offerings were accepted being based on Jesus merit.

2 RAMS as a burnt offering, to show the acceptableness of both the Church and the Great Company, because of the merit of Jesus.

Verse 20 then tells us the **Priest Waves** the 2 loaves before the LORD, picturing how Jesus as High Priest (then resurrected) presents the prospective members of the Church to God as part of His sacrifice (on the day of Pentecost.) their acceptance being shown by the burnt offerings.

CONCLUSION:

Beautiful type which depicts both sin offerings being made by the High Priest, presenting them to the father, shown by **WAVING** then before the LORD JEHOVAH. Thus these offerings picture the one sacrifice of our Lord in two parts. He presented the merit of Himself literally on the morning of His resurrection, (the 16th of Nisan,) then on Pentecost He presented the Church as part of His body, filling up the remainder of the afflictions of Christ, (the Anointed Class - Head and body.)

Now we would like to come back to the to the first offering of Jesus merit being presented to God on the morning of the 16th of Nisan.

(Don't read now)

Lev. 23:9-12, 14NAS

- 9 Then the LORD spoke to Moses, saying,
 10 "Speak to the sons of Israel and say to them, 'When you enter the land which I am going to give to you and reap its harvest, then you shall bring in the sheaf of the first fruits of your harvest to the priest.
 11 'He shall **wave the sheaf before the LORD for you to be accepted**; on the day after the sabbath the priest shall wave it.
 12 'Now on the day when you wave the sheaf, you shall offer a male lamb one year old without defect for a burnt offering to the LORD.
 14 'Until this same day, until you have brought in the offering of your God, you shall eat neither bread nor roasted grain nor new growth. It is to be a perpetual statute throughout your generations in all your dwelling places.

These scriptures show us in type how our Lord presented his merit to the father on the morning of the 16th of Nisan, for us ("to be accepted") or for the purpose of our justification. Then there was a burnt offering made to show God accepted His merit.

Now comes the question, how can we harmonize this with Acts the 1st chapter that says Jesus ascended to heaven 40 days after His resurrection? We'll show the harmony shortly.

Ascension After Forty Days

First of all we believe the type of Lev. 23 is correct. As we continue, we will see this type corroborated by other scriptures, that Jesus did ascend to the Father to present His merit and was accepted on the morning of the 16th, the day of His resurrection

The appearances to the disciples for 40 days were for the purpose of teaching them 3 lessons.

1. That he was no longer dead but alive, having been resurrected.
2. That he was no longer flesh but a spirit being, that can come and go as the wind, and as all spirit beings can travel at the speed of thought.
3. His ascension after 40 days was merely for the purpose of indicating to them that His **RESURRECTED APPEARANCES WERE OVER. They would never again see him in a fleshly form.**

In Jesus final hours he ASSOCIATED HIS IMPENDING DEATH WITH GOING TO THE FATHER – For this is what he longed for and desired most.

John 13:1

Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

John 14:2

In my Father's house are many mansions: if [it were] not [so], I would have told you. I go to prepare a place for you.

John 14:28

Ye have heard how I said unto you, I go away, and come [again] unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

John 16:10

Of righteousness, because I go to my Father, and ye see me no more;

John 16:28

I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

John 17:1,5

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

In this verse of John 17:5 we do not think that Jesus is asking for a lower reward than what was promised, but rather, what he was praying and longing for with all His heart was to see and be with His Father once again.

When Jesus burst forth from the tomb of death raised by God's ALMIGHTY POWER He was DIVINE. Did he yet have to wait 40 days to see His Father? We think not. He was raised to the highest form of life, endowed with all power in heaven and earth, which was far more than any angelic being.

With this in mind, let's note some of the abilities that all the angels have, keeping in mind our Lord's power would be even greater.

Mat. 18:10 NAS

"See that you do not despise one of these little ones, for I say to you that their angels in heaven continually see the face of My Father who is in heaven.

Our guardian angels always behold the face of our Father. They have instant access to His presence – immediate communication. This is true of all angels no matter where they are in the Universe they behold our Father's face.

Now notice how angels can travel at the speed of thought.

Dan. 9:20-23 NAS

- 20 Now while I was speaking and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God in behalf of the holy mountain of my God,
 21 while I was still speaking in prayer, then the man Gabriel, whom I had seen in the vision previously, came to me in *my* extreme weariness about the time of the evening offering.
 22 He gave *me* instruction and talked with me and said, "O Daniel, I have now come forth to give you insight with understanding.
 23 "At the beginning of your supplications the command was issued, and I have come to tell *you*, for you are highly esteemed; so give heed to the message and gain understanding of the vision.

When Daniel starts to pray, God issues a command, and instantly Gabriel is at Daniel's side to console and instruct him.

In view of this it seems difficult to imagine that our Lord as a Divine being would be confined to earth's region for 40 days without being able to see and be in the presence of His Father.

As we proceed we will see how the Second Psalm shows Jesus was with the Father on the day of His resurrection. But before reading Psalm 2 we would like to read a quote from Harvest Gleanings 2 – Page 100

Harvest Gleanings 2 – Page 100

Whenever the word "**gennao**" is used figuratively respecting the beginning of the work of grace in the heart, it should be translated **begotten or begetting**; and whenever it refers to the **completion** of this work of grace **in the resurrection**, it should be rendered **birth or born**. We are begotten of the spirit in this present life with a view to our birth of the spirit in the resurrection.

Harvest Gleanings 2 – Page 101

"How Christ Was Born Again"

In harmony with the foregoing, note the fact that our Lord was declared to be in his resurrection "**The first-born among many brethren**, "and" the **first born from among the dead....**

Our **Lord's resurrection** is referred to three other times as a **birth from the dead**, but our common version has beclouded the thought by giving the word **begotten instead of born**. These instances are in **Acts 13:33, Heb. 1:5, and 5:5**. These are quotations from the **Psalms**, and that they refer to our **Lord's resurrection is evident from the Apostles explanation in Acts 13:33**.

Our Lord was **begotten** of the Holy Spirit at the **time of His baptism**, and the new spirit creature there begotten, was **born at His resurrection**.

Let's go on to note how Acts 13:33 (the scripture Bro. Russell refers to) does indeed show that Psalm 2 refers to Jesus resurrection.

Acts 13:32-34 NAS

32 "And we preach to you the good news of the promise made to the fathers,
33 that God has fulfilled this *promise* to our children in that He **RAISED up Jesus**, as it is also written in the **second Psalm**, 'YOU ARE MY SON; TODAY I HAVE BEGOTTEN YOU.'

(Should read – **TODAY YOU HAVE BECOME MY FIRST BORN SON**, since it is referring to His resurrection birth as a new creature.)

34 "As for the fact that He **raised Him up from the dead**, no longer to return to decay, He has spoken in this way: 'I WILL GIVE YOU THE HOLY *and* SURE *blessings* OF DAVID.'

Notice how verse 32 tells us that the second Psalm is referring to Jesus resurrection when it says, "**He raised up Jesus, as it is written in the second Psalm**, where it is written, "You are my son, today I have begotten you."

This should actually be translated, "**Today you have become my first-born son**. Just as Bro. Russell brought out, that the Greek word "**gennao**" should be translated begotten only when it refers to the start of life at begettal, and should be translated **BORN** when referring to final birth or resurrection birth.

Thus this scripture shows that the prophecy of Psalm 2 refers to the **DAY OF CHRIST'S RESURRECTION**, when he became His firstborn son from the dead.

Now let's read Psalm 2:7,8

Psa. 2:7,8 NAS

- 7 "I will surely tell of the decree of the LORD: He said to Me, 'You are My Son, Today I have begotten You. (Should read, "**Today you have become my firstborn son.**")"
- 8 'Ask of Me, and I will surely give the nations as Your inheritance, and the *very ends* of the earth as Your possession.

Recall Acts 13:33 showed us this second Psalm is referring to the **DAY** of Christ's resurrection. Thus this scripture is telling us that Jesus was in the **FATHER'S PRESENCE** with **GOD SPEAKING TO HIM** on the **MORNING OF HIS RESURRECTION**, when God said to him "thou art my son, **TODAY thou art my firstborn son from the dead,**"

Now recall the type of Lev. 23. It was on the morning of the 16th of Nisan (the morning of Jesus resurrection,) that the first-fruit sheaf was waved or presented to God, picturing Christ presenting or depositing His ransom merit with the Father, "in order for us to be accepted" or justified.

It was because Christ's merit was thus deposited on that very morning of His resurrection, that God could then say to Him, 'Ask of Me, and I will surely give the nations as Your inheritance, And the *very ends* of the earth as Your possession.

Notice this sentence is spoken by God to Jesus immediately after God said, "**Today you have become my firstborn son.**"

- 8 'Ask of Me, and I will surely give the nations as Your inheritance, And the *very ends* of the earth as Your possession.

Now that the merit had been applied, God tells Jesus that at the proper time in the future, He could feel free to ask His Father for His inheritance of the nations. This could not be said until Christ had deposited His ransom merit with the Father.

Heb. 5:5,6 is another quote from the second Psalm:

Heb. 5:5,6 NAS

- 5 So also Christ did not glorify Himself so as to become a high priest, but He who said to Him, "YOU ARE MY SON, TODAY I HAVE BEGOTTEN YOU"; (Should be: **Today you have become my first-born son.**)
- 6 just as He says also in another *passage*, "YOU ARE A PRIEST FOREVER ACCORDING TO THE ORDER OF MELCHIZEDEK."

Jesus was glorified becoming the High Priest after the order of Melchizedek on the **DAY** of His resurrection, when God speaks to Him in his presence saying, "**Today you have become my first-born son.**"

Now let's notice Hebrews 9:24

Heb 9:24

For Christ is not entered into the holy places made with hands, [which are] the figures of the true; but into heaven itself, now to appear in the presence of God for us:

Christ entered into heaven to appear in the presence of God for us. When did this happen? On the morning of His resurrection, when the type of Lev. 23:11 was fulfilled

Le 23:11

And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

It was the morning of the 16th of Nisan.

Now let's go on to consider the scriptures which at first reading seem to indicate that the Lord did not go to the father until 40 days after his resurrection.

We begin with the scripture referring to the morning of Christ's resurrection.

John 20:15-17 NAS

- 15 Jesus said to her, "Woman, why are you weeping? Whom are you seeking?"
Supposing Him to be the gardener, she *said to Him, "Sir, if you have carried Him away, tell me where you have laid Him, and I will take Him away."
16 Jesus said to her, "Mary!" She turned and *said to Him in Hebrew, "Rabboni!" (which means, Teacher).
17 Jesus said to her, "Stop clinging to Me, for I have not yet ascended to the Father; but go to My brethren and say to them, 'I ascend to My Father and your Father, and My God and your God.'"

We would like to suggest three possible explanations of these verses.

1. He didn't ascend until after 40 days. Which we believe is not correct because of the other scriptures of Acts 13:33, Psalm 2, and the type of Lev. 23.
2. A 2nd possibility is He was just resurrected, and hadn't yet gone to the Father but immediately after speaking to Mary he ascended to the father.

Note the following Rotherham and New English translations of verse 17 which could possibly be, interpreted this way.

John 20:17 Rotherham

- 17 Jesus saith unto her—Be not detaining me, for, not yet, have I ascended unto the Father; but be going unto my disciples, and say unto them—I **am ascending unto my Father** and your Father, and my God and your God.

John 20:17 New English

Jesus said do not cling to me, for I have not yet ascended to the father. But go to my brothers and tell them that **I am now ascending to my father** and your father, my God and your God.

To paraphrase these translations, - Jesus was saying, don't hold on to me and detain me. There's other work to do. I must now ascend to my father and you go and tell the other disciples my message.

3. A third possibility is Jesus was resurrected immediately in the presence of God, which I tend to favor. If this were the case Jesus words in verse 17 would have been based on the fact that Jesus repeatedly was telling the disciples of late how he would depart to the Father but would then return to bless them as in:

John 14:2,3,15,16,18 KJ

2 In my Father's house are many mansions: if *it were* not so, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

15 If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

18 I will not leave you comfortless: I will come to you.

Many of the disciples misunderstood these words. Mary and all the disciples were expecting an **EARTHLY KINGDOM** with Christ and themselves associated together in dispensing the blessings of the kingdom.

Never did they believe Christ would go to the father for over 1800 years before he would return.

(Don't read now.)

John 20:17 NAS

Jesus *said to her, "Stop clinging to Me, for I have not yet ascended to the Father; but go to My brethren and say to them, 'I ascend to My Father and your Father, and My God and your God.'"

So Mary clinged to the Lord in Joy thinking perhaps that He had already gone to the Father and now had returned to their midst to bless and set up the kingdom.

Jesus may have realized she misunderstood, saying in essence, **Mary don't hold me now, this is not the time of joyful reunion of my second presence I spoke about.** I still have to ascend and be with my father for a long time before I return to receive you unto myself at the end of the age. There's other work to do now, go tell my brethren I'm resurrected and will be leaving to be with my father until my second presence.

In either of the two cases:

1. Being resurrected immediately in the Fathers Presence.
2. Or, ascending immediately after speaking to Mary,

He would have presented His merit to the Father on the day of His resurrection, fulfilling the type of Lev. 23:11

Lev. 23:9-12

- 9 And the LORD spake unto Moses, saying,
 10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest:
 11 And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.
 12 And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD.

Now we would like to note a scripture which refers to Jesus appearance on the evening of the 16th the day he was resurrected.

John 20:21-23 NIV

- 21 Again Jesus said, "Peace be with you! As the Father has sent me, I am sending you."
 22 And with that he breathed on them and said, "Receive the Holy Spirit.
 23 If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven."

A point to note is verse 23. "If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven." This same thought was conveyed earlier in Mat. 16: 19, but there it was in a future tense!

Mt 16:19

And **I will give** unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

Notice it's in the future tense. Sins could not be forgiven until the blood was applied or Christ's merit was given to the Father on our behalf. But now notice in our John 20:21-23 scripture, it's in the present tense.

John 20:21-23 NIV

- 21 Again Jesus said, "Peace be with you! As the Father has sent me, I am sending you."
 22 And with that he breathed on them and said, "Receive the Holy Spirit.
 23 **If you forgive anyone his sins, they are forgiven**; if you do not forgive them, they are not forgiven."

Now these words are in the present tense because the blood or merit was already given to the Father that very morning, and sins could now be forgiven.

Let's not a few other scriptures. At the last supper Judas left the room and we read:

John 13:31,32 NAS

- 31 Therefore when he had gone out, Jesus *said, "Now is the Son of Man glorified, and God is glorified in Him;
 32 if God is glorified in Him, God will also **glorify Him in (with) Himself**, and will **glorify Him immediately**."

The Greek word for “**IN**” in the phrase, “glorify Him **IN** Himself,” is a preposition that could be translated “**WITH**” as it is in 140 other places in the New Testament.

Thus this scripture could read, “God will glorify Him **WITH Himself IMMEDIATELY**. The Diaglott rendering also says “immediately.” Strong’s gives the definition for this word immediately as = at once.

Jesus was **immediately** glorified **WITH the Father** on the morning of his resurrection, when he was raised in the Father’s presence and presented His merit to Him.

Let’s note another of Jesus’ appearances.

Mat 28:18,19 KJ

- 18 And Jesus came and spake unto them, saying, **All power is given unto me in heaven and in earth.**
 19 Go ye therefore, and **teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit:**

When was this “All power in heaven and earth” given to our Lord?

When He was glorified **WITH** the Father on the morning of His resurrection when He became the first-born son, and presented His Ransom merit to Him, and received the authorization to claim His inheritance. Therefore the disciples could **NOW** go forth and teach all nations and baptize believers.

Now let’s go on to consider the day of Pentecost.

Acts 2:1-4 NAS

- 1 When the day of Pentecost had come, they were all together in one place.
 2 And suddenly there came from heaven a noise like a violent rushing wind, and it filled the whole house where they were sitting.
 3 And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them.
 4 And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance.

On this Pentecost Sunday they received the **BAPTISM** of the Spirit, a full immersion as it were of the Holy Spirit, or as verse 4 says they were **FILLED** with the spirit.

Jesus now presented them as part of His sacrifice, signifying them as members of the Anointed Class to be potential Priests and Kings if faithful.

The Apostles receiving the filling of the spirit, and the gifts of speaking in tongues, brought 3000 into the church on that Pentecostal Sunday. The timing of this outpouring of the spirit had to coincide exactly with the time portrayed in the type.

Lev. 23:15-20 NAS

- 15 ‘You shall also count for yourselves from the day after the sabbath, from the day when you brought in the sheaf of the wave offering; there shall be seven complete sabbaths.
 16 ‘You shall count **fifty days to the day** after the seventh sabbath; then you shall **present a new grain offering to the LORD.**

- 17 'You shall bring in from your dwelling places **two loaves of bread for a wave offering**, made of two-tenths of an ephah; they shall be of a fine flour, baked with leaven as first fruits to the LORD.
- 18 'Along with the bread you shall present seven one year old male lambs without defect, and a bull of the herd and two rams; they are to be a burnt offering to the LORD, with their grain offering and their drink offerings, an offering by fire of a soothing aroma to the LORD.
- 19 'You shall also offer one male goat for a sin offering and two male lambs one year old for a sacrifice of peace offerings.
- 20 '**The priest shall then wave them with the bread of the first fruits for a wave offering with two lambs before the LORD; they are to be holy to the LORD for the priest.**

Thus exactly on time, (50 days from Jesus resurrection on the 16th) Jesus as our High Priest **presented the second part of His offering** to God as part of His sacrifice. This was pictured by verse 20 when the two loaves were waved or presented to God, and their acceptance was shown by the **burnt offering, which** followed.

The Christ, the Anointed class Head and Body was now prospectively complete in symbol and offered to God as a sin offering by our Lord.

Thus we have the types of Leviticus 23 beautifully fulfilled:

(Don't read)

Lev. 23:9-12 KJ

- 9 And the LORD spake unto Moses, saying,
- 10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the **firstfruits of your harvest unto the priest:**
- 11 And he shall **wave the sheaf before the LORD, to be accepted for you:** on the morrow after the sabbath the priest shall wave it.
- 12 And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a **burnt offering unto the LORD.**

The presentation of Christ's Ransom merit to God, took place as shown in this type on the 16th of Nisan, when the High Priest (picturing our Lord,) – waved before God the sheaf of the First-fruit (picturing His merit) that was given to God for us to be accepted or Justified, - on the 16th of Nisan, the morning of His resurrection.

This was then followed 50 days later by the second part of Christ's offering as shown in: Lev. 23:15-20.

(Don't read)

Lev. 23:15-20

- 15 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:
- 16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.
- 17 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.
- 18 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.
- 19 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.
- 20 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.

The type was here completed, when 50 days later at Pentecost our Lord WAVED or presented to God the 2 loaves baked with leaven as the 2nd part of His sacrifice picturing the Church and the Great Company.

How thankful we are for this beautiful type which helps us to understand the details of how and when our Lord presented His Ransom merit to God in order for us to be accepted, and be a part of His sacrificial offering as His body members.