



God's Pattern of Worship

A Global Association of Theological Studies Publication

Compiled by Linda Poitras

All Scripture quotations are from the King James Version (KJV) of the Holy Bible unless otherwise indicated.

Scripture quotations marked AMP are from the Amplified® Bible, Copyright © 1954, 1958, 1962, 1964, 1965, 1987 by The Lockman Foundation. Used by permission." (www.Lockman.org)

Scripture quotations marked TLB are taken from The Living Bible copyright © 1971. Used by permission of Tyndale House Publishers, Inc., Carol Stream, Illinois 60188. All rights reserved.

Scripture quotations marked NIV are from THE HOLY BIBLE, NEW INTERNATIONAL VERSION®, NIV® Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc.™ Used by permission. All rights reserved worldwide.

GATS Edition

©t 2016 United Pentecostal Church International



Contents

1. Introduction: Praise Is Powerful and Brings God's Promises	7
2. Patterns for Praise, Part I	17
3. Patterns for Praise, Part II	25
4. Individual Feasts, Part I	31
5. Individual Feasts, Part II	41
6. Individual Feasts, Part III	49
7. Individual Feasts, Part IV	59
8. Individual Feasts, Part V	67
9. Individual Feasts, Part VI	75
10. Hymn of the Highway	85
11. Establishing Strong Local Churches through Worship	93
12. Worship in Action	105
Appendices	115

Lesson 1

Introduction: Praise Is Powerful and Brings God's Promises!

"Make a joyful noise unto the LORD, all ye lands. Serve the LORD with gladness: come before his presence with singing. Know ye that the LORD he is God: it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, And into his courts with praise, Be thankful unto him, and bless his name. For the LORD is good; his mercy is everlasting; and his truth endureth to all generations" (Psalm 100).

WHAT I HAVE LEARNED

Introduction

Praise is one of the strongest forces in the universe. It unlocks the prisons that hold you captive. It brings peace when you're swimming in a sea of trouble. It won the battle for Israel without them lifting a single sword. It opens the door into God's presence for asking anything you want. Praise the Lord!

Purpose of Praise

Life is full of praise. Praise touches everything in the human experience. Parents praise their children and then the grandparents outdo them. Men brag about their automobiles; women chatter about their favorite clothes.

Manufacturers praise their products while politicians “point with pride” to their outstanding accomplishments.

Praise is not foreign to our way of life. It is a large part of it. Our basic human nature praises what we value. Can we examine a great work of art without exclaiming in praise? Do we not compliment the hostess when we are enjoying a delicious meal?

It is not that these things merit praise, but really to enjoy something, we have to express our feelings about it. It completes us and makes the experience better.

What about God? Since we value Him most, we must release our emotions in praise to Him and about Him. He needs to hear it, but more importantly, we need to say it – and hear ourselves saying it.

Visualize the frustration of sports fans at a stadium if someone restrained them from expressing exaltation for their team. The clapping, cheering, and waving relieve their anxiety and motivate the team to play better.

Freedom of worship should be in the congregation of the righteous. At times the preaching of the Word brings us to our feet in spontaneous praise. It is as though we cannot restrain ourselves. Something within us cries out for expression. This demonstration completes the experience and underscores our feeling. It is much like saying, “Wasn’t that terrific! Isn’t this beautiful!” We long to share our enjoyment, for life unshared is life half-lived.

At such a moment, it seems the greater the excitement, the greater the shouting. When we get so excited over Jesus and what He has done for us, we just have to exalt His name with a tumultuous praise.

Small wonder our ministers spend so much time preaching about what Christ has done for us and about the great salvation He has provided. It stimulates us to response and sweeps us away in a chorus of rejoicing. God does not place a premium on the volume of praise. Through shouting, we release our pent-up, joyful emotions.

When the football team makes an unexpected score to win the game, emotions pour out in a loud roar, while the crowd jumps and waves frantically. Imagine what will happen when we see the Lord and realize our work is over and we have won the victory!

Is it improper to express those emotions in an electrifying shout of praise? What is proper for such royalty? When we see Christ, the Conqueror of all our enemies, a shout will rise within us. Angelic hosts will sing to His glory. Just the sight of Him will evoke loud praises to His name.

A recurring truth in Scripture is that our adoration and praise to God pleases Him greatly. As we learn in the Old and New Testaments:

“For the LORD taketh pleasure in his people: he will beautify the meek with salvation” (Psalm 149:4).

“Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created” (Revelation 4:11).

Pleasure to God? That is a new thought. Somehow, we think only of God bringing pleasure to us. The psalmist cried out:

“Bless the LORD, O my soul: and all that is within me, bless his holy name” (Psalm 103:1).

We are commanded to bless, honor, and give pleasure to the Creator.

“That we should be to the praise of his glory, who first trusted in Christ” (Ephesians 1:12).

God created man to complete His feeling of satisfaction. Our Lord longs for a close, warm relationship with us. When a child crawls upon his father's knee to hug and kiss him, does the father need this affection to be called a complete father? No. However, he desires and enjoys this affection in response to the love he gives the child.

Our expressions of love for God complete His enjoyment of being our Father. God wants and receives genuine pleasure when each of us answers His love with sincere praise.

God's Praise Covenant

Scripture reveals that praise is a covenant that God has made with man. Psalm 81 lists the conditions of the covenant for both parties.

“Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me” (Psalm 81:8).

God is saying, “If you do this, I will do that.” This is a stipulation generally found in a contract.

Our Part of the Covenant

Let us study this agreement further. The seven prior verses of this psalm give the conditions. This details *our* side of the pact.

“(1) Sing aloud unto God our strength: make a joyful noise unto the God of Jacob. (2) Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery. (3) Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day. (4) For this was a statute for Israel, and a law of the God of Jacob. (5) This he ordained in Joseph for a testimony, when he went out through the land of Egypt: where I heard a language that I understood not. (6) I removed his shoulder from the burden: his hands were delivered from the pots. (7) Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder: I proved thee at the waters of Meribah. Selah” (Psalm 81:1-7).

The covenant spells out five specific methods of praise. When we fulfill the basic condition—glorifying God—we will receive the benefits of this covenant.

Now that we know “how” to praise Him, what reasons are given for doing so? Why should we? The covenant specifies *two reasons* for giving adoration to God:

“For this was a statute for Israel, and a law of the God of Jacob” (Psalm 81:4).

God’s Word *commands* praise. The Book of Psalms repeats instructions for such praise throughout its pages:

“Praise ye the LORD: for it is good to sing praises unto our God; for it is pleasant; and praise is comely” (Psalm 147:1).

"Behold, bless ye the LORD, all ye servants of the LORD, which by night stand in the house of the LORD. Lift up your hands in the sanctuary, and bless the LORD" (Psalm 134:1-2).

"O clap your hands, all ye people; shout unto God with the voice of triumph" (Psalm 47:1).

"Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified" (Psalm 70:4).

This is the Word of God. Refusing to praise Him is rebellion against His law. Observe another reason for exalting God:

"This he ordained in Joseph for a *testimony*" (Psalm 81:5, emphasis added).

Contrary to popular belief, it is not power that God has chosen as a testimony of Himself, but a declaration of praise. Praise is a witness to the unbeliever.

A testimony of Christ is wherever people who will exalt Him are. He is the center of our attention. We praise Him as a declaration to those who have not yet experienced His goodness to the extent we have.

A further reason for praise is for our *deliverance from slavery*:

"I removed his shoulder from the burden: his hands were delivered from the pots. Thou calledst in trouble, and I delivered thee" (Psalm 81:6-7).

Here, God reminds His children of their release from Egyptian bondage through His mighty hand. They must not forget to worship Him for that.

If you ever lose your desire to praise, begin recalling exactly where and what you were before Jesus Christ came into your life. Remember the burden of the sinful acts you committed. Aren't you glad to be free? Praise Him for it!

The Psalm covenant states a fourth reason we should glorify Him:

"I answered thee in the secret place of thunder" (Psalm 81:7).

Not only did God deliver the people from slavery, but also He started supplying their needs immediately. He destroyed the pursuing Egyptians. When they wanted food, he gave them manna from Heaven. When they were thirsty, He gave them water out of a rock. They should never have stopped praising Him.

What about us today? Do we still feel a sense of awe as we think about God? The Ruler of the Universe takes time to listen and answer each of our prayers. How can we refuse to magnify His name?

The praise covenant states that we glorify Him because it is God's law. We also should do it as a testimony to those who have not yet tasted His goodness. We adore Him for rescuing us from our sins and for answering our prayers. Are these reasons enough? More than enough. But there are more. . . .

God warehouses the very best things to give His children, yet we persist in struggling to provide for ourselves. As we fulfill our part of the praise covenant, He will graciously do His part—supplying every need of our spirit, soul and body.

“He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee” (Psalm 81:16).

Satisfaction! How we search and strive for it. God is waiting to make it available to us in every area of life. Picture after picture in the Old Testament shows the Israelites' struggle to obtain satisfaction. They turned to strange gods to achieve religious contentment. Yet, all this time God was reaching toward them with His hands full of the good things, which were their rightful inheritance.

Just think of all the outrageous extremes that people in our world try in their search for peace. All that God's people must do to attain peace is to praise the Lord.

New Testament Reasons

Of all the scriptural reasons for glorifying the name of God, perhaps the most explicit is in the New Testament:

“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light: Which in time past were not a people, but are now the people of God: which

had not obtained mercy, but now have obtained mercy" (I Peter 2:9-10).

Need a reason? He has called you out from the world to be a part of His people. He has chosen you from among the billions of the earth. He has set you apart unto Himself. He has shown you the light of the truth. He has given you mercy.

When you consider the reasons in this one verse, that's enough to praise Him throughout eternity.

Conclusion

God loves our praise. He appreciates hearing (from His creation) that He is worthy. He enjoys knowing that we know who gives us all our blessings. He designed an agreement with His creation—"You do this and I will do that." He gives us even more promises when we develop a lifestyle of praise to Him. What an amazing, awesome, almighty, absolutely wonderful God we serve!

"I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it" (Psalms 81:10, KJV).

"For it was I, Jehovah your God, who brought you out of the land of Egypt. Only test me! Open your mouth wide and see if I won't fill it. You will receive every blessing you can use!" (Psalm 81:10, TLB)

WHAT HAVE YOU LEARNED?

Give short answers to the following questions.

1. Why do people praise things? _____

2. Why should we praise God? _____

3. List at least six (6) basic human things we praise to give expression to our feelings.

A. _____
B. _____
C. _____
D. _____
E. _____
F. _____

4. Write in full one Old Testament and one New Testament verse of Scripture that proves our adoration and praise to God pleases Him greatly. _____

5. What do our expressions of love do for God? _____

6. Memorize Psalm 100:1. Write this verse in full here. On a separate piece of paper, write Psalm 100:1 five (5) times. _____

7. Study Psalm 81:1-3 and list five (5) ways we are to praise God.

A. _____

- B. _____
- C. _____
- D. _____
- E. _____

8. List six (6) reasons why we should praise God and glorify His name. Give Scripture reference to support each.

- A. _____

- B. _____

- C. _____

- D. _____

- E. _____

- F. _____

9. Which Old Testament verse tells us what God has promised when we fulfill our part of the praise covenant? Write it in full with reference, using both translations given.

Personal Study Notes

Lesson 2

Patterns for Praise, Part I

“Make a joyful noise unto the LORD, all ye lands. Serve the LORD with gladness: come before his presence with singing. Know ye that the LORD he is God: it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise, be thankful unto him, and bless his name. For the LORD is good; his mercy is everlasting; and his truth endureth to all generations” (Psalm 100).

WHAT I HAVE LEARNED

Introduction

Since God commands His people to worship, He provides us a pattern to follow. This plan weaves itself into the rituals of Old Testament law. Praising God in those times was more than a dull routine of confession, animal sacrifice, and fasting. Rejoicing, thanksgiving, and feasting marked the festivals.

The people were required to observe three annual feast days:

1. The Feast of Passover
2. The Feast of Pentecost
3. The Feast of Tabernacles

Two other holy days were optional to celebrate:

1. The Feast of Trumpets
2. The Feast of Atonement

See: Old Testament Feasts (Appendix 1).

These were joyous occasions. When the priest sacrificed an animal, he returned a portion to the donor for his table fare. Eating, drinking, and jubilant fellowship keyed such days.

“Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our LORD; neither be ye sorry; for the joy of the LORD is your strength” (Nehemiah 8:10).

The Old Testament had a time for judgment and a time for joy. Once the Israelite made atonement for his sins, the priest urged him to rejoice in the Lord. Because God takes pleasure in our adoration of Him, we can discover this special love in all facets of our daily walk with Him. Let's get a better idea of Israelite praise by examining their methods more closely.

Celebration Methods

Drink Offering

This is not, as some suppose, a presentation of wine to the priest for his consumption. The Hebrew word used here literally means “to pour out.” The vessel was poured out, emptied before the Lord.

What a beautiful symbol of praise. Love and appreciation from deep within man's spirit overflowed into the presence of the Lord. The offering was not intended for man; none is more worthy than God is.

Heave Offering

The Hebrew word used here signifies a present or gift. All of the donations for the construction of the Tabernacle were “heave offerings.” Beyond duty or requirement, these were a token of love for the Lord.

When man begins to praise, his heart opens itself to God. His own free will responds to the urgings of his spirit and words of affection stream forth. No requirement or coercion is necessary, since the love for his Creator is spontaneous.

Wave Offering

The term is from the Hebrew word meaning, “to shake, wave, beckon, or rock to and fro.” The priest made this offering by taking sacrifices of bread, cakes of meal, and portions of meat and waving them before God. He then burned them upon the altar “for a sweet savour before the Lord.”

In the early twentieth century in North America, the saints waved handkerchiefs in the air while singing joyful hymns at camp meetings. Occasionally this happens today. The entire body becomes involved in such an exciting display of worship.

The “drink offering” illustrates the flowing out of man’s spirit. The “heave offering” pictures the free will responding to praise in man’s soul. The entire body is involved in the “wave offering.” What better models for praise could God institute in His Old Testament Church?

*We bring the sacrifice of praise,
Into the house of the Lord.
We bring the sacrifice of praise,
Into the house of the Lord.
And we offer up to you,
The sacrifices of thanksgiving.
And we offer up to you,
The sacrifices of praise.*

The Feasts of Israel

- The Bible is like a gold mine in which we must dig. Solomon, the wise preacher, said, “It is the glory of God to conceal a thing: but the honour of kings is to search out a matter” (Proverbs 25:2).
- His Word conceals God’s glory, but the believer as a king-priest may “search out the matter” and see His glory revealed in Bible study. Mere surface reading does not reveal many truths.
- When the Lord brought Israel out of Egyptian bondage, He gave them a complete order of approach to His presence, which was set forth in the Mosaic Covenant (the Old Testament). Five major things were involved in this covenant, each of them rich in typology:

1. The Law, both moral and civil (Deuteronomy 5:1-21)

2. The Tabernacle of Moses (Exodus 25-40)
3. The sacrificial offerings (Leviticus 1-7)
4. The Aaronic and Levitical priesthood (Exodus 28-29, Leviticus 8-9)
5. The Feasts of the Lord (Leviticus 23, Deuteronomy 16)
 - “Three times in a year shall all thy 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: Every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee” (Deuteronomy 16:16-17).
 - “Blessed is the people that know the joyful sound: they shall walk, O LORD, in the light of thy countenance” (Psalm 89:15).
 - “Blessed (happy, fortunate, to be envied) are the people who know the joyful sound [who understand and appreciate the spiritual blessings symbolized by the feasts]; they walk, O LORD, in the light *and* favor of Your countenance” (Psalm 89:15, AMP).
- Seven colors are in the rainbow (ROYGBIV) but only three primary colors (red, yellow, blue). Seven feasts are in the Old Testament, but they are grouped in only three major annual feasts.
- Notice that the first two feasts are connected (Pentecost is fifty days from Sheaf of Firstfruits) but there is an interval of three months (fourth, fifth, sixth) until the Feast of Tabernacles.

See: Feasts of Israel in Leviticus 23 (Appendix 2).

- Consistency of interpretation demands that we must interpret all three feasts in the same manner. If Pentecost and Passover have a literal fulfillment in Israel, a typical fulfillment in Christ, and a spiritual fulfillment in the church, then the same must be true for the Feast of Tabernacles.
- The word *feast* comes from the Hebrew *chagag*, which means, “to dance” (joy and gladness) or “to move in a circle” (marching in a sacred procession). By implication, it means, “to be giddy.” Other definitions of the word in Scripture mean, “an appointed day, a fixed time of assembly.”
- The feast days were occasions when Israel kept her divine appointments to assemble before the Lord in times of joy and gladness. All their worship centered around these three annual festivals.

- Our Lord has made some set appointments and He expects His people to keep them. Some ask, "Do we have to?" No, we get to! Any believer who loves and desires to serve the Lord will not fail to keep these appointments. "Therefore let us keep the feast!" (I Corinthians 5:8)
- In interpreting the feasts, we will first look at Israel and then at the church, keeping in mind the principle of I Corinthians 15:46, "first . . . that which is natural; and afterward that which is spiritual."

WHAT HAVE YOU LEARNED?

Write short answers to the following questions.

1. List the three (3) annual feast days that all Israelites were required to observe. Briefly explain each one.
 - A. _____

 - B. _____

 - C. _____

2. List the two (2) annual feast days that were optional to observe. Briefly explain each one.
 - A. _____

 - B. _____

3. List the three (3) different types of offerings used by the Israelites in the Old Testament worship. Briefly explain each.
 - A. _____

 - B. _____

C. _____

4. What did each of the different types of offerings illustrate as a model of praise? _____

5. Memorize Psalm 100:2. In the space provided here, write this verse in full. On a separate sheet of paper, write Psalm 100:2 five (5) times.

6. The Mosaic Covenant involved five major things. List these with Scripture reference.

A. _____

B. _____

C. _____

D. _____

E. _____

7. How are the first two feasts connected?

8. How much time elapses between the Feast of Pentecost and the Feast of Tabernacles?

9. The feast days were occasions when Israel kept her _____ appointments to assemble before the _____ in times of _____ and _____. All their _____ centered around these _____ annual festivals.

10. Our Lord has made some set _____ and He expects His people to keep them. Any believer who _____ and desires to _____ the Lord will not fail to keep these _____.
"Therefore let us keep the _____!" (I Corinthians 5:8).

Personal Study Notes

Lesson 3

Patterns for Praise, Part II

“Make a joyful noise unto the LORD, all ye lands. Serve the LORD with gladness: come before his presence with singing. Know ye that the LORD he is God: it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, And into his courts with praise, Be thankful unto him , and bless his name. For the LORD is good; his mercy is everlasting; and his truth endureth to all generations” (Psalm 100).

WHAT I HAVE LEARNED

General Observations on the Feasts

- They were feasts of the Lord. They could be enjoyed only in a covenant relationship.
- One could not partake of Tabernacles without Pentecost, or partake of Pentecost without Passover.
- No one could be excused for appearing before the Lord empty, because He had blessed them. To appear before God with an excuse was a reproach on God's blessing, indicating disobedience.
- God promised that no enemy would take their land while they went to Jerusalem for the feasts.
 - “For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year” (Exodus 34:24).

- “But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you” (Matthew 6:33).
- The feasts were to be kept in the place where the name of the Lord was (the Tabernacle).
 - “Then there shall be a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the LORD” (Deuteronomy 12:11).
 - “Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest” (Deuteronomy 12:13).
 - “And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him” (Colossians 3:17).
- All Feasts involved sacrifices. Approach to God was only on the foundation of sacrificial blood.

See: “Old Testament Individual Sacrifices/Offerings” (Appendix 3).
--

“For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul” (Leviticus 17:11).

- “Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.” Hebrews 9:12).
- As with the weekly Sabbath, no one was to work on the Feast days. However, God commanded the priests to “work” in offering sacrifices. This shows us not that we cease from “works” altogether, but that we cease from “works of the flesh” so that we can do the “works of the Spirit.”
 - “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” (Leviticus 23:21).

- “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, [salvation] lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, [sanctification] which God hath before ordained that we should walk in them” (Ephesians 2:8-10)
- The feasts originally were the “feasts of the Lord” but eventually became “feasts of the Jews.” The Jews observed the ritual and missed the spiritual! We must beware of the same attitude.
 - “And Moses declared unto the children of Israel the feasts of the LORD” (Leviticus 23:44).
 - “After this there was a feast of the Jews; and Jesus went up to Jerusalem” (John 5:1).
- There were three major annual feasts in Israel:
 1. Passover in Egypt in the first month
 2. Pentecost in Sinai in the third month
(*Interval: The wilderness wandering for forty years*)
 3. Tabernacles in Canaan in the seventh month
- There are three major divisions in the history of Christ and His church:
 1. Christ’s Sacrifice in the Gospels
 2. The birthday of the church in the Book of Acts
(*Interval: Dark ages of church history for forty Jubilees – 2000 years.*)
 3. The end-time Apostolic church

What Have You Learned?

Give short answers to the following questions.

1. List the nine (9) general observations about the Israelite Feasts. Briefly explain each.

A. _____

- B. _____

- C. _____

- D. _____

- E. _____

- F. _____

- G. _____

- H. _____

- I. _____

2. What was the interval between Pentecost in Sinai (in the third month) and Tabernacles in Canaan (in the seventh month) during the three major annual feasts in Israel? _____

3. List the three (3) major divisions in the history of Christ and His church.
- A. _____

- B. _____

C. _____

4. What was the interval between the birthday of the church in the Book of Acts and the end-time Apostolic church? _____

Personal Study Notes

Lesson 4

Individual Feasts, Part I

“Make a joyful noise unto the LORD, all ye lands. Serve the LORD with gladness: come before his presence with singing. Know ye that the LORD he is God: it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, And into his courts with praise, Be thankful unto him , and bless his name. For the LORD is good; his mercy is everlasting; and his truth endureth to all generations” (Psalm 100).

WHAT I HAVE LEARNED

The Feast of Passover (Exodus 12)

- When the time came for deliverance from Egypt, God gave specific instructions to Moses. He gave Israel the “good news” of the Passover lamb, and they could either accept or reject it.
- Each household took a first-year lamb on the tenth day of the first month and set it aside until the fourteenth day. In the evening, the lamb was killed and its blood sprinkled on the household door. They feasted on the lamb roasted with fire, with bitter herbs and unleavened bread. They ate in haste, dressed to leave Egypt at midnight. The death angel did not smite the firstborn in any such house.
 - “And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt” (Exodus 12:13).

- Passover was the beginning of months for Israel. Nisan was the seventh month of the civil year, but the past six months were forgotten, and it became the first month of the sacred year.
 - "This month shall be unto you the beginning of months: it shall be the first month of the year to you" (Exodus 12:2).
- The Lamb was set aside for four days. Jesus entered Jerusalem on the tenth day of the month and was **crucified on the fourteenth** day. When Adam sinned, the Lamb was "set aside" to be hidden in the typology of the Old Testament for 4000 years, or "four days."
 - "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day" (II Peter 3:8).
- The Lamb had to be without blemish. Those inspecting "God's Lamb" found Him without fault:
 - Pilate: "I find in Him no fault at all" (John 18:38).
 - Judas: "I have sinned in that I have betrayed the innocent blood" (Matthew 27:4),
 - The Centurion: "Truly this was the Son of God" (Matthew 27:54).
- Blood had to be shed and sprinkled. This shows Jesus' death and our New Testament application of blood. It was not blood alone that brought salvation, but obedience to God's commands regarding the blood.
- The lamb was to be eaten with unleavened bread (sinlessness) and bitter herbs (suffering). It was not eaten raw, but roasted with fire; it was not Jesus' perfect life but His sacrificial death that saved us. It was not to be sodden with water; the gospel can't be "watered down" and still work!
- They were to eat in haste, and not linger in Egypt when God saved them. Leave the world!
- Passover was only complete when Israel crossed the Red Sea! Am I saved without being baptized? Would Israel have been saved from Egypt without crossing the Red Sea?
 - "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24:47).

- “Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost” (Acts 2:38).
- As they partook of God’s salvation plan, it provided healing.
 - “He brought them forth also with silver and gold: and there was not one feeble person among their tribes” (Psalms 105:37).
- Safety was only inside the house! Stay in the church! Keep your life under the blood!

The Feast of Unleavened Bread (Exodus 12-13)

- The Feast of Unleavened Bread formed the major part of Passover and became its common name.
- With the coming of the Passover, the Jews cleansed all homes of leaven for seven days and all members of the household ate unleavened bread during that time.
- Leaven (yeast) is a little bit of sour dough. When placed in a batch of dough, it causes fermentation. Leaven puffs up the bread, working secretly and gradually until the whole batch of dough is leavened. Its influence continues until the whole batch becomes like itself. Paul said in I Corinthians 5:6 and Galatians 5:9 that “a little leaven leaveneth the whole lump.”
- Anyone found with leavened food was to be cut off from the congregation. It seems that Israel never really understood the full significance of this feast, but the New Testament explains it.
- Paul interprets it in I Corinthians 5:8, “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.”
- The Lord commanded the use of unleavened bread in Israel on various occasions:
 - In the consecration of the priests to their ministry
 - In the vow of separation made by Nazarites unto the Lord
 - In the food of the priests, especially in certain offerings
 - In all the feasts of the Lord except Pentecost
 - In Gideon’s call to service by the angel of the Lord

- In the Passover feast when Israel was about to be separated from Egypt
- The twin truths of the Feast of Unleavened Bread are *separation* and *consecration*.
- Almost without exception, leaven in Scripture symbolizes that which is evil in doctrine or practice:
 1. The Leaven of Herod – Worldliness (Mark 8:15)
He feared the Word of God from John but was not willing to repent because of pride.
 2. The Leaven of the Sadducees – Modernism (Matthew 16:6, 12)
They explained away the supernatural working of God, replacing it with religious ideas.
 3. The Leaven of the Pharisees – Hypocrisy (Luke 12:1)
They did not practice what they preached, so their religion was merely an empty form.
 4. The Leaven of Corinth – Sensuality (I Corinthians 5:7-9)
They refused to purge the immorality that was influencing their whole church.
 5. The Leaven of Galatia – False doctrine (Galatians 5:4-9)
They taught legalism, a mixture of the Old and New Covenants, which brought bondage.
- How do we keep this feast in the New Testament? When we live in *holiness*, without *leaven*.
- As Passover became known by the name Unleavened Bread, Christians are known by holy lives.

The Feast of Sheaf of Firstfruits (Leviticus 23)

- God commanded Israel to keep this feast when they entered the Promised Land. A man would take one sheaf of the standing ripe harvest and bring it to the priest, who waved it before the Lord on “the morrow after the Sabbath.” People could not eat of the harvest until they had presented the sheaf. As a forerunner, the sheaf signified that all the harvest really belonged to the Lord.
Israel was familiar with the twin truths of Firstfruits and Firstborn. They were the choicest, the foremost, and the best and were always sanctified and presented to the Lord.

- A beautiful picture of the resurrection emerges when looking at the week of Christ's crucifixion:
 - "But now is Christ risen from the dead, and become the firstfruits of them that slept" (I Corinthians 15:20).

See: Passion Week" (Appendix 4).

- "And now when the even was come, because it was the preparation, that is, the day before the sabbath" (Mark 15:42).
- "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away" (John 19:31).
- "There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand" (John 19:42).
- "Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate" (Matthew 27:62).
- "And that day was the preparation, and the sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment" (Luke 23:54-56).
- For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matthew 12:40).
- "In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. . . . And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay" (Matthew 28:1, 5-6).

What Have You Learned?

Give short answers to the following questions.

1. Memorize Psalm 100:3. Write this verse in full in the lines provided. On a separate sheet of paper, write this verse five (5) times. _____

- _____
- _____
- _____
2. What were the specific instructions, given to Moses by God (in Exodus 12), for the observance of the Passover? _____
- _____
- _____
3. Passover was the _____ of months for Israel. Nisan was the _____ month of the _____ year, but the past six months were _____, and it became the _____ month of the _____ year. Where is this located in the Scriptures? _____
4. The _____ was set aside for _____ days. Jesus entered _____ on the tenth day of the month and was crucified on the _____ day. When _____ sinned, the Lamb was "set aside" to be _____ in the _____ of the _____ Testament for _____ years, or "_____ days." Where is this located in Scripture? _____.
5. The _____ had to be without _____. Name three (3) different people who inspected "God's Lamb" and found Him without fault. Give a Scripture reference for each.
- A. _____
- _____
- B. _____
- _____
- C. _____
- _____
6. Blood had to be shed and _____. This shows Jesus _____ and our New Testament _____ of blood. It was not blood alone that brought _____, but it was _____ to God's commands regarding _____.

7. The Lamb was to be eaten with unleavened bread (_____) and bitter herbs (_____).

8. When was Passover complete for Israel? _____

9. Write in full (with reference), the Old Testament verse which supports the statement that healing came when Israel partook of God's salvation plan.

10. The Feast of _____ formed the _____ part of Passover and became its _____ name.

11. With the coming of _____, all homes were to be cleansed of _____ for _____ days and all _____ of the household had to eat _____ bread during that time.

12. Leaven works _____ and _____ until the whole batch of bread is _____. Its _____ continues until the whole batch becomes like _____. Anyone found with _____ food was to be cut off from the _____.

13. What two New Testament verses support the above statement? Write each verse (with reference) on the lines provided. _____

14. It seems that _____ never really understood the full significance of this _____, but the New Testament explains it. Write the verse (with reference) where Paul interprets this feast. _____

15. Write the six (6) occasions when God commanded unleavened bread to be used by Israel.

- A. _____
- B. _____
- C. _____
- D. _____
- E. _____
- F. _____

16. What are the twin truths of the Feast of Unleavened Bread? _____

17. List the five (5) times in Scripture (with reference) when leaven symbolized something evil in doctrine or practice. Briefly explain each.

- A. _____
- B. _____
- C. _____
- D. _____
- E. _____

18. How do we keep this feast in the New Testament? _____

19. As _____ became known by the name _____
Bread, _____ are known by _____ lives.

20. Leviticus chapter 23 describes what part of the Passover feast?

21. When did the Israelites begin celebrating this feast? Why did they wait so long?

22. What were the direct instructions for the celebration of Firstfruits?

23. Israel was familiar with the twin truths of _____ and
_____. They were the _____, the
foremost, and the _____, and were always _____ and
presented to the _____.

24. What parallel picture of the resurrection emerges when looking at the week
of Christ's crucifixion? Write in full the New Testament Scripture reference
that mentions Christ as the firstfruits. _____

25. List the seven (7) scriptures (reference only – all from the Gospels) that tell us of Christ's last week.

- A. _____
- B. _____
- C. _____
- D. _____
- E. _____
- F. _____
- G. _____

Lesson 5

Individual Feasts, Part II

“Make a joyful noise unto the LORD, all ye lands. Serve the LORD with gladness: come before his presence with singing. Know ye that the LORD he is God: it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, And into his courts with praise, Be thankful unto him, and bless his name. For the LORD is good; his mercy is everlasting; and his truth endureth to all generations” (Psalm 100).

WHAT I HAVE LEARNED

The Feast of Weeks (Exodus 19-20; Deuteronomy 16:9-12)

“Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn. 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 16:9-12).

- The exodus from Egypt took place at Passover in the first month, Nisan. After crossing the Red Sea and being led by the pillar of fire, Israel

arrived at Mount Sinai in the third month, Sivan. It was here that God gave Moses the Ten Commandments, the Tabernacle plan, and laws for the priesthood and sacrifices. The Jews refer to this day as "The Birthday of Judaism." After they arrived in the Promised Land, Pentecost marked the Wheat Harvest, a great time of rejoicing.

- It was Pentecost that the Lord had in mind when he gave Moses this message for Pharaoh:

"And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness" (Exodus 5:1).

- At Pentecost the nation of Israel was established as "the church in the wilderness."

"This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sinai, and with our fathers: who received the lively oracles to give unto us" (Acts 7:38).

- The Old Testament "church" was formed at Pentecost; so is the New Testament church!
- Pentecost was known by different names such as:
 - The Feast of Harvest,
 - The Feast of Weeks,
 - The Day of Firstfruits, and
 - The Feast of Pentecost (in the New Testament, Greek word for "fifty")
- Pentecost was both a day and a time period (Day of Pentecost and Feast of Weeks)
- Passover took place on the fourteenth day of Nisan, and Israel left Egypt on the next day (fifteenth) as the Feast of Unleavened Bread began. They crossed the Red Sea, following the pillar of cloud and fire to Mount Sinai, arriving the first day of Sivan. Here God told them to sanctify themselves until the third day, when Moses went up into the mount where the Ten Commandments were given.

"And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes, And be ready against the third day: for the third day the LORD will come

down in the sight of all the people upon mount Sinai" Exodus 19:10-11).

- The Ten Commandments were given on the fiftieth day from Firstfruits, so the Jews today look upon Pentecost as the celebration of the giving of the Law. From Firstfruits, the Jews were instructed to count seven Sabbaths (or weeks – forty-nine days), then celebrate Pentecost on the fiftieth day. Note that Pentecost was not a Sabbath; it was held on "the morrow after the Sabbath."
- In the New Testament, Jesus was crucified on Passover, rose from the grave on the Feast of Firstfruits, and was seen alive by His disciples for forty days. After His ascension, the disciples tarried in Jerusalem for ten days, and the Holy Ghost was poured out on Pentecost (fiftieth day)!

"To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God" (Acts 1:3).

"And when the day of Pentecost was fully come, they were all with one accord in one place" (Acts 2:1).

- The number fifty in Scripture always represents liberty or deliverance – as seen in the Year of Jubilee. Every fiftieth year in Israel, slaves were set free, debts were cancelled, families were reunited, and liberty was proclaimed throughout the land by the Jubilee trumpets. Even the fields had rest! Priests also were at liberty to cease from Tabernacle service at the age of fifty.

"And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family" (Leviticus 25:10).

"And from the age of fifty years they shall cease waiting upon the service thereof, and shall serve no more" (Numbers 8:25).

- Old Testament Pentecost celebrated deliverance from Egypt; New Testament Pentecost celebrates deliverance from the world. We are free, not in oldness of the letter, but in newness of the Spirit.
- One of the most amazing things relative to the typology of the feasts is that God used them twice to bypass the weekly Sabbath. The Feast of

Firstfruits (resurrection of Jesus) and Feast of Pentecost (birthday of the church) both took place on “the morrow after the Sabbath” – the first day of the week, or Sunday. These are the two foundational events of the New Testament.

- This is the most important reason why we do not keep the Sabbath. God’s instructions in these two feasts actually prophesied the end of the Mosaic law and Sabbath keeping.
- Why New Testament believers keep the Lord’s Day rather than the Sabbath:
 1. Because the Feast of Firstfruits took place on the morrow after the Sabbath, pointing to the resurrection of Jesus that we commemorate on the first day of the week.
 2. Because the Feast of Pentecost took place on the morrow after the seventh Sabbath, pointing to the birthday of the church in Acts 2, in which the Baptism of the Holy Ghost was outpoured on the first day of the week.
 3. Because the Sabbath was the sign of the old covenant, but we are under the new covenant.
 4. Because the Sabbath commemorated God’s rest after creation, but the Lord’s Day commemorates God’s rest after redemption (“It is finished!”).
 5. Because all of the Ten Commandments are repeated in one form or another by Christ and His apostles in the New Testament except the fourth commandment involving the Sabbath.
 6. Because there is no New Testament command to observe any special day. In the Old Testament, they kept the Sabbath or they were put to death. In the New Testament, we keep the Lord’s Day not because of obligation, but out of loving worship and service.
 7. Because the early church gathered to worship, fellowship, take their offerings, and hear preaching of the Word on the first day of the week (Acts 20:7, I Corinthians 16:2).
- Just as the Old Testament sign of circumcision parallels New Testament water baptism, the Old Testament sign of Sabbath rest parallels the New Testament baptism of the Holy Ghost.
- In the Old Testament, they had a day of rest; in the New Testament, we have a Spirit of rest. To return to keeping the Sabbath day is to confuse the covenants.

“Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which

are a shadow of things to come; but the body is of Christ" (Colossians 2:16-17).

"There remaineth therefore a rest to the people of God" (Hebrews 4:9)

"So then, there is still awaiting a full and complete Sabbath rest reserved for the [true] people of God" (Hebrews 4:9, AMP).

"Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28).

"For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear" (Isaiah 28:11-12).

What Have You Learned?

Give short answers to the following questions.

1. Memorize Psalm 100:4. Write this verse in full in the blanks provided. On a separate sheet of paper, write this verse five (5) times. _____

2. List three (3) things God gave Moses when Israel arrived at Mt. Sinai in the third month (Sivan). What do the Jews call this day?

A. _____

B. _____

C. _____

3. It was _____ the Lord had in mind when He gave _____ this message for _____.
4. Write Exodus 5:1 in full on the lines provided.
- _____
- _____
- _____
- _____
5. It was at _____ that the nation of _____ was established as "the _____ in the _____."
6. Write Acts 7:38 in full on the lines provided.
- _____
- _____
- _____
- _____
7. Pentecost is known by what four (4) different names?
- A. _____
- B. _____
- C. _____
- D. _____
8. Explain how Pentecost was both a day and a period of time. _____
- _____
- _____
9. _____ took place on the fourteenth day of _____, and Israel left _____ on the next day (_____) as the Feast of _____ Bread began. They crossed the Red Sea, following the pillar of _____ and _____ to Mount Sinai, arriving the _____ day of Sivan. Here God told them to _____ themselves until the _____ day, when Moses went up into the Mount. where the Ten _____ were given.

8. The Ten Commandments were given on the _____ day from _____, so the Jews today look on _____ as the celebration of the _____ of the _____. From Firstfruits, the Jews were instructed to count _____ Sabbaths (or _____ - _____ days), then celebrate Pentecost on the _____ day.
9. List two (2) things the number fifty always represents in Scripture.
A. _____
B. _____
10. What two (2) different things did Old and New Testament Pentecost celebrate?
A. _____
B. _____
11. In typology of the _____, God used them _____ to bypass the weekly _____. The Feast of Firstfruits (_____ of Jesus) and Feast of _____ (birthday of the _____) both took place on "the _____ after the _____" - the first day of the week, or _____. These are the two _____ events of the _____.
12. This is the most important reason why we do _____ keep the _____. God's instructions in these two feasts actually _____ the _____ of the Mosaic law and _____ - _____.
13. List seven (7) reasons why New Testament believers keep the Lord's Day rather than the Sabbath.
A. _____
B. _____
C. _____
D. _____

- E. _____

- F. _____

- G. _____

14. Just as the Old Testament sign of circumcision parallels New Testament _____, the Old Testament sign of _____ rest parallels the New Testament baptism of the _____. In the Old Testament they had a _____ of rest; in the New Testament we have a _____ of rest. To return to keeping the _____ day is to confuse the _____.

Lesson 6

Individual Feasts, Part III

“Make a joyful noise unto the LORD, all ye lands. Serve the LORD with gladness: come before his presence with singing. Know ye that the LORD he is God: it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, And into his courts with praise, Be thankful unto him, and bless his name. For the LORD is good; his mercy is everlasting; and his truth endureth to all generations” (Psalm 100).

WHAT I HAVE LEARNED

Old and New Testament Pentecost

See Old Testament and New Testament Pentecost (Appendix 5).

“But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly 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” (II Corinthians 3:7-9).

“And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men” (Exodus 32:28).

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:41).

"Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart" (II Corinthians 3:3).

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38 This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets" (Matthew 22:37-40).

"For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: (For they could not endure that which was commanded, and if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: And so terrible was the sight, that Moses said, I exceedingly fear and quake:) But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel" (Hebrews 12:18-24).

- The time leading up to Pentecost (Feast of Weeks) was the time of the latter rain in the spring. Rain is symbolic in Scripture of revival and refreshing, pointing to the outpouring of the Holy Ghost.
- Pentecost was both a day and a period of time. This feast is still open today!

"Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month" (Joel 2:23).

“And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions” (Joel 2:28).

- In addition to the Ten Commandments, God also gave Moses the Book of the Covenant containing other civil and ceremonial laws. This book and the people were sprinkled with blood, then it was kept in the side of the Ark of the Covenant. It was the responsibility of the priests and Levites to teach the twelve tribes not only the Ten Commandments but also all the laws of the Lord.

“And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words” (Exodus 24:7-8).

“Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee” (Deuteronomy 31:26).

- In the New Testament, we are given not only a plan of *salvation* but also a plan of *sanctification*. After Pentecost in the Book of Acts come the commandments of God given in the Epistles. It is our obedience to these commands that keep us in touch with the presence of God (the Ark) and covered (sprinkled) by His blood. It is our responsibility to teach and obey not only the Biblical commandments dealing with salvation, but also those dealing with Christian maturity.
- At Pentecost God also gave Moses the revelation of the Tabernacle, the priesthood, the sacrifices, the Sabbath days, and the feasts—in other words, a complete way to approach and worship God. In the New Testament, the apostles teach concerning the priesthood of all believers, spiritual sacrifices offered to the Lord, and the spiritual types found in the feasts.

“Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. . . . But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light” (I Peter 2:5, 9).

The wave offering presented on the Day of Pentecost offers us a beautiful picture of the church:

“Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD. 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 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” (Leviticus 23:16-17, 20).

1. They were to offer a meal offering baked with leaven.
 - The Jews did not fully understand this ceremony, for it seemed to be a contradiction of the previous commandments of the Lord. In Passover, leaven was absolutely forbidden on pain of excommunication. Nothing leavened could be offered with blood upon the altar.
 - Leaven is always a type of sin and evil. Jesus was our perfect Unleavened Bread. So, why does the Lord command the very opposite at the Feast of Pentecost
 - Passover speaks of Jesus Christ who is sinless; Pentecost speaks of the church that has not yet attained to sinless perfection.
 - Leaven in the wave loaves is God’s recognition (and ours!) that the sin nature is not yet eradicated in the believer, even though they are filled with the Holy Ghost.
 - We still render imperfect service to the Lord, so we must seek to grow to maturity in Christ.
2. They were to offer two loaves that the priest would wave before the Lord.
 - The truth of dual offerings is seen throughout the Levitical system: two birds in the cleansing of the leper, two trumpets in the Feast of Trumpets, two tables of stone for the Ten Commandments, and two goats on the great Day of Atonement.
 - On Pentecost, the two ethnic divisions of Jew and Gentile were brought together.

“For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit” (I Corinthians 12:13).

“For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace” (Ephesians 2:14-15).

3. They were to bake the loaves using two-tenth deals of fine flour.
 - The truth of the two-tenth deals is found in Israel on several significant occasions:
 - They were to gather two-tenth deals of Manna on the sixth day, double the amount for a normal day to sustain them over the Sabbath (Exodus 16:22, 36).
 - The twelve loaves of shewbread in the Tabernacle were to be made of two-tenth deals of fine flour (Leviticus 24:5).
 - The Ten Commandments of the Old Testament were fulfilled in the two commandments of Jesus (Matthew 22:37-40).
 - This speaks of the double portion belonging to the New Testament believer.
4. The two wave loaves were baked with fine flour.
 - Wheat must be crushed and ground to become fine flour. This speaks of our trials, temptations and sufferings that must be endured to make us useful for His service.
5. It was to be a new meal offering.
 - The new meal offering speaks of the church that has a new covenant, receives a new name, speaks in new tongues, and is bound for the new heavens, the new earth and the new Jerusalem, where God will make all things new.

Pentecost was also referred to as the Day of Firstfruits.

“And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end” (Exodus 34:22).

- The firstfruits always point to more to come. Passover (barley harvest) and Pentecost (wheat harvest) pointed to Tabernacles (fruit harvest) that was at the end of the year.
- This is a prophetic picture of the greatest ingathering ever, which comes after the “dry season” (dark ages) when the “latter rain” comes again at the end of the church age.
- We are living in that time of the outpouring of the Spirit and the ingathering of souls.

What Have You Learned?

Give short answers for the following questions.

1. The time leading up to _____ (Feast of _____) was the time of the latter _____ in the spring.
2. List two (2) things rain is symbolic of in Scripture
A. _____
B. _____
3. What do these two (2) things (in question 2) point to?
A. _____
B. _____
4. In addition to the Ten Commandments, what book did God give Moses?

5. What was contained in this book (in question 4)?

What process was followed and where was this book kept? _____

6. Who was responsible for this book? _____

What were they supposed to do with it? _____

Give two (2) Scripture references that support your answers above.

7. In the New Testament we are given not only a plan of _____ but a plan of _____. After _____ in the Book of Acts come the _____ of God given in the _____. Our _____ to these _____ that keep us in touch with the presence of God (the _____) and covered (_____) by His blood. It is our _____ to _____ and obey not only the Bible commands dealing with _____, but also those dealing with Christian _____.

6. What five (5) things did God reveal to Moses at Pentecost?

- A. _____
- B. _____
- C. _____
- D. _____
- E. _____

What is another way to say this? _____

7. Why does the Lord command the Jews to offer a meal baked with leaven during Pentecost? Support your answer with Scripture. _____

8. What is the significance of two (2) loaves that the priest would wave before the Lord? Give two (2) Scripture references to support. _____

9. List three (3) times when two tenth deals of fine flour are required. Give Scripture reference, and tell what this speaks of.

A. _____

B. _____

C. _____

10. The _____ wave loaves were to be baked with _____ flour. Wheat must be _____ and _____ to become fine flour. What does this speak of? _____

11. The new meal offering speaks of the church in what seven (7) ways?

A. _____
B. _____
C. _____
D. _____
E. _____
F. _____
G. _____

12. The _____ always point to _____ to come. Passover (_____ harvest) and Pentecost (_____ harvest) pointed to Tabernacles (_____ harvest) which was at the end of the _____. What Old Testament verse refers to this truth? _____

Personal Study Notes

Lesson 7

Individual Feasts, Part IV

“Make a joyful noise unto the LORD, all ye lands. Serve the LORD with gladness: come before his presence with singing. Know ye that the LORD he is God: it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, And into his courts with praise, Be thankful unto him, and bless his name. For the LORD is good; his mercy is everlasting; and his truth endureth to all generations” (Psalm 100).

WHAT I HAVE LEARNED

Tabernacles: The Final Feast of Prophecy

And the LORD spake unto Moses, saying, 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. . . . Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath. And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days. 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. (Leviticus 23:33-34, 39-41).

- The Major and Minor Prophets allude to the Feast of Tabernacles more than all the other feasts combined, yet we know very little about it compared to Passover and Pentecost.
- For Israel, it consummated the sacred year and was “the feast of all feasts.”
- It consisted of three feast days: Feast of Trumpets, Day of Atonement, Feast of Tabernacles.
- It stood alone at the end of the sacred year, separated from the other feasts by the dry months.
- Almost all expositors recognize the significance of this time lapse and recognize Tabernacles as the “Feast of Prophecy,” a feast that has yet to find fulfilment—the only major unfulfilled Old Testament type.
- Some scholars teach that Tabernacles refers only to Israel after their “dry season” in a two thousand-year dispersion: a) the Feast of Trumpets is their regathering to their nation, b) the Day of Atonement is their national repentance, c) the Feast of Tabernacles is their blessing in the Millennium.
- All of these things will happen for Israel. However, it is inconsistent to apply Passover and Pentecost spiritually to the church and apply Tabernacles only to Israel physically. Until a person (Jew or Gentile) experiences Christ as their Passover Lamb and receives their personal Pentecost, they cannot experience Tabernacles. The feasts must be experienced in the order God gave them.
- Other scholars teach that the “spiritual interpretation” of the Feast of Trumpets refers only to the rapture of the church after their “dry season” **in two thousand years of the Dark Ages (?)**. However, they overlook the fact that Tabernacles had three integral parts: Trumpets (call to assemble before God) pointed ahead to the Day of Atonement (repentance) and Tabernacles (ingathering of the harvest).
- The threefold Feast of Tabernacles will find its physical fulfilment in Israel, but it will find its greatest spiritual fulfilment in the Apostolic church of the last days, just before the Rapture. After two thousand years of “spiritual drought” will be the “feast of all feasts.” This is our day!

Begins With Feast of Trumpets

- The threefold Feast of Tabernacles in the seventh month began with the Feast of Trumpets on the first day of the month. Trumpets sounding throughout the nation called the people to prepare for the coming Day of Atonement. It was New Year’s Day on the civil calendar of Israel.

See Jewish Sacred and Civil Calendar (Appendix 6).

- The truth conveyed here is that God's endings are also new beginnings. He closed the Old Covenant to open the New Covenant. He closes one door only to open another.

"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty" (Revelation 1:8)

See Old & New Testament Trumpet Calls (Appendix 7).

- Seven is the number of perfection, maturity, and fullness (used over six hundred times in Bible). The end-time call to the spiritual Feast of Tabernacles is a call to spiritual maturity.
- The priests used two kinds of trumpets in Israel:
 - The trumpets of ram's horns came from the sacrifices. The priests used the trumpets in the Year of Jubilee and at the fall of the walls of Jericho; they represent deliverance and liberty.
 - The trumpets of silver came from the atonement money (silver) offered to God. The priests used two trumpets to give distinctive calls to Israel. Two is the number of witness or testimony in the Bible. These trumpets represent the voice of God's ministry.

"And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations" (Numbers 10:8).

"Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins" (Isaiah 58:1).

"For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" (I Corinthians 14:8).

- Trumpets represent the call of the ministry to bring deliverance and liberty to God's people. When we look at the different calls given in Israel, we see a beautiful picture of New Testament ministry:

- Simply put, the church must experience the Feast of Trumpets (yield to the trumpet calls of Scripture given by New Testament ministry) before they will be ready for the Final Trumpet.

“How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?” (Romans 10:14).

“He that hath an ear, let him hear what the Spirit saith unto the churches” (Revelation 2:29).

Day of Atonement (Leviticus 23:26-32)

- The Day of Atonement was the tenth day of the seventh month. It was the most solemn of all feast days, a day of national and sanctuary cleansing. Two goats were offered; one was slain and the other was taken into the wilderness, bearing away the sins of the people. On this day only, the high priest entered the Holy of Holies to sprinkle the blood on the Mercy Seat. This sin offering covered the sins of the people, letting them experience blood atonement and reconciliation to God.
- This feast was fulfilled in Christ *historically*, but is fulfilled in the church *experientially*.
- There is no doubt that complete atonement was made by Christ on the cross; there is also no doubt that the church has never completely appropriated all that the Atonement has provided

Many prophetic parallels to the church are found in the Day of Atonement.

See Day of Atonement/Early Church (Appendix 8).

- All of these signs will increase within the end-time Apostolic church as we see the spiritual fulfilment of the Day of Atonement. The last-days church will be the most powerful church.
- One final type must be mentioned concerning the church. On the Day of Atonement, two goats were used. One was offered as a sacrifice, but the other was used as a scapegoat. In several ways, this peculiar ceremony portrays Christ and His church:

See chart titled Scapegoat/Christ's Church (Appendix 9).
--

What Have You Learned?

Give short answers to the following questions.

1. Memorize Psalm 100:5. Write this verse in full in the blanks provided. On a separate sheet of paper, write this verse five (5) times.

2. What place in the Bible talks about the Feast of Tabernacles more than all other feasts combined? _____

3. For Israel, the Feast of Tabernacles consummated the _____ year, and was "the Feast of _____." It comprised _____ feast days: Feast of _____, Day of _____, and Feast of _____. It stood alone at the _____ of the sacred _____, separated from the other feasts by the _____ months. Almost all _____ recognize the significance of this _____ lapse and recognize _____ as the Feast of Prophecy, a feast that has yet to find _____ - the only major _____ Old Testament _____.

4. Until a person (_____ or _____) experiences Christ as their _____ Lamb and receives their personal _____, they cannot experience _____. The _____ must be experienced in the _____ God gave them.

5. List the three (3) integral parts of Tabernacles, and briefly explain each.

- A. _____

- B. _____

- C. _____

6. The three-fold Feast of _____ will find its _____ fulfillment in Israel, but it will find its greatest _____ fulfillment in the _____ church of the _____ days, just _____ the Rapture. After _____ years of "spiritual _____" will be the "_____ of all _____."
7. The three-fold Feast of Tabernacles in the _____ month began with the Feast of _____ on the _____ day of the month. Trumpets sounding throughout the _____ called the people to _____ for the coming Day of _____. It was _____ Year's Day on the _____ calendar of _____. What is the truth conveyed here? _____

8. _____ is the number of _____, _____, and _____. This number is used over _____ times in the Bible. The end time call to the spiritual Feast of _____ is a call to spiritual _____.
9. List the two (2) kinds of trumpets used in Israel. Briefly explain each one.
- A. _____

- B. _____

10. _____ trumpets were used to be able to give distinctive _____ to _____. Two is the number of _____ or _____ in the Bible. List three (3) verses that reference the trumpets of silver representing the voice of God's ministry.
- A. _____
- B. _____
- C. _____

11. The Day of _____ was held on the _____ day of the _____ month. It was the most _____ of all feast days, a day of _____ and _____ cleansing. _____ goats were offered, one was _____ and the other was taken into the _____, bearing away the _____ of the people. On this day _____, the High Priest entered the _____ of _____ to sprinkle the _____ on the _____ Seat. This sin _____ covered the _____ of the people, letting them experience Blood Atonement and _____ to God.

12. On the Day of _____, two _____ were used. One was _____ as a _____, but the other was used as a _____.

13. List the four ways the ceremony of the two goats portrays Christ and His church.

A. _____

B. _____

C. _____

D. _____

Lesson 8

Individual Feasts, Part V

“Make a joyful noise unto the LORD, all ye lands. Serve the LORD with gladness: come before his presence with singing. Know ye that the LORD he is God: it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, And into his courts with praise, Be thankful unto him, and bless his name. For the LORD is good; his mercy is everlasting; and his truth endureth to all generations” (Psalm 100).

WHAT I HAVE LEARNED

The Feast of Tabernacles Continues (Leviticus 23:33-44)

- Once Israel had gathered the last harvest of the year (fruit harvest), the Israelites were to set aside seven days unto the Lord, from the fifteenth to the twenty-first of the seventh month. They were to leave their homes and dwell in booths made of various trees and rejoice before the Lord. The whole feast pointed back to the first feast of the year, because Tabernacles was the consummation of what began in Passover.
- The Feast of Tabernacles was also called the Feast of Booths (pointing back to the wilderness wandering when they dwelt in tents), the Feast of Ingathering (indicating the fruit harvest, the last harvest of the year), the Solemn Feast (because Tabernacles included the Day of Atonement), and the Feast of the Seventh Month (indicating the consummation of the sacred year).
- This was the time of the latter rain, which fell in abundance to ripen the fruit harvest. Because of the dual calendar in Israel (seventh month

sacred calendar equals first month civil calendar, and vice versa), Joel spoke of both former and latter rain in the *first* month. Rain equals revival.

“Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately (teacher rain), and he will cause to come down for you the rain, the former rain, and the latter rain in the first month [double portion]” (Joel 2:23).

- As there were two great seasonal rains, there were also two great harvest times. The first harvest was called the corn harvest, when barley and wheat were gathered in. After the dry season came the fruit harvest, when wine and oil were produced in the end of the year.
- Many Scriptures link the two harvests; the first harvest was the firstfruits—it pointed ahead.

“That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil” (Deuteronomy 11:14).

- Many commentators believe barley and wheat are types of the Jewish and Gentile converts of the early church, and fruit is a type of the vast multitude of converts in the end of the age.
- The Old Testament prophets promised a double portion harvest to the last-days church, which will more than compensate for the long dry season of the Dark Ages:

“And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you” (Joel 2:24-25).

“Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed [draweth forth]; and the mountains shall drop sweet wine, and all the hills shall melt” (Amos 9:13).

“For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth” (Romans 9:28).

- The Hebrew word for *Tabernacle* is *Sook-kaw*, which means “a hut of entwined boughs.” The Israelites were to make booths of goodly trees:

the palm (symbolic of victory), the willow (symbolic of weeping), the myrtle (symbolic of joy), the olive (symbolic of anointing), and other trees.

- The Jews left their homes and rejoiced before the Lord in these booths, which reminded them of their deliverance from Egypt and their time of pilgrimage. Tabernacles was the most joyous feast of the year and the one at which the most sacrifices were offered in appreciation of the harvest.

“And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written” (Nehemiah 8:15).

- The parallels are obvious for the end-time church, which has been delivered from a world in which they walk as a pilgrim people, rejoicing in their God.
- The end-time Apostolic church appreciates the great harvest God is giving.

What the End-time Church Should Expect in the Feast of Tabernacles

1. The Feast of Tabernacles was the “Feast of the Open Book.”

- At the end of every seven years, at the Feast of Tabernacles, the Levites were to take the Book of the Covenant out of the side of the Ark and read it to the people (Deuteronomy 31:9-13).
- Every Jewish king was to write for himself a copy of this book and keep it in the throne of his kingdom, where he could read it and meditate in it day and night (Deuteronomy 17:14-20).
- The book was read at Tabernacles. Thank God for the truths of Passover and Pentecost, but it is Tabernacles in the end of the age that will bring the greatest illumination of the Open Book.

2. In John’s Gospel, Tabernacles was the Feast of the Living Waters.

- The Jews added some post-Mosaic ceremonies to the Feast of Tabernacles. One was the “Outpouring of the Waters.” Jesus identified Himself as the fulfillment of this observance.

“Now the Jews' feast of tabernacles was at hand” (John 7:2).

- On the last day (twenty-first) of the feast, the priests circled the altar seven times in remembrance of God's victory at Jericho. On the last time, trumpets were blown and a golden pitcher of water drawn from the Pool of Siloam was poured out before God. At that precise moment, Jesus interrupted:

“In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. 38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water” (John 7:37-38).

- It was on this very same day (twenty-first) that Haggai prophesied of the last days revival:

“In the seventh month, in the one and twentieth day of the month, came the word of the LORD by the prophet Haggai, saying . . . The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts” (Haggai 2:1, 9).

- Note that Jesus spoke His promise on the Feast of Tabernacles (last days), not Pentecost.

What Have You Learned?

Give short answers to the questions below.

1. Write Psalm 100:1-5 in the blanks provided below. On a separate sheet of paper, write the whole chapter five (5) times.

2. Once the last _____ of the year (_____ harvest) was gathered, Israel was to set aside _____ days unto the Lord, from the _____ to the _____ of the _____ month. They were to leave their _____ and dwell in _____ made of various _____ and _____ before the Lord. The whole feast pointed back to the _____ feast of the year, because _____ was the _____ of what began in _____.

3. List the four (4) different names for Feast of Tabernacles. Write what each name refers to.
 - A. _____
 - B. _____
 - C. _____
 - D. _____

4. Because of the dual _____ in Israel (_____ month _____ calendar equals _____ month civil calendar, and vice versa), _____ spoke of both former and latter rain in the _____ month. Rain equals _____. Write the verse (with reference) that explains this. _____

5. As there were two great _____ rains, there were also two great _____ times. The first harvest was the _____ harvest, when _____ and _____ were gathered in. After the _____ season came the _____, when _____ and _____ were produced in the _____ of the year. Write Scripture reference for this. _____

6. The _____ Testament prophets promised a _____ portion harvest to the last-days church which will more than _____ for the long _____ season of the _____. List two (2) Old Testament and one New Testament Scripture reference to support this statement. _____
7. The _____ word for *Tabernacle* is _____, which means "a _____ of entwined _____." The Israelites were to make _____ of goodly _____. List the four (4) trees mentioned, and tell what each symbolizes.
- A. _____
- B. _____
- C. _____
- D. _____
8. The Jews left their _____ and rejoiced before the Lord in these _____, which reminded them of their _____ from _____ and their time of _____. Tabernacles was the most _____ feast of the year and the one at which the most _____ were offered in _____ of the harvest. This parallels the end-time church, which has been delivered from a _____ in which they _____ as a _____ people, rejoicing in their God.
9. As the Feast of the Open Book, what three (3) things should be expected from the Feast of Tabernacles?
- A. _____
- B. _____
- C. _____

10. In _____ Gospel, Tabernacles was the Feast of the _____. The Jews added some _____-_____ ceremonies to the Feast of _____. One was the "_____ of the _____." Jesus identified _____ as the _____ of this observance. On the _____ day (_____) of the Feast the _____ circled the _____ seven times in _____ of God's _____ at _____. On the _____ time, _____ were blown and a golden _____ of _____ drawn from the Pool of _____ was _____ out before God. At that _____, Jesus interrupted. Where can Jesus' words be found in Scripture? _____

11. It was on the very same day (_____) that _____ prophesied of the last days _____. Write this verse (in full) and give Scripture reference. _____

Personal Study Notes

Lesson 9

Individual Feasts, Part VI

“Make a joyful noise unto the LORD, all ye lands. Serve the LORD with gladness: come before his presence with singing. Know ye that the LORD he is God: it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, And into his courts with praise, Be thankful unto him, and bless his name. For the LORD is good; his mercy is everlasting; and his truth endureth to all generations” (Psalm 100).

WHAT I HAVE LEARNED

What the End-time Church Can Expect in the “Feast of Tabernacles” (continued)

3. In Nehemiah, Tabernacles ended the Babylonian Captivity.

- Sin and idolatry had defiled the Temple of the Lord; in due time, God’s glory departed and Israel came under judgment. God allowed the Babylonians to carry the Jews into captivity. Even in captivity, God sent a message of restoration, which a small remnant received.
- When the remnant returned to Jerusalem, they began the work of restoration amid much opposition. Ezra read the Book of the Law distinctly and “gave the sense” to the people. They began again to keep the Feast of Tabernacles, in a celebration unrivaled since Joshua’s day.

“So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading” (Nehemiah 8:8).

“And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness” (Nehemiah 8:17).

- Apostasy defiled the early church and the glory of God departed as men substituted their ideas for the Word of God. God allowed the church to enter the Dark Ages of captivity to empty religion. Even throughout that time, small groups of Apostolic believers existed.
- The call to the church today is to come out of Babylonian captivity (“Babylon” means “religious confusion”) and restore the Apostolic message, in spite of opposition. Only as men understand the absolute necessity of obedience to all of God’s Word, this will be accomplished.
- The end-time “Feast of Tabernacles” will bring rejoicing not seen since the first-century church!

4. In Zechariah, Tabernacles is the feast of “Holiness unto the Lord.”

- Zechariah prophesied that those who fail to keep the end-time “Feast of Tabernacles” will have the rains of blessings withheld from their lands. (This must be an end-time prophecy, because no foreign nations ever celebrated Tabernacles with Israel in history.)

“And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles” (Zechariah 14:17-18).

- End-time believers and churches that do not enter into the Feast of Tabernacles will have God’s rain of blessing withheld. They will have spiritual barrenness and a loss of harvest.
- The distinguishing characteristic of this end-time spiritual feast will be “Holiness unto the Lord” as typified in the Old Testament Tabernacle (high priest’s mitre) and prophesied by Zechariah.

“In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall

be [*inscribed*—implied] holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts" (Zechariah 14:20-21).

- The name "Canaanite" means "trafficker." In the end-time revival, those that "traffic" in sin and rebellion will be cut off. The distinguishing mark of God's end-time revival will be holiness.

5. Israel missed Tabernacles by a wrong choice in "inconsistent holiness."

- Israel experienced their "repentance" at Passover (Exodus 12) and their "water baptism" in the Red Sea and the cloud during Unleavened Bread (Exodus 13-15). (Firstfruits was not celebrated until they were permanent residents of Canaan and had their own fields.) They experienced their "Holy Ghost baptism" at Mount Sinai when their nation was born at Pentecost in the third month.

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea" (I Corinthians 10:1-2).

- God wanted them to then move into Canaan and experience the Feast of Tabernacles. Canaan is not Heaven. There are no battles in Heaven. Canaan is our spiritual life here on earth.
- Only in following God's leading in your spiritual life can you experience Tabernacles.
- A great tragedy happened at Kadesh-Barnea when Israel rejected their chance to move into the Promised Land. (Some wanted to go, but they were outnumbered.) *Kadesh* means "holiness" and *barnea* means "an inconsistent or fickle son." It was at the place of "inconsistent holiness" that Israel rejected her chance to participate in the greatest feast of all—Tabernacles.
- It is clear in Scripture that the new generation, when they entered Canaan after the long dry season of wilderness wandering, kept all the feasts of the Lord—including Tabernacles.

6. In I Kings 12, Israel's leadership substituted a false Feast of Tabernacles.

- After Solomon's death, his kingdom was split between his son Rehoboam and his servant Jeroboam. Jeroboam had the majority (ten tribes) called Israel, while Rehoboam had the minority (two tribes) called Judah. However, Rehoboam also had the priestly tribe of Levi and the Temple in Jerusalem, the place God put His name. Jeroboam feared that the kingdom would turn to Rehoboam, so he set up a counterfeit religion with two golden calves – one in Bethel and one in Dan – and his own priesthood. It didn't matter to him where the people went to worship or who they worshiped as long as they didn't go to Jerusalem – the place God put His name.

“And Jeroboam said in his heart, Now shall the kingdom return to the house of David: if this people go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah. Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel, and the other put he in Dan. And this thing became a sin: for the people went to worship before the one, even unto Dan” (I Kings 12:26-30).

- As the leadership descended into sin, they took many innocent Israelites along with them.
- Jeroboam also postponed and substituted the Feast of Tabernacles, celebrating it as he wanted.

“And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar. So did he in Bethel, sacrificing unto the calves that he had made: and he placed in Bethel the priests of the high places which he had made. So he offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense” (I Kings 12:32-33).

- God sent a prophet to warn Jeroboam, but he refused to repent and went even further into sin.

- Many modern religious leaders offer an easy spiritual experience that they have devised, but God still has a people who will only settle for “the place of the name.”

7. Church history tells us people usually stop at the first or second feast.

- Denominations have been built around the truths of Passover (repentance), Unleavened Bread (water baptism), Pentecost (Holy Ghost baptism) – but they stopped prematurely.
- Those who experienced Passover truths have usually opposed those who experienced Pentecost truths; but history is repeating itself, with those who experienced Pentecost truths opposing those who seek to follow God in Tabernacle truths.
- Which feast will you stop at? Passover? Unleavened Bread? Pentecost? or Tabernacles?

8. It was during the Feast of Tabernacles that the glory filled the house.

- The dedication of Solomon’s Temple took place during the Feast of Tabernacles.

“Wherefore all the men of Israel assembled themselves unto the king in the feast which was in the seventh month” (II Chronicles 5:3).

- The Law (Tabernacle of Moses) was dedicated during Passover; the early church was dedicated during Pentecost; the end-time church (Temple of Solomon) is dedicated during Tabernacles.
- The end-time church will experience God’s glory as never before.

“It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up their voice with the trumpets and cymbals and instruments of musick, and praised the LORD, saying, For he is good; for his mercy endureth for ever: that then the house was filled with a cloud, even the house of the LORD; so that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God” (II Chronicles 5:13-14).

“For thus saith the LORD of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all nations shall come:

and I will fill this house with glory, saith the LORD of hosts. The silver is mine, and the gold is mine, saith the LORD of hosts. The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts" (Haggai 2:6-9).

Conclusion

As with every other plan God has for His children, His worship plan must be followed completely. If not, the blessings and the promises of God cannot and will not happen. One part is not enough. Two parts will not do. We must follow and surrender completely to all God has required. Then He can fulfill His Word, and our joy will be complete.

What Have You Learned?

Give short answers to the following questions.

1. In Nehemiah, _____ ended the _____ captivity. God's _____ had been _____ by sin and _____, so God's glory _____ and Israel came under _____. Even in _____, God sent a message of _____ that was received by a small _____. When they returned to _____, they started restoration amid much _____. _____ read the Book of the _____ distinctly and "gave the _____" to the people. They began again to keep the Feast of _____, in a celebration unrivaled since _____ day. What two verses of Scripture support these facts? _____

2. What happened to the early church? What did God allow? _____

3. What does "Babylon" mean? _____

4. What does the church need to do to come out of "Babylonian Captivity" today? _____

5. In _____, Tabernacles is the Feast of "_____ the _____." Zechariah _____ that those who fail to keep the _____ "Feast of Tabernacles" will have the _____ of _____ withheld from their _____. (This must be an end-time _____, because no foreign nations ever celebrated _____ with Israel in _____.)
6. What three (3) things will happen to end-time believers and churches who do not enter into the Feast of Tabernacles?
A. _____
B. _____
C. _____
7. What will be the distinguishing characteristic of this end-time spiritual Feast of Tabernacles? _____

Who prophesied about this? Support with Scripture reference. _____

8. What does the name "Canaanite" mean? _____
What does this have to do with the end-time revival? _____

9. Israel missed _____ by a wrong _____ in "Inconsistent _____." Israel experienced "_____ at Passover (_____) and their "_____ baptism" in the Red Sea, and the _____ during _____ Bread (Exodus _____

____). (_____ was not celebrated until they were permanent
_____ of _____ and had their own _____.)
They experienced “_____ baptism” at Mt. Sinai when their
nation was _____ at _____ in the third _____.

10. God wanted them to move into _____ and experience the Feast
of Tabernacles. Canaan is not _____. There are no _____
in Heaven. _____ is our _____ life here on _____.
Only in following God's _____ in your spiritual _____ can
you experience _____.

11. What does *Kadesh* mean? _____

What does *Barnea* mean? _____

What tragic choice happened to Israel at Kadesh-Barnea? _____

12. In I Kings 12, Israel's _____ substituted a _____
Feast of Tabernacles. How did this happen? _____

13. As the _____ descended into _____, they took many
_____ Israelites with them. _____ also postponed
and substituted the Feast of _____, celebrating it as _____
wanted. What Scripture makes this clear? _____

14. Many modern religious leaders offer an easy spiritual experience they have
devised, but God still has a _____ who will only settle for
“The _____ of the _____.”

15. Church _____ tells us people usually stop at the _____ or _____ feast. _____ have been built around the truths of _____ (repentance), _____ Bread (water _____), Pentecost (_____ baptism) – but they stopped _____. Those who experienced _____ truths have usually opposed those who experienced _____ truths; but history is repeating itself, with those who experienced _____ truths opposing those who seek to follow God in _____ truths.

16. It was during the Feast of _____ that the _____ filled the house. List two (2) different times when this statement is true. Give Scripture reference to support each.

- A. _____

- B. _____

Personal Study Notes

Lesson 10

Hymn of the Highway

“Make a joyful noise unto the LORD, all ye lands. Serve the LORD with gladness: come before his presence with singing. Know ye that the LORD he is God: it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, And into his courts with praise, Be thankful unto him, and bless his name. For the LORD is good; his mercy is everlasting; and his truth endureth to all generations” (Psalm 100).

WHAT I HAVE LEARNED

Introduction

Our God is SO amazing, and He always has a plan. No matter how small the detail, He already thought about it, and made a way for it to happen with excellence and joy. Our job is to follow His plan and that includes taking the time to find it.

How many times have you read through the Book of Psalms in your daily Bible reading or just at random. Psalms is that book in the Bible with which most people are at least a little bit familiar . . . it is easy to find (right in the middle of your Bible, and even included in New Testament versions), and the words are simple to understand and easy to read.

Have you ever run across chapters in this accessible book that were labeled “A Song of Ascents”? I was listening to my audio Bible just the other day and it

began labelling each chapter, “A Song of Ascents.” Psalm after psalm, there it was again. I was curious about this so began searching for the meaning.

I knew that ascent meant “to go up, or climbing upward, or moving in an upward direction.” I also understood that every psalm was written with the intention of being sung. It was worship written down. But why were so many chapters given the same heading?

I discovered there are fifteen of these chapters labelled “A Song of Ascent” (also “degrees” or steps) and they all have the same purpose—Psalms 120-134. They were meant to be sung while the Israelites traveled to Jerusalem for the three feasts they were required to attend every year: the Feast of Passover, the Feast of Weeks (or Pentecost), and the Feast of Tabernacles (also called Booths because of the thatched-roofed dwellings they made of various tree branches and lived in for seven days). These chapters are called the Hymn of the Highway.

Jerusalem's Strategic Location

According to *Halley's Bible Handbook* (Zondervan Publishing House, 1965), Jerusalem was located in the south center of the land of Canaan, about twenty miles from the Jordan River, and about forty miles from the Mediterranean Sea. It was protected by mountains to the west, desert to the south, and the Jordan gorge to the east.

God chose Jerusalem. It is the scene of several different Biblical stories of great significance:

- Even before Abraham, Melchizedek was already there (Genesis 14:18).
- Isaac was offered (and the ram provided as a substitute) on Central East Hill, which is called Mt. Moriah (Genesis 22:1-14).
- Solomon's Temple was erected on this same Mt. Moriah (I Chronicles 21:28-30; 22:1; II Chronicles 3:1).
- Jesus was crucified on North East Hill, called Mt. Calvary/Golgotha—the place of the skull (Matthew 27:33; Mark 15:22; Luke 23:33; John 19:17).

Jerusalem was located on a hill 2600 feet above sea level, called Mount Zion. The fact that Jerusalem was located on a hill was important because this made it easier to defend from enemies, and also gave those on a journey to Jerusalem something to look forward to . . . they could see it far away in the distance while they were traveling.

Maybe that is why they chose these particular psalms, as they all reflect on the thoughts of a pilgrim away from home, and his longing for peace, protection, and provision as he travels. Whatever the reason, the psalms are just another reminder of God's care and love for His people, even as they obeyed His commands to worship in His holy hill.

God's Protection and Provision for His People

It is hard to imagine traveling such a distance to worship and being required to do so at least three times a year. Today, it is difficult to get some people to travel just a few miles or even down the street to attend church on Sundays. These Israelites and Jews were asked to travel long distances, sometimes from other countries (read Acts chapter two), and their major means of transportation was their own two feet, or at best, a donkey. Some traveled by boat, and spent many days on the perilous journey. And when they arrived, they were required to stay for at least a week. This could mean quite a number of days away from home, work, and even family members who were not able to travel, as well as leaving their friends.

These psalms were not just words set to music. They were reminders of what God had promised and what He always provided those faithful followers who obeyed His commands and worshipped Him in His holy place. This promise put to song was a reminder of God's word given in Exodus 34:24: "For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year."

In other words, God told them if they would obey His commands and worship Him in the place of His holy name, three times every year, He would take care of their homes and property while they were gone . . . and He did. No wonder they could sing.

"Those who trust in the LORD are like Mount Zion, which cannot be shaken but endures forever. As the mountains surround Jerusalem, so the LORD surrounds his people both now and forevermore" (Psalms 123:7-8, NIV).

A global village where travel is swift and varied has replaced the world of the psalmist (over 1000 years ago). Today, a journey to Israel that would have

taken days or weeks can take mere hours. Advances in communication and travel have brought many changes, but the need for protection and provision while traveling has not changed in the smallest degree. We all still need God to watch over and keep us, as in Psalms 121:8, "The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore."

Just as travel is much swifter these days, thanks to technology, so is communication. Letters that used to take days and weeks to arrive are now ready to read with the click of a computer key. However, the ability to touch God in prayer with one breath has not changed:

"In my distress I cried unto the LORD, and he heard me" (Psalms 120:1).

We have reason to worship, knowing the God of Heaven and earth hears our prayers and answers us, in the space of a heartbeat.

"And it shall come to pass, that before they call, I will answer; and while they are yet speaking I will hear" (Isaiah 65:24).

Conclusion

How like our God to give us special songs to sing as we go about the business of obeying His commands. The words found in these fifteen chapters of the book of Psalms are comforting and encouraging in any situation, but especially when far away from home. They are reminders that our God sees and knows, He hears and cares, even about our travels, especially when we are following His orders . . . and He has a plan . . . even for our worship.

"I was glad when they said unto me, Let us go into the house of the Lord" (Psalms 122:1).

WHAT HAVE YOU LEARNED?

Give short answers to the following questions.

1. Which chapters in Psalms make up the "Hymn of the Highway"? _____

2. What are two things these chapters are called besides "Hymn of the Highway"?
A. _____
B. _____
3. Who were the original singers of these hymns? _____

4. How often did the Jews travel and sing these hymns? _____

5. What name is given to Jerusalem because of its location on a hill? _____

6. These travel tunes reflect what three (3) longings of a pilgrim away from home?
A. _____
B. _____
C. _____
7. Thanks to technology, what two (2) things have changed drastically over the years?
A. _____
B. _____
8. Write out one verse from the Hymn of the Highway, with Scripture reference, that expresses our continued need for God's protection and provision as we travel. _____

9. Write out one verse from the Hymn of the Highway, with Scripture reference, that speaks of our ability to quickly touch God in prayer.

10. Which Psalm from the Hymn of the Highway, uses two Old Testament illustrations to describe the beautiful harmony of God's people dwelling in unity? _____

11. What are the two Old Testament illustrations used?

A. _____

B. _____

12. Why did the Jews make a journey to Jerusalem three times every year?

13. What three feasts were they celebrating with these journeys?

A. _____

B. _____

C. _____

14. List two reasons why the fact that Jerusalem was located on a hill was important.

A. _____

B. _____

15. Write out (with Scripture reference), the Old Testament verse that promises God would protect the property and lands of His people as they travelled to Jerusalem to celebrate the feasts thrice yearly. _____

16. Choose a random verse from the chapters of Psalms that comprise the Hymn of the Highway. Write the verse on the lines below and make your own melody. Lead class in the new chorus. _____

Personal Study Notes

Lesson 11

Establishing Strong Local Churches Through Worship

“Make a joyful noise unto the LORD, all ye lands. Serve the LORD with gladness: come before his presence with singing. Know ye that the LORD he is God: it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, And into his courts with praise, Be thankful unto him, and bless his name. For the LORD is good; his mercy is everlasting; and his truth endureth to all generations” (Psalm 100).

WHAT I HAVE LEARNED

Introduction

In the Bible, the Hebrew word for *worship* tells us to “bow down or prostrate.” The Greek word says to “prostrate or do obeisance.” In English, *worship* means “worth-ship,” or how worthy is the thing that is worshiped. (*Sing Revelation 4:11 here.*)

God created man in His own image, and made man with a need to worship something. It was God’s plan for man to worship Him. Man’s idea has changed that plan. We need to go back to God’s original plan and make sure we are following His pattern for worship.

Start at the Beginning

Worship began before the earth existed (Job 38:6-7). The angels sang and shouted for joy during Creation. God always intended for His creation to worship Him. He had a worship leader in Heaven named Lucifer (Ezekiel 26:12-17; 28:13). When Lucifer desired worship for himself, he was cast down from his lofty position (Isaiah 14:11).

This fallen angel decided to trick God's special creation (man) and his success brought about the fall of man (Genesis 3:1-7). Nevertheless, even in their fall, God's pattern for worship was being formed. God clothed them in the skin of an animal whose blood was shed so they could be covered in their shame (Genesis 3:21-24). This was the beginning of the sacrificial system of worship.

Cain and Abel offered a sacrifice on a personal altar. God accepted the sacrifice where innocent blood was shed. He refused the offering of the fruit of man's labor (Genesis 4:1-5). Worship was never supposed to be about what man can do, but always about what God has done.

God still had a plan. He found a man who was seeking to please him, and gave him the great job of building a boat to the saving of his household (Genesis 6:8-22). After all the years of preparation, preaching without converts, and faithfulness to God's instructions, Noah built an altar on the dry land of his new home (Genesis 8:20-22).

Then people decided to build a kingdom and a name for themselves. God saw their intentions, and scattered them abroad. Worship is never about making your name great, but always remembering His.

When God called Abraham out of his people and away from his homeland, He had worship in mind (Genesis 12:1-7). Abraham built altars to His God all over the land of Canaan. God met and communed with him there (Genesis 17:7), giving Abraham the greatest promise of all – He would be a God unto Abraham and his descendants forever (Genesis 26:3-5).

Here's How You Do It

With Abraham's children, God established an earthly kingdom – the nation of Israel (Genesis 22:18). After many years of slavery, God brought them out of Egyptian bondage – overnight (Exodus 6:1-7; 12:31-42)! After giving them detailed laws to live by, God designed a special place of worship – a place He actually

dwelt. He gave Moses the plans (Exodus 25-28), with detailed instructions for every activity.

“O give thanks unto the LORD; for he is good; for his mercy endureth for ever” (I Chronicles 16:34).

“Praise ye the Lord. O give thanks unto the Lord; for he is good: for his mercy endureth for ever” (Psalm 106:1).

Plans for Worship

God chose a yearly cycle of feasts and celebrations to help His people remember His goodness, His laws, and His promises of blessing or judgment. Failure to follow some resulted in death or separation from God and His people. Others were a matter of personal choice. But all were for the good and help of God's special people. They were designed for remembering.

The Jews **MUST** do this:

- 1) **Feast of Passover:** (one-week celebration; also called Feast of Unleavened Bread). Leaven (type of sin) was removed from the house, and a blood covering for sin was required (Exodus 12; Leviticus 23:5).
REMEMBER: the passing of the death angel by every house in Egypt, blood atonement, deliverance from Egypt—“Washed in the Blood.”
- 2) **Feast of Pentecost:** (called Feast of Weeks or Harvest, Exodus 23:16; 34:33; Leviticus 23:15-21), was the day of first fruits for wheat harvest, a remembering of the giving of Moses Law at Mt. Sinai.
REMEMBER: when the Day of Pentecost was fully come—God's harvest of souls from the fruit of His sacrificial death, burial, and resurrection (Acts 2:1-4).
- 3) **Feast of Tabernacles:** (one-week celebration, called Feast of Booths or Ingatherings—Leviticus 23:33-43; Numbers 29:12-40), the people left their homes and lived in temporary booths or tents made from tree branches. This reminded them of God's goodness during forty years of wilderness wandering. The Ingathering was a celebration for the end of the summer harvest of fruits and nuts. The day after this celebration

ended was the conclusion of the annual reading of Moses' law. This was to remind them of God's pattern and plan for their daily lives.

REMEMBER: we have many reasons to remember God's goodness and provision for our needs, even if we never wander in the wilderness forty years. We also must consistently read and remember God's law and His Word for our daily lives. It will keep us safe and always provide answers to every question in life.

The Jews SHOULD do this:

- 1) **Feast of Trumpets:** (on the first day of the seventh month, later called Rosh Hashanah – New Year's Day, Numbers 29:1-6; Leviticus 23:23-25), this assembly was on a day of rest—celebrated with trumpet blasts and sacrifices. It was a reminder of and preparation for the Day of Atonement. The burnt offerings were for a sweet savor to God. On the tenth day, offerings were for sin. These trumpet blasts were to help Israel think about spiritual things, especially their covenant relationship with Him.

REMEMBER: It is always good to remind ourselves of the sacrifice God made for our salvation. Our covenant with Him is binding, and the most valuable thing in life. Why are you here today?

- 2) **Feast of Atonement:** (a day of rest, fasting and sacrifices of atonement according to the Mosaic law, on the tenth day of the seventh month, also called Yom Kippur, Leviticus 16; 23:26-32; Numbers 29:7-11). The Hebrew word *atonement* has the idea of covering over sin by making an equivalent payment (like a "ransom") so enough payment is made to take care of the offense (read Exodus 30:12; Numbers 35:31; Psalm 49:7; Isaiah 43:3). This was not required, but every man had the opportunity to have his sins (and those of his family) "atoned" during this yearly event. It must be done every year, and only worked for those with a repentant heart (Leviticus 16:16, 21; 23:37; Numbers 15:30; 29:7). This Old Testament "atonement" did not take away sin, but covered it up. Christ paid the full penalty (Romans 3:25-26; 5:6-11; 6:23; Galatians 3:13; II Corinthians 5:18-21; Hebrews 9:12-18).

REMEMBER: no one will force you to have your sins "atoned." This is a decision that everyone makes alone. God has paid the penalty for our sin, once and for all (Hebrews 9:28; 10:10-18).

From Old to New Testament Worship

The sacrificial system was key in Old Testament worship (Numbers 28-29). It was so specific God gave instructions about the type of material used for the garments worn by priests and church leaders. This Old Testament worship was not boring, but included dancing, feasting, rejoicing, waving before the Lord, and involvement of body, soul, and spirit. However, worship was never entertainment. It was always offered to God vertically (going upward). Worship offered horizontally (outward to the people) is not true worship.

The New Testament speaks of the Old Testament feasts, sacrifices, and offerings as “a shadow of things to come” (Colossians 2:16-17; Hebrews 8:5-6; 10:1). In the Old Testament, salvation and a right relationship with God came through the faith relationship they had with God as expressed by obedience to His law and its sacrificial system (Exodus 24:1-8).

New Testament worship involved the living sacrifice of man's whole being:

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service” (Romans 12:1).

Christian worship today has two key principles:

- 1) True worship is in spirit and truth (John 4:23).
 - a. *Spirit* involves complete sincerity and with direction of the Holy Ghost.
 - b. *Truth* means in total agreement with God's character as revealed in His Word.
- 2) The practice of Christian worship must follow the New Testament church pattern (Acts 7:44).

New Testament Christians MUST do this:

- 1) Continually commemorate Jesus' sacrifice for our sins through the Lord's Supper (Acts 2:42; I Corinthians 11:23-26). During His last supper, Jesus gave the example for showing our attitude of service to each other through foot washing (John 13:4-17).
- 2) Praise God (Hebrews 13:15). Praise was a key element in the early church (Acts 2:46-47; 16:25; Romans 15:10-11; Hebrews 2:12). This happens when we:

- a. Sing psalms, hymns, and spiritual songs (I Corinthians 14:15; Ephesians 5:19; Colossians 3:16; James 5:13). This was never for entertainment, and was in two ways:
 - 1. with the mind (a known human language)
 - 2. with the spirit (in an unknown tongue – I Corinthians 14:15)
- b. Give personal testimony of God's blessings on our life (Revelation 12:11)
- 3) Seek God's face in prayer. It is to be:
 - a. Continually (Acts 1:14)
 - b. For personal needs (Acts 4:24-30)
 - c. On behalf of others (Romans 15:30-32; Ephesians 6:18)
 - d. Accompanied by thanksgiving to God (Ephesians 5:20; Philippians 4:6; I Thessalonians 5:18; Colossians 3:15, 17).
 - e. With known human languages or in tongues (I Corinthians 14:13-15).
- 4) Confess our sins (Matthew 6:12; James 5:16; and I John 1:9).
- 5) Read and study the Scriptures (Luke 4:16-19; Acts 13:15). This involves:
 - a. Publicly (I Timothy 4:13; Colossians 4:16; I Thessalonians 5:27; II Timothy 2:2; 4:2; Acts 19:8-10; 20:7)
 - b. Personally and privately (Psalm 119:9-11)
- 6) Present tithes and offerings to God (Psalm 96:8; Malachi 3:10; I Corinthians 16:2).
- 7) Baptize those who are converted and added to the church (Acts 2:41; 8:12; 9:18; 10:48; 16:30-33; 19:1-5).
- 8) Allow the gifts of the Spirit to work during worship to strengthen and help the whole congregation (I Corinthians 12:7-10; 14:1-33).

Why Worship?

Every part of worship is to remind us of who God is or something He has done. When we remember God and begin to worship in His pattern, something wonderful happens. We are blessed, strengthened, and uplifted. God's pattern takes out all elements of confusion and discord. Why not remember the right way to worship, and forget any worldly style we have been copying? Here are some of the blessings that will come:

- 1) God will be in our midst with intimate communion (Matthew 18:20; Revelation 3:20).
- 2) He will overshadow His people with His glory (Exodus 40:35; II Chronicles 7:1; I Peter 4:14).

- 3) He will bless His people abundantly, especially with peace (Ezekiel 34:26; Psalm 29:11).
- 4) He will give abundant joy (Psalm 122:1; John 15:11).
- 5) He will answer prayers of sincere faith (Mark 11:24; James 5:15).
- 6) He will freshly fill His people with Holy Spirit boldness (Acts 4:13).
- 7) He will send manifestations of His Spirit among His people (I Corinthians 12:7-13).
- 8) He will guide His people into all truth (John 15:26; 16:13).
- 9) He will sanctify His people by His Word and Spirit (John 17:17-19).
- 10) He will comfort, encourage, and edify His people (Isaiah 40:1; I Corinthians 14:26; II Corinthians 1:3-4; I Thessalonians 5:11).
- 11) He will convict His people of sin, righteousness, and judgment by the Holy Spirit (John 16:8).
- 12) He will save sinners convicted of sin at worship service (I Corinthians 14:22-25).

Let us remember God's pattern of worship, and claim His promises!

When I remember what the Lord has done, I will never go back any more;
When I remember what the Lord has done, I will never go back any more.

No, no, no, no, no, no - I will never go back any more!

No, no, no, no, no, no - I will never go back any more!

What Have You Learned?

Give short answers to the following questions

1. On the lines provided, write Psalm 100:1-5. On a separate sheet of paper, write these verses five (5) times. _____

2. In the Bible, what do the Hebrew and Greek words for *worship* mean?

In English, what does *worship* mean? _____

3. What was the beginning of the sacrificial system of worship? Support your answer with Scripture references. _____

4. Why did God refuse the offering of the fruit of man's labor? Support your answer with Scripture. _____

5. Which Bible story supports the following statement? "Worship is never about making your name great, but always remembering His." (Give related Scripture reference.) _____

6. Write the Scripture reference for each of the following facts/events.

God established an earthly kingdom – the nation of Israel _____
God brought His children out of Egyptian bondage overnight _____
After giving laws for His children to live by, God designed a special place of worship – a place He dwelt. Moses received the plans for this place and every activity involved. _____

7. God chose a _____ cycle of feasts and _____ to help His people _____ His _____, His _____, and His promises of _____ or _____. Failure to follow some resulted in _____ or separation from God and His _____. Others were a matter of _____ choice. All were for the good and

_____ of God's special _____. They were designed for _____.

8. List briefly three (3) things the Jews *must* do. (Give Scripture reference.) Describe what each was supposed to help them remember.

A. _____

Remember: _____

B. _____

Remember: _____

C. _____

Remember: _____

9. List two (2) things the Jews *should* do. (Give Scripture reference.) Describe what each was supposed to help them remember.

A. _____

Remember: _____

B. _____

Remember: _____

10. The _____ system was key in Old Testament worship. It was not boring, but included what seven (7) things?

A. _____

B. _____

C. _____

D. _____

E. _____

F. _____

G. _____

What one thing was never a part of Old Testament worship?

11. How does the New Testament speak of the Old Testament feasts, sacrifices, and offerings? (Support with Scripture.) _____

12. What two (2) key principles make up Christian worship today? Support with Scripture.

A. _____

B. _____

13. List eight (8) things New Testament Christians *must* do to worship God. (Give Scripture reference for each.)

A. _____

B. _____

C. _____

D. _____

E. _____

F. _____

G. _____

H. _____

14. What three (3) things happen when we remember God and begin to worship in His pattern?

A. _____

B. _____

C. _____

Personal Study Notes

Lesson 12

Worship in Action

“Make a joyful noise unto the LORD, all ye lands. Serve the LORD with gladness: come before his presence with singing. Know ye that the LORD he is God: it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, And into his courts with praise, Be thankful unto him, and bless his name. For the LORD is good; his mercy is everlasting; and his truth endureth to all generations” (Psalm 100).

WHAT I HAVE LEARNED

Attitudes of Worship

Our attitudes must work in harmony with the Holy Spirit in order to produce true worship.

1. Brokenness

- David said, “The sacrifices of God are a broken spirit; a broken and contrite heart, O God, thou wilt not despise” (Psalms 51:17).
- Jeremiah spoke the word of the Lord: “Is not My Word . . . like a hammer that breaketh the rock in pieces?” (Jeremiah 23:29).
- Jesus affirmed, “Whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder” (Matthew 21:44).

2. Humility

- A certain woman after breaking an alabaster box of ointment, washed the feet of Jesus with her tears, wiped them with the hairs of her head, kissed His feet, and anointed them with the ointment (Luke 7:37-38).
- Worship without humility is like love without commitment – shallow, external, and fleeting. “God resisteth the proud, but giveth grace unto the humble” (James 4:6).

3. Love

The motivating factor of worship should be love. “Thou shall love the Lord thy God with all thy heart, and with all they soul, and with all thy mind, and with all thy strength” (Mark 12:30). When love motivates our worship, we are able to give our all to God.

4. Reverence—It is important to enter into the Lord’s presence with reverence.

“God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him” (Psalm 89:7).

5. Obedience—Worship without obedience is not acceptable unto God.

- Samuel told Saul, “To obey is better than sacrifice” (I Samuel 15:22).
- God spoke to Abraham to offer Isaac his son for a sacrifice. In obedience to God, Abraham said, “I and the lad will go yonder and worship” (Genesis 22:5). When God saw the obedience of Abraham, He stopped him from offering Isaac and provided a substitute.

6. Unashamed

- David and all the house of Israel brought the ark of the Lord to the city of David with shouting and with the sound of the trumpet. When David’s wife Michal looked out a window and saw him leaping and dancing before the Lord, she despised him in her heart. After returning home, David said to Michal, “It was before the Lord . . . And I will yet be more vile (undignified – NIV) than thus” (II Samuel 6:21-22).
- Regardless of family influence or peer pressure of the world, we should not be ashamed to worship God. Jesus said, “Whosoever therefore shall be ashamed of Me and My words in this adulterous and sinful

generation; of him also shall the Son of man be ashamed, when He cometh in the glory of His Father with the holy angels" (Mark 8:38).

Performance of Worship

Since worship is a response to a relationship with God, it demands performance. Although performance alone does not produce worship, it is an essential element of worship. Biblical worship has its times of giving, sacrificing, praying, weeping, singing, and shouting.

1. **Giving**—The key to worship is to give not to get. True worship gives glory to the Lord; it does not seek to get glory. A worshiper must come to God not for a blessing but to bless. "It is more blessed to give than to receive" (Acts 20:35).

- Substance
- Time
- Talents

2. **Prayer**—The Bible emphasizes the importance of prayer as a vital channel of worship.

- Jesus taught, "Men ought always to pray and not to faint" (Luke 18:1).
- Paul exhorted the church, "Pray always with all prayer and supplication in the Spirit" (Ephesians 6:18).
- When the early church prayed, the Spirit moved. "When they had prayed, the place was shaken where they were assembled together: and they were all filled with the Holy Ghost" (Acts 4:31).

As worshipers, we need to communicate with God in order to commune with Him. Certainly, a prayerless Christian is not a true worshiper of God.

3. **Praise**—In our approach to God as well as in our response to Him, there must be praise. Praise serves as a vehicle of expression that brings us into God's presence where we blend true worship and praise together in celebration to God.
- "Let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name" (Hebrews 13:15). Our praise

should be determined by what the Bible says and not by how we feel. Jubilation and joy characterized the expressions of Biblical worship.

- "O come, let us sing unto the LORD: let us make a joyful noise unto the rock of our salvation" (Psalm 95:1).
- "Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto him and bless his name" (Psalm 100:4).
- "O come, let us worship and bow down: let us kneel before the LORD our maker" (Psalm 95:6).
- "O clap your hands, all ye people; shout unto God with the voice of triumph" (Psalm 47:1).
- "Lift up your hands in the sanctuary, and bless the LORD" (Psalm 134:2).
- "Sing unto the LORD a new song . . . Praise his name in the dance" (Psalm 149:1-3). Notice that praise to God's name requires a special praise.
- "Praise him with the sound of the trumpet; praise him with the psaltery and harp. Praise him with the timbrel and dance; praise Him with stringed instruments and organs. Praise him upon the loud cymbals; praise him upon the high sounding cymbals. Let every thing that hath breath praise the LORD. Praise ye the LORD" (Psalm 150:3-6).
- The performance of worship in David's Tabernacle, as recorded in Psalms, was a type of the New Testament church worship. (See Acts 15:14-17; Ephesians 5:18-19).
- As Jesus triumphantly approached Jerusalem, a multitude of disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, "Blessed be the King that cometh in the name of the Lord" (Luke 19:38).
- Jesus said to the self-righteous Pharisees who asked Him to rebuke His disciples: "If these should hold their peace, the stones would immediately cry out" (Luke 19:37-40).
- David declared, "Thou are holy, O Thou that inhabitest the praises of Israel" (Psalm 22:3).
- God still dwells among the praises of His people today. Isaiah prophesied that the Lord will give His people "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness" (Isaiah 61:3).
- The original church continued daily in one accord in the Temple, praising God (Acts 2:46-47).
- Paul affirmed the order of praise: "Be filled with the Spirit: speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Ephesians 5:18-19).
- "Quench not the Spirit" (I Thessalonians 5:19).

- Paul exhorted, "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting" (I Timothy 2:8).
 - Peter informed, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people (rare treasure); that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light" (I Peter 2:9).
4. **Lord's Supper**—Communion is a memorial unto the Lord. "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come" (I Corinthians 11:26). It is important that we understand the purpose of this memorial service. The broken bread represents the body of Christ that was broken for us. The cup represents the New Testament (new covenant) in His blood (I Corinthians 11:24-25).

Foot washing is an act of humility that helps produce a bond of unity in our performance of worship. According to the Bible, this is connected with the Lord's Supper and was instituted by the Lord Himself. Jesus emphasized the importance of washing feet when He said to Peter, "If I wash thee not, thou hast no part with me" (John 13:8). Also see John 13:13-15.

Results of Worship

1. **Transformation**—The history of idolatry proves that the character attributed to their gods molded and shaped the character of every idolatrous nation and tribe. For example, the early Egyptians were brute-worshippers, having their sacred bull, ram, heifer, and goat. Their works of art reveal debased, vile, and unnatural desires. During Paul's day, the Greeks worshiped the goddess Venus whose temple stood in Corinth. This idol was a personification of lust. Worship to Venus included temple prostitution, which was the major source of revenue to the ungodly temple. As a result, the Corinthians were steeped in the debauchery of sin. Indeed, man becomes like the object of his worship. (See Psalm 115:4-8; Romans 1:23-24).
- To be Christian is to be Christ-like. The more we worship God in Spirit and in truth, the more like Him we will become, until we become assimilated into His character.
- Paul spoke about some of the Corinthians who had come to God from the depth of sin: "Such were some of you: but ye are washed

(cleansed), but ye are sanctified (set apart), but ye are justified (made valid) in the name of the Lord Jesus, and by the spirit of our God" (I Corinthians 6:9-11).

- Some of the Ephesians were changed from darkness unto light in the Lord (Ephesians 5:8).
- "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Corinthians 5:17).
- Paul exhorted, "If ye then be risen with Christ (by the Spirit), seek those things which are above" (Colossians 3:1-2).
- "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Romans 12:2).

The ultimate goal of every worshiper should be to conform to the image of Christ (Romans 8:29; Galatians 4:19). So let us reject everything that does not please God, and let us accept everything that does conform to His standards.

2. Victory – Worship brings victory!

- When Israel completed their victory march around the wall of Jericho, the priests blew their trumpets and the people shouted with a great shout; then, the wall fell flat (Joshua 6:20).
- When the Moabites and the Ammonites came against Judah, Jehoshaphat appointed singers unto the Lord, to praise the beauty of His holiness. As Judah went to battle they sang, "Praise the Lord; for His mercy endureth for ever" (II Chronicles 20:21). As a result, God sent ambushments against the enemies and gave His worshipers victory!
- When Paul and Silas were in jail, they prayed and sang praises unto God at midnight. Suddenly a great earthquake shook the foundations of the prison, and immediately all the doors opened, and everyone was loosed (Acts 16:25-26).

No matter what the problem may be—whether physical, financial, domestic, or spiritual—the key to victory is to worship! The Bible states, "In everything give thanks: for this is the will of God in Christ Jesus concerning you" (I Thessalonians 5:18).

3. Heaven – The zenith of every true worshiper is to worship God forever.

- Jesus assured, "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" (John 14:3).
- "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord" (I Thessalonians 4:16-17).
- By divine revelation, John heard the thrilling sounds of all God's worshipers in Heaven: I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundering, saying Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife [the church] hath made herself ready" (Revelation 19:6-7).

If you desire to worship God in Heaven forever, you must worship Him in Spirit and in truth now. "For the Father seeketh such to worship Him" (John 4:23). Worship is now and forever!

WHAT HAVE YOU LEARNED?

Give short answers to the following questions.

1. List the six (6) attitudes of worship. Give a Scripture reference for each.
 - A. _____
 - B. _____
 - C. _____
 - D. _____
 - E. _____
 - F. _____
2. What serves as the vehicle of expression that brings us into God's presence?

3. Explain the meaning and purpose of foot washing.

4. Who began foot washing? What is foot washing connected to in worship?

5. As worshipers, we need to _____ with God in order to _____ with Him.

6. What is the key to worship?

7. List the four (4) main areas in our performance of worship to God.

A. _____

B. _____

C. _____

D. _____

8. List the three (3) things we give to God in worship.

A. _____

B. _____

C. _____

9. What do each of the following verses of Scripture tell us about our performance of praise?

I Timothy 2:8 _____

Acts 2:46-47 _____

Psalm 95:6 _____

Psalm 47:1 _____

Psalm 149:1-3 _____

Ephesians 5:18-19 _____

Luke 19:38 _____

10. According to Psalm 150:3-6, what are the different instruments that we are commanded to use in our performance of praise? There are seven (7) different instruments mentioned.

- A. _____
- B. _____
- C. _____
- D. _____
- E. _____
- F. _____
- G. _____

11. List the three (3) main results of worshiping God.

- A. _____
- B. _____
- C. _____

12. What does the history of idolatry tell us about worship? _____

13. How are we transformed into Christians? _____

14. What do each of the following terms mean?

Washed _____

Justified _____

Sanctified _____

15. Give two (2) Old Testament examples, and one (1) New Testament example of times worship brought victory (with Scripture reference for each).

A. _____

B. _____

C. _____

16. What is the prerequisite requirement for worshiping God forever in Heaven?

APPENDICES



APPENDIX 1

Old Testament Feasts

SABBATH

Old Testament References: Exodus 23:8-11; 31:12-17; Leviticus 23:3; Deuteronomy 5:12-15

New Testament References: Matthew 12:1-14; Mark 2:23-25; Luke 4:16-30; 6:1-10; 13:10-16; 14:1-5; John 5:1-15; 9:1-34; Acts 13:14-48; 17:2; 18:4; Hebrews 4:1-11

Old Testament Time: Seventh day

Today: Seventh day

Description: Day of rest; no work

New Testament Application: Christians find rest in the Holy Ghost.

SABBATH YEAR

Old Testament References: Exodus 23:10-11; Leviticus 25:1-7

Old Testament Time: Seventh year

Today: Seventh year

Description: Year of rest; fallow fields

YEAR OF JUBILEE

Old Testament References: Leviticus 25:8-55; 27:17-24

Old Testament Time: Fiftieth year

Today: Fiftieth year

Description: Cancelled debts; liberation of slaves and indentured servants; land returned to original owners

PASSOVER

(Pesach)—Signified the redemption of Israel, begins the liturgical year

Old Testament References: Exodus 12:1-14; Leviticus 23:5; Numbers 9:1-14; 28:16; Deuteronomy 16:1-3a; 4b-7

New Testament References: Matthew 26:1-2, 17-29; Mark 14:12-26; Luke 22:7-38; John 2:13-25; 11:55-56; 13:1-30; I Corinthians 5:7

Old Testament Time: Nisan 14 (First month)

Today: March-April

Description: Slaying and eating a lamb, with bitter herbs and bread made without yeast, every house

New Testament Application: Last legitimate Old Covenant Passover sacrifice

UNLEAVENED BREAD

(Hag Hamatzot)—Signified the Sanctification of the Israel

Old Testament References: Exodus 12:15-20; 13:3-10; 23:15; 34:18; Leviticus 23:6-8; Numbers 28:17-25; Deuteronomy 16:3b, 4a, 8

New Testament References: Matthew 26:17; Mark 14:1, 12; Luke 22:1, 7; Acts 12:3; 20:6; I Corinthians 5:6-8

Old Testament Time: Nisan 15-21 (First month)

Today: March-April

Description: Eating bread many with yeast; holding several assemblies; making designated offerings

New Testament Application: The Last Supper/first Eucharistic sacrifice and the Crucifixion

FIRSTFRUITS

(Yom Habikkurim) Rabbinic Judaism no longer observes this feast (only the "firstfruits" of the wheat harvest at the Feast of Weeks is observed today)—Signified resurrection of Israel as a free people.

Old Testament References: Leviticus 23:9-14

New Testament References: Romans 8:23; I Corinthians 15:20-23

Old Testament Time: Nisan 16 (First month)

Today: March-April

Description: Presenting a sheaf of the first of the barley harvest as a wave offering; making a burnt offering and a grain offering

New Testament Application: Resurrection Sunday

WEEKS (Pentecost) (Harvest)

(Pentecost=fiftieth day in Greek) (Shavuot or Gag Hashavuot) also known as Feast of the Harvest (Hag Hakatzir)—Signified the origination of Israel as the covenant people of Yahweh

Old Testament References: Exodus 23:16a; 34:22a; Leviticus 23:15-21; Numbers 28:26-31; Deuteronomy 16:9-12

New Testament References: Acts 2:1-4; 20:16; I Corinthian 16:8

Old Testament Time: Sivan 6 (Third month)

Today: May-June

Description: A festival of joy; mandatory and voluntary offerings including the firstfruits of the wheat harvest. Recalling the giving of the Law at Sinai fifty days after crossing the Red Sea and thankfulness for the Lord's blessings and birth of the Old Testament church.

New Testament Application: Birth of New Covenant church

TRUMPETS (Later: Rosh Hashanah-New Year's Day)

Beginning of the civil year—Signified the calling Israel to judgment

Old Testament References: Leviticus 23:23-25; Numbers 29:1-6

Old Testament Time: Tishri 1 (Seventh month)

Today: September-October

Description: A sacred assembly and a day of rest commemorated with trumpet blasts and sacrifices. Israel presents itself before the Lord for His favor.

New Testament Application: The Second Coming of Christ?

DAY OF ATONEMENT

(Yom Kippur)—Signified the Atonement of the Covenant people

Old Testament References: Leviticus 16; 23:26-32; Numbers 29:7-11

New Testament References: Acts 27:9; Romans 3:24-26; Hebrews 9:1-14, 23-26; 10:19-22

Old Testament Time: Tishri 10 (Seventh month)

Today: September-October

Description: A day of rest, fasting, and sacrifices of atonement for priests and people and atonement for the Tabernacle and altar

New Testament Application: The Great Judgment?

TABERNACLES

Also called Feast of Shelters or Booths (Sukkoth)—Signified God's presence with His Covenant people; looked forward to the coming of the Messiah

Old Testament References: Exodus 23:16b; 34:22b; Leviticus 23:33-36a, 39-43; Numbers 29:12-34; Deuteronomy 16:13-15; Zechariah 14:16-19

New Testament References: John 7:2-27

Old Testament Time: Tishri 15-21 (Seventh month)

Today: September-October

Description: A week of celebration for the fruit harvest (grapes and olives); living in booths and offering sacrifices. Memorializes the giving of the Tabernacle and giving thanks for the productivity of the land.

New Testament Application: Creation of the new heaven and earth?

Sacred Assembly

Old Testament References: Leviticus 23:36b; Numbers 29:35-38

New Testament References: John 7:37-44

Old Testament Time: Tishri 22 (Seventh month)

Today: September-October

Description: A day of convocation, rest, and offering sacrifices

The people inaugurated the following national feasts, not Jehovah:

Dedication (Hanukkah)

New Testament Reference: John 10:22-39

Old Testament Time: Ninth month

Today: December

Description: A commemoration of the purification of the Temple in the Maccabean era (166-164 BC)

Purim

Old Testament Reference: Esther 9:18-32

Old Testament Time: Adar 14-15 (Twelfth month)

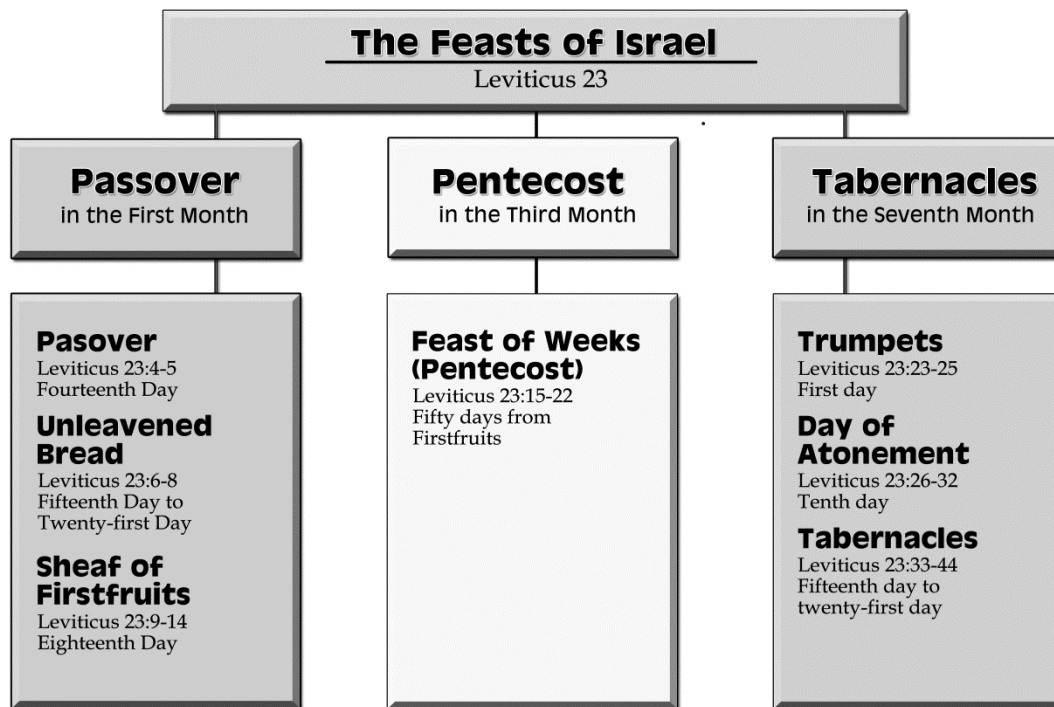
Today: February-March

Description: A day of joy and feasting and giving presents; celebrates the salvation of the Jews from gentile persecution (Queen Esther)

Adapted by Dorsey L. Burk from:

- Michal Hunt, "The Seven Annual Sacred Feasts of the Old Covenant: The Feasts of Remembrance" ([http://www.agapebiblestudy.com/charts/Seven Sacred Feast of the Old Covenantt.htm](http://www.agapebiblestudy.com/charts/Seven%20Sacred%20Feast%20of%20the%20Old%20Covenantt.htm), accessed August 12, 2015)
- Steve Muncherian, Old Testament Feasts, (muncherian.com/OldTestamentFeasts.pdf, accessed August 13, 2015)
- Raymond Woodward, Party Time (raymondwoodward.com/#/resources/sermon-series/)

APPENDIX 2



Raymond Woodward, "Party Time" (raymondwoodward.com/#!/resources/sermon-series).
Used by permission.

APPENDIX 3

Old Testament Individual Sacrifices/Offerings

“For by one offering he hath perfected for ever them that are sanctified”
(Hebrews 10:14)

BURNT OFFERING

Old Testament References: Leviticus 1; 6:8-13; 8:18-21; 16:24

Offering: Bull, ram or male bird (dove or young pigeon for the poor); wholly consumed; no defect

Description: The burnt offering was a voluntary act of worship for the atonement for unintentional sins in general. The offerer laid both hands on the head of the sacrifice, killed it on the north side of the altar. He then cut up and washed the sacrifice. The priest poured the blood at the side of the altar and burnt the whole animal.

Significance: The burnt offering was an expression of devotion, commitment, and complete surrender to God's will. The fire totally consumed the sacrifice; no part was withheld from God. Likewise, conformity to Christ involves entire surrender of self to the will of God (II Samuel 24:24). The burnt offering showed how we should yield ourselves to God (Roman 6:13). This sacrifice was fulfilled in Christ.

GRAIN OFFERING

Old Testament References: Leviticus 12; 6:14-23

Offering: Grain, fine flour; olive oil, incense, baked bread (cakes or wafers), salt; no yeast or honey; accompanied burnt offering and peace offering (along with drink offering)

Description: Because it was not a natural product, but something created through man's effort, the grain (“meal” KJV) offering represented the devotion of the fruits of man's work to God. It was a voluntary act of worship, recognizing His goodness and provisions. The offerer prepared the food and brought it to the altar. The priest burned a “memorial portion” (handful) of the offering and kept the rest as his food.

A burnt offering always accompanied the grain offering. The meal offering shares with the burnt offering the imagery of a meal being set before God.

Even as a meal would not be set before a man consisting only of meat, grains and oil are added to prepare a more complete meal.

Significance: Within the context of the offerings, life symbolizes what we owe God. In contrast, the grain, oil, and frankincense—the fruit of the earth—symbolize what we owe to man. Both characteristics are our duty. The one is the surrender to God of our life as it is being lived; the other is the fulfillment of our duty to our neighbor.

The lesson for us is that service to our fellow man is self-surrender and self-sacrifice. The nearer our service approaches His degree of self-sacrificing service, the more we will resemble what happened to Him. We, too, will find ourselves bruised. The fact that part of this offering was not burnt but was given to the priests shows us that this is an offering whose emphasis is our debt to our fellow men who we are to see as Christ.

PEACE (FELLOWSHIP) OFFERING

Old Testament References: Leviticus 3; 7:11-34

Offering: Any animal without defect from herd or flock; variety of breads

Description: The peace offering was a meal that was shared with the Lord, the priests, and sometimes the common Israelites. A peace offering expressed thanks or gratitude to God for His bounties and mercies. It was a voluntary act of worship, thanksgiving, and fellowship (it included a communal meal). The offerer laid both hands on the head of the sacrifice, killed it on the north side of the altar. The priest poured blood on horns of the altar and its base. The choice parts were burned. The priest received what was edible, except in the case of a bull. The peace offering, then, had to be offered after the other two were already burning.

Significance: The peace offering emphasized the fact that the people of ancient Israel had opportunity for close communion with the Lord. They could eat the flesh of an animal that had been presented, identified, and consecrated as an offering to the Lord (Leviticus 3:1-2; 7:11-21). This signified that all was well (i.e., peaceful) in the relationship between the Lord and his people and therefore always came last when offered in a series with other kinds of offerings.

SIN OFFERING

Old Testament References: Leviticus 4:1-5, 13; 6:24-30; 8:14-17; 16:3-22

Offering: A suitable animal without defect:

- 1) Young bull; for high priest and congregation;

- 2) male goat: for leader
- 3) Female goat or lamb for common person;
- 4) Turtledove or pigeon for the poor;
- 5) Tenth of an ephah of fine flour; for the very poor.

Description: A sin offering atoned for and purged a sin. It was an expression of sorrow for the error and a desire to be reconciled with God. It was a mandatory atonement for specific unintentional sin; confession of sin; forgiveness of sin; cleansing from defilement. The offerer laid both hands on the head of the sacrifice, and then killed it on the north side of the altar. The priest poured blood on horns of the altar and its base.

Significance: This was the offering in which the victim bore sin and died for it. Christ's death in the flesh for sin is our example (Romans 6:6; I Corinthians 11:31; Galatians 5:24; I Peter 4:1).

GUILT OFFERING

Old Testament References: Leviticus 5:14-6:7; 7:1-6

Offering: Ram or lamb.

Description: A guilt ("trespass" JKV) offering is an offering to atone for sins of stealing things from the altar, for when you are not sure whether you have committed a sin or what sin you have committed, or for breach of trust. The offerer first made full restoration plus one-fifth, the laid hands on the animal's head and killed it on the north side of the altar. The priest poured the blood on the ground around the altar. The choice parts were burnt. The priest received what was edible.

Significance: The guilt offering was mandatory atonement for unintentional sin requiring restitution; cleansing from defilement; make restitution; pay 20% fine. Here is restitution made for wrong; the original claim with the added fifth was paid. Christ stood in for man and made restitution for man's wrong (I Peter 1:18-19). If Christ had not made it, we are lost; but again He is our example. We are called not only to be just, but to be gracious (Matthew 5:38-44; Mark 11:25-26; Luke 6:32-35).

Adapted by Dorsey L Burk from

- Allan L Stout, Serf Publishing (cgca.net/serf-publishing/sacrifices.htm#burntoffering)
- "The Five Levitical Offerings," Liberty University, (http://www.bible-history.com/tabernacle/TAB4The_5_Levitical_Offerings.htm)
- John W. Ritenbaugh, "Offerings of Leviticus," (<http://www.bibletools.org/index.cfm/fuseaction/Library.sr/CT/PERSONAL/k/803/Offerings-of-Leviticus>)

- "Offerings and Sacrifices," Baker's Evangelical Dictionary
(<http://www.biblestudytools.com/dictionaries/bakers-evangelical-dictionary/offerings-and-sacrifices.html>)
- Steve Muncherian, "Old Testament Sacrifices"
(muncherian.com/OldTestamentSacrifices.pdf)
- "Types of Karbanot," Judaism 101,
(jewishvirtuallibrary.org/jsource/Judaism/qorbanot.html#3)
- (http://www.iswasandwillbe.com/The_Spiritual_Significance_Of_The_Meat_Meal_Offering_Part_Two.php)

APPENDIX 4

Passion Week

Day	Date	Old Testament	Gospels
Saturday	9 th	•Weekly Sabbath	•Although the Gospels do not mention anything, Jesus probably went to the synagogue, as was His custom and spent the day resting.
Sunday	10 th	•Lamb set aside for four days (Exodus 12:3)	•Jesus triumphantly entered Jerusalem (Matthew 21:1-11). •Jesus wept over Jerusalem (Luke 19:41-44).
Monday	11 th		•Jesus cursed the fig tree (Mark 11:12-14). •Jesus cleansed the Temple (Luke 19:45-48). •Jesus healed the blind and lame in the Temple (Matthew 21:14)
Tuesday	12 th		•Jesus taught the parables of the two sons (Matthew 21:28-32), the vineyard (Matthew 21:33-40), the wedding banquet (Matthew 22:1-14), the ten virgins (Matthew 25:1-13, the talents (Matthew 25:14-30). •Jesus denounced the scribes and Pharisees (Matthew 23:1-33). •Jesus wept over Jerusalem (Matthew 23:37-39 •Jesus gave His discourse on the Mount of Olives (Matthew 24:1-25:46).
Wednesday	13 th		•Jesus dined with Simon the Leper and a woman anointed His feet (Matthew 25:6-13). •Judas conspires to betray Jesus (Matthew 26:14-16).
Thursday	14 th	•Passover	•Jesus washed the disciples' feet and ate the last supper (Mark 14:12-25).

			<ul style="list-style-type: none"> •Jesus prayed in Gethsemane (Mark 14:32-42).
Friday	15 th	<ul style="list-style-type: none"> •Feast of Unleavened Bread (Lasted seven days) A Sabbath or High Holy Day 	<ul style="list-style-type: none"> •Jesus is betrayed by Judas and arrested (Mark 14:43-52). •Jesus was unlawfully tried before Annas (John 18:13-24), Caiaphas and part of the Sanhedrin (John 18:19-24), Pilate (Luke 23:1-5), and Herod (Luke 23:6-12). •Jesus was crucified (Matthew 27:33-50)* •Jesus was buried before sunset (Matthew 27:57-60).
Saturday	16 th	<ul style="list-style-type: none"> •Weekly Sabbath 	
Sunday	17 th	<ul style="list-style-type: none"> •Feast of Firstfruits "The morrow after the Sabbath" (Leviticus 23:11), First day of the week 	<ul style="list-style-type: none"> •Jesus arose from the dead (Mark 16:9).

*Some scholars maintain the Jesus was crucified and buried on Thursday instead of the traditionally held Good Friday. Others state that the crucifixion was on Wednesday to accommodate Jesus' three days and three nights in the grave.

Adapted by Dorsey L. Burk from:

- Chris Hill, "Passion Week to Passover" (christianstogether.net)
- "Holy Week Timeline" (biblegateway.com)
- Kevin Miller, First Evangelical Free Church, Sioux City, Iowa (fefcsc.org/blog2/wp-content/uploads/2013/03/Holy-Week.jpg)
- lambofcalvary.com/Our Printouts/files/Passion and Passover Week.jpg
- Steven Wenner, "A Passion Week Chronology" (stpaulsbiblechurch.org)
- Raymond Woodward, "Party Time" (raymondwoodward.com/#/resources/sermon-series)

APPENDIX 5

Old Testament and New Testament Pentecost

Old Testament Pentecost	New Testament Pentecost
Fifty days from the waving of the sheaf of Firstfruits	Fifty days from the resurrection of Christ
Mount Sinai	Mount Zion
Thunder and lightning Clouds and fire God speaks from Heaven in a loud voice Fear and trembling	Mighty rushing wind Tongues like as fire God speaks through His church in other tongues Conviction
Oldness of letter (Law) Ministration of condemnation Ministration of death	Newness of Spirit (Grace) Ministration of righteousness Ministration of the Spirit
Waiting for Moses to return Worship of the golden calf 3000 people slain	Waiting for the promise Worship of Jesus 3000 people born again
Ten Commandment Tables of stone	Two commandments Fleshy tables of the heart

Adapted by Dorsey Burk from:

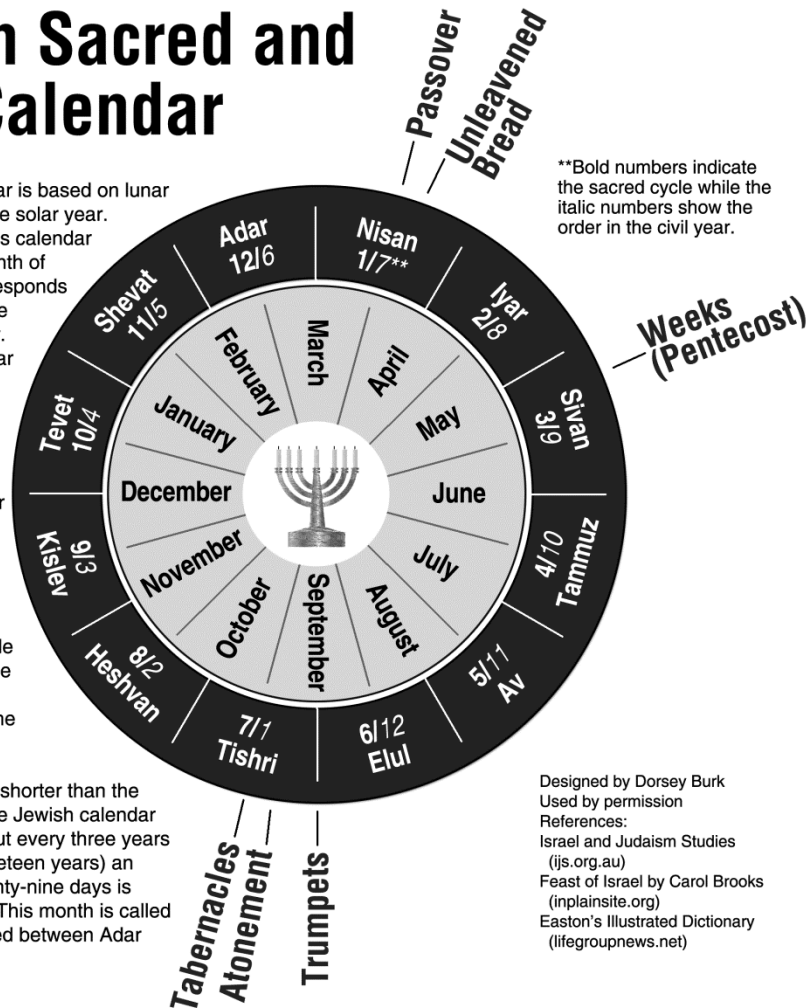
- Craig W. Lewis, "The Old Testament Feasts: Their Relationship and Importance to New Testament Believers" (<http://www.kingdomstudy.com/STOTFeastsLewis.html>)
- "Pentecost," *International Standard Bible Encyclopedia* (<http://www.bible-history.com/isbe/P/PENTECOST/>)
- Raymond Woodward, "Party Time," (raymondwoodward.com/#/sermon-series) Used by permission
- (<http://www.crossmap.com/blogs/pentecost-in-old-testament-and-new-testament-2534>)

APPENDIX 6

Jewish Sacred and Civil Calendar

The Jewish calendar is based on lunar cycles instead of the solar year. The Jewish religious calendar begins with the month of Nissan, which corresponds to March-April in the Gregorian calendar. The Jewish civil year begins with Tishri, the seventh month of the sacred calendar. Tishri corresponds to September-October in the Gregorian calendar. The first month of the sacred calendar is the seventh month of the civil year while the first month of the civil calendar is the seventh month of the religious year.

The Jewish year is shorter than the Gregorian year. The Jewish calendar has 354 days. About every three years (seven times in nineteen years) an extra month of twenty-nine days is added to the year. This month is called Veadar and is added between Adar and Nissan.



Designed by Dorsey Burk
Used by permission
References:
Israel and Judaism Studies
(ijs.org.au)
Feast of Israel by Carol Brooks
(inplainsite.org)
Easton's Illustrated Dictionary
(lifegroupnews.net)

APPENDIX 7

Old and New Testament Trumpet Calls

Trumpet Call	Old Testament	New Testament	Reference
Calling of Assemblies	Twelve tribes gathered as one nation.	Ministry calls believers to assemble in unity.	Numbers 10:2
Journeying of the camp	Called camp to follow God when cloud moved.	Ministry calls church to follow God's leading.	Number 10:2
Calling of the princes	One trumpet called leadership to assemble.	Ministry gathers to hear God's voice.	Numbers 10:4
Blowing of alarms	Warned people of that which was coming	Ministry warns church of signs of the times	Numbers 10:5-7
War and enemy oppression	God heard this trumpet and fought for Israel	Ministry helps church to call on the name of the Lord.	Numbers 10:9
Days of gladness	Trumpets blown as they rejoiced before God.	Ministry exhorts church to worship in exuberance.	Numbers 10:10
Solemn assemblies	Called people to solemn prayer and fasting	Ministry calls church to prayer and fasting	Numbers 10:10
Beginning of months	Trumpets kept God's "seasons" in mind.	Ministry calls church to "seasons" of spiritual life.	Numbers 10:10
Offerings and sacrifices	Trumpets marked each sacrifice offered	Ministry exhorts church to offer spiritual sacrifices	Numbers 10:10
Anointing of the king	Trumpets blown as they cheered their new king.	Ministry leads worship to the King of kings.	II Kings 11:14
Year of Jubilee	Trumpets marked the year of liberation	Ministry preaches the only message of deliverance	Leviticus 25:9
Dedication of the Temple	Trumpets literally called down God's glory	Ministry leads church into the glory of God's Spirit	II Chronicles 5:14

Adapted by Dorsey L. Burk from:

- Dennis F. McCorkle, "The Two Silver Trumpets of the Levite Priests," (Musicofthebible.com/extra_trumpets.htm).

- Rick McDonnell, "Music in the Bible, #5," (harmonypassion.com/blog/music-in-the-bible-5-trumpets-in-the-old-testament)
- Raymond Woodward, "Party Time," (raymondwoodward.com/#/resources/sermon-series/)

APPENDIX 8

Day of Atonement/Early Church

Old Testament Day of Atonement	End-time Apostolic Church
A solemn assembly	The church is serious about the things of God , not taking His commandments lightly (Joel 2:17).
A day of fasting (the only feast day that involved fasting)	The church subjugates fleshly appetites, realizing this is the only way to power with God (Mark 9:29).
A day of affliction of the soul	We, the church, accept God's dealings, judging ourselves so we will not be judged of the Lord (I Corinthians 11:31).
The golden censer taken inside the veil (Aaron could not approach God without incense.)	The church realizes that fervent prayer is the only acceptable way of approach to God (Psalm 141:1).
A special washing of water	The church submits to the "washing of water by the Word" to be right in God's sight (Ephesians 5:26).
High priest put on white linen garments	Without holiness no man will see God (Hebrews 12:14). Fine linen is the righteousness of saints (Revelation 19:8).
Blood sprinkled seven times on the Mercy Seat	The end-time church will see the fullest manifestation of the power of the blood of Jesus (Romans 5:20).
High priest entered the shekinah glory of God	The end-time church will shine with the glory of God as a witness to the last-days generation (Habakkuk 2:14).

Raymond Woodward, "Party Time," (raymondwoodward.com/#!/resources/sermon-series/). Used by permission.

APPENDIX 9

Two Goats/Christ and His Church

Two Goats	Christ and His Church
Both goats were to be without spot or blemish.	Christ was without blemish (I Peter 1:19); the church must be holy (Ephesians 5:27).
Both goats shared in ministry of reconciliation.	Both Christ and the church have the ministry of reconciliation.
The scapegoat was taken outside the camp.	The church bears the reproach of Christ—it's what the scapegoat means (Hebrews 13:13). (Christ was crucified outside the city.)
The Lord's goat died to reconcile; the scapegoat lived to reconcile.	Jesus died to save us, but the church lives to preach salvation to others (II Corinthians 5:20).

Adapted by Dorsey L. Burk from

- Raymond Woodward, "Party Time," (raymondwoodward.com/#/resources/sermon-series).
- Charles L. Feinberg, Th.D., Ph.D. "The Scapegoat of Leviticus Sixteen," (http://faculty.gordon.edu/hu/bi/ted_hildebrandt/otesources/03-leviticus/text/articles/feinberg-lev16scapegoat-bs.pdf).
- Wayne Blank, "The Scapegoat," (<http://www.keyway.ca/htm2000/20000502.htm>).

Missionary Spotlight

Daniel and Joy Scott

A Missionary Call

By Daniel L. Scott



It was a warm night in the latter part of August 1968 and the clock was striking two in that early morning. The hand of the Lord began weighing heavily upon my shoulder. I slipped out of bed to a morning that would determine the rest of my family's life. A new day and a new beginning would result from that frightful morning.

My wife and I had been serving as the pastors of one of the most wonderful churches God had ever allowed given birth—or at least that was my opinion.

Slipping downstairs, I knelt before the sofa in a state of humility that I had rarely known.

Suddenly a scene transformed the wall behind the sofa into infinity. I looked upon a picturesque, unpaved street. What I would later realize were split-bamboo structures with thatched roofs lined both sides of the street. Not realizing what all this meant, I asked, "Lord, what does this mean?"

Incredible as it may seem, an audible voice spoke out of the stillness, "Son, I am going to take you from the church you love so dearly and send you to Ecuador, South America, as a missionary." I was also given instructions that confused me until I arrived on the field, where God's voice was confirmed by what I experienced. Little did I know that the Foreign Missions Board had been praying for a missionary to serve in Ecuador. The experience in my living room that morning was my unmistakable and dynamic call to missions, and a place in the purpose of God for world evangelism.

Preparing for Our New Life on the Field

After receiving our appointment to serve in Ecuador, we attended a few night classes to learn the language we would need on the field. Our language studies were pitifully insufficient, and time would tell us that. We applied for the necessary passports that would allow us to travel. Visiting pastoral friends such as Paul Hosch in Dallas, Texas, we crowned us with blessing, both financial and physical.

The time for departure was surprisingly short. However, by the time our legality and resident papers had been processed, a new pastor had been elected for our dear congregation, and separation tears had saturated our garments many times. Other than that, we had little additional preparation time before departure.

When the call came from Foreign Missions secretary Paul Box that we could leave for Ecuador, we purchased our tickets, packed, and shipped what we felt to be used on the field. We gave other items of furniture and household goods to family members. We sold our house.

Our roots were being abruptly dragged from the soil of all we had ever known. More than two hundred of our former congregation and family surrounded us as we walked out the door of Kanawha Airport in Charleston, West Virginia, with our children clinging to their aging grandparents. We felt it doubtful they would live through the four or five years we had promised to remain on the field.

My First Experience of God's Divine Direction

As the plane in the first stage of our flight to Quito entered the cloud cover, my wife tearfully asked, "Dan, do you think we will ever find a people that will love us as much as the Open Door people?" I did not have an answer at that moment, but after years on the field, I could say emphatically that, "Yes, we found a people that loved us, and who endeared us to them as close knit spiritually family members."

We arrived in Quito as the sun was rising to illuminate one of the most beautiful countrysides I had ever experienced. However, as we exited from the airport security, there was no one to meet us. I had sent a telegram several days earlier to our missionary, Sister Lucille Farmer, listing our scheduled arrival. In a city of nearly one million, what were we to do? It was God's time to confirm His call and lead us to her when all we had as an address was a post office box number.

That wonderful lady was so well known in the city, that a taxi driver who could understand our request in English, and no Spanish, said, "I will help you find her."

Questions in Spanish along the way directed our driver to the San Blas Plaza, and he volunteered to walk up the steps to a small house on the hill. Sister Farmer out burst, "Brother and Sister Scott, I did not know you were yet to arrive!" That was a powerful experience that God would continue to lead us as unerringly in the future.

Fear and Dread Experienced in Our First Great Trial

We did not know, nor were we briefed on the fact, that shortly before our arrival, the United Pentecostal Church of Colombia, our daughter organization in Colombia and Ecuador, had separated from our international organization.

Being individuals that love peace and harmony, our first reaction was a feeling of fear that we were entering a battlefield where friendly fire would exist. My feeling had always been, "Nothing is important enough to divide God's church!"

However, as soon as the unexpected feelings rushed to the surface, the instructions God had given in the living room the morning of my call came into sharp focus. He had said that my responsibility would be to "bring my people together!"

How the heart of God would bleed over the next many stages of action cannot be described in words. In short, it was a great trial that I sought to resolve for myself and those under my leadership. "Never use the pulpit to launch accusations or retaliation . . . use it for evangelism!" I had determined that if a fight results, let it be launched by others. We would depend upon God for peace.

The solution came rapidly. Wynn Stairs, the former Foreign Missions director, and my friend, now superintendent of the Colombian work, visited Ecuador and held services in one of their local churches. I went to reinforce my friendship and in a few words informed him there would never be a fight from our side. God had called my family and me to Ecuador, and I fully intended to win the precious people of Ecuador to a living relationship with Christ.

Over the years of my service in Ecuador, I would confirm that vow many times though my heart was broken to realize how vicious brethren could be. The endresult was that we began to win the battle with brotherly love and fellowship, "binding God's family together." Friendship more than hostility resulted. That

was our greatest trial on the field, but I valued the instructions God gave me that morning.

Many High Points Were Experienced on the Field

I felt frustration learning a new language. Both my wife and I were deeply stressed when we could not adequately use the pulpit to lift up Christ. I announced that I would preach with satisfaction within six months. God indeed blessed both Joy and me with the ability to communicate with confidence. With God's help, I fulfilled my promise.

The greatest thrill was when the Holy Spirit of God began falling like showers during our services. The first time was an outpouring that within minutes left fifty new converts filled with the Holy Ghost . . . then hundreds were being filled during our national gatherings. This was the climax of our purpose, and God honored our desires to serve.

Another extreme high was the missionary fellowship of Sister Lucille Farmer, who became the surrogate grandmother to our children and one of the dearest friends we could have ever possessed. A low point was experienced when she returned to the United States. Then God gave us a missionary family partnership with the Elga Battle family. We were more like two brothers fighting a common enemy, and rejoicing over the common victories, and the wives were inseparable.

One of the greatest high points to be experienced was a result of persecution against one of our ministers. He was beaten and severely injured by a priest and some eighty people as his small congregation was worshiping in a house meeting. A neighbor, sympathetic to our cause, reported the incident, and we were called into a court session. The end result was that the Catholic judge, upon hearing the witnesses, and even with some five hundred people in the patio to support their priest, ruled in our favor and severely chastised the priest and those attending. He threatened the priest, or any other, that he would jail any perpetrator of that type of action. This gave us credibility with the people.

Another fantastic experience concerned the emerging church in Puyo, a jungle-area town. We had heard that believers were there. I decided I would go and try to locate them. We had no name, nor knowledge where to locate these people.

After registering in a small hotel, the national pastor and I prayed. Suddenly God spoke and asked us to go the next morning to the outdoor market. The Land Rover had the sign on the door, "Sheaves For Christ - The United Pentecostal Church" in Spanish. As we parked the next morning by the entrance, a man walked up and asked if we were Pentecostal.

"Yes," we replied, "and we are looking for individuals who are believers. We have learned that some were living here." The result was we found believers of the name and held services in their home before returning to Quito.

The church was in its infancy and my wife and I were visiting to show support to the pastor we had installed there. I had spoken a highly anointed message on faith. After I had concluded and extended the invitation to the altar, two men walked to the front, literally dragging an obviously paralyzed man. They announced they believed my message and asked that would I pray for their friend.

My thoughts went to the paralytic Jesus had healed when friends had torn the roof from the house where He was teaching. Now, in a congregation that had hardly experienced a move of the Holy Spirit, God was called upon to heal a paralytic! However, as the pastor and I prayed, God miraculously healed the paralyzed man. What a victory!

There were so many highs experienced in Ecuador that it would be difficult to express them all, even a small number of them.

My Wife's and My Favorite Missionary Story

A couple from a small, diminishing Indian tribe in central Ecuador happened to pass one of our church services in session. Hearing the worship, they entered and subsequently asked our pastor to pray God's blessings upon their marriage that the witch doctor of the tribe had performed.

As a result, my wife and I were invited to visit the Colorado compound. As the people of that community experienced a warm feeling, the gospel found a foothold and soon hungry souls were being evangelized. With the same joy and happiness, they soon were singing in their language, "At the cross, at the cross where I first saw the light, and the burden of my heart rolled away"

Where was our church located? In the house of a former witch doctor who among many, lifted his hands in worship to the God of gods and the Lord of lords!

The town of Urcutombo was eleven kilometers from a main road. Walking those eleven kilometers had become a real task, especially during the rainy season. I studied the horse path that we walked and thought, "I can bring the Land Rover across this path with some help!" With the brethren of the congregation assisting with pick and shovel, we arrived with a cry of victory from the people.

Seeing our success, a trucker began following our tracks, and a road resulted that is yet a part of the road system, paved and with no one actually knowing how it was given birth. This story has been portrayed by a SFC video called, *"Opening New Roads."*

The Most Serious Thing that Happened on the Field

Again, there were numerous happenings that were serious, but never taken in that context. I and my family felt that opposition was merely the lubrication of the wheels of revival, and therefore was accepted that way. However, neither my family nor I were ready for the serious illness that attacked my body.

As I traveled through the jungle areas, many times those living in those isolated areas would invite us to 'rest' a while in their home. The home was a mere thatch roof over a platform. They offered lemonade, and knowing the water came from the brook running along the house, I would accept the offered drink.

Over time I would began losing consciousness, and at times have fainting spells. Arriving stateside for my deputation travels, I knew I was very ill. Then on a visit to a K-Mart store, I suddenly had a severe hemorrhage and landed in a hospital. The result was a sadly broken heart and a feeling of failure when I was unable to return to my people.

Later I was divinely healed from a "walking palace of parasites." General Superintendent Nathaniel Urshan usually laughed from the pulpit of a Spanish Evangelism Conference, saying that God had allowed me to become ill so I could initiate the North American Spanish Evangelism Ministry program. Well, it had been given birth, but I have always said that my heart is yet deeply buried in the soil of Ecuador.

The Most Comical Thing that Happened on the Field

When I was baptizing new converts in the emerging congregation of Puyo, a man who was terrified of water reluctantly presented himself as a candidate for baptism. When I would try to baptize him, he would walk backwards in the water

to the mirth of the entire congregation on the shore. After some four tries, when he started walking backward, I stopped the treads with my foot and stumbling backwards, he was baptized in the name of Jesus Christ.

Another humorous event also involved a baptismal service. In a small rural area, I was again baptizing in an irrigation channel. The earthen bank was straight down so it was jump in, baptize, and hand the candidate to someone waiting to help them emerge from the water. A short lady was handed me by one of the brethren. I held her and began to lower her into the water. When the water reached her throat, I realized she was no where near standing on the bottom. Feeling mirth, holding her in my arms, I baptized her by merely dunking her head below the surface. Well, she was baptized!

The years I spent in Ecuador were unforgettable! When my wife and I return to visit, the people crowd around us and call us their spiritual mother and father. What spiritual pride we feel as the church reaches some forty thousand constituents from that small two car garage where we began with twelve ladies and a Quechua Indian pastor. How can you tell the story of such incredible years, crammed into a few words. However, the story is forever sealed in Heaven's records.