

2025 4th Quarter | October - December

# Times of Refreshing



# **TABLE OF CONTENTS:**

Credits	1
Abbreviations	2
1. Holy Convocations	3
2. The Gifts of the Feasts	
3. The River of Life	14
4. Morning and Evening Sacrifice	
5. The Fruits of Each Month	25
6. Passover and Unleavened Bread	
7. The Wave Sheaf	35
8. Pentecost	40
9. Trumpets	46
10. Atonement	
11. Tabernacles	
12. Experiences of the Feasts	
13. Tithes and Second Tithes	

# **Credits**

#### **Author:**

Carlos Hernández, Damián Fabio, Leandro Pena.

#### **Contributors:**

Roberto Kalbermatter

**Translation:** Carlos

Hernández, Damián Fabio.

#### Design:

Prinomo - prinomo.com

# Organization and coordination:

Tiempo de Reunión tiempodereunion.com

# **Suggested Readings:**

What About the Feasts?.

URL: https://

maranathamedia.com/book/ view/what-about-the-feasts-

third-edition-2016

Sabbath Fountain.

URL: https://

maranathamedia.com/book/ view/sabbath-fountain

# Showing Respect

URL: https://

maranathamedia.com/book/ view/showing-respect-for-

colossians-21617

Beginning of the Biblical

Year.

URL: https://

maranathamedia.com/book/ view/beginning-of-year



# Abbreviations

# Ellen White books abbreviations:

1900 EJW, GTI	Ellet J. Waggoner, The Glad Tidings		
,	(1900)		
1T	Testimonies, vol. 1		
1TT	Testimony Treasures, Vol. 1		
20MR	Manuscript Releases, Vol. 20		
5BC	EGW SDA Bible Commentary, vol. 5		
6BC	EGW SDA Bible Commentary, vol. 6		
7BC	EGW SDA Bible Commentary, vol. 7		
AA Acts of the Apostles			
CCh	Counsels for the Church		
CM	Colporteur Ministry		
CS CS	Counsels on Stewardship		
CS	Counsels on Health		
DA	Desire of Ages		
GC	The Great Controversy		
HP	In Heavenly Places		
LDE	Last Day Events		
Lt / Ms	Letter / Manuscript		
MB	Thoughts from the Mount of		
ITID	Blessing		
PK	Prophets and Kings		
PP	Patriarchs and Prophets		
RH	Review & Herald		
SC	Steps to Christ		
ST	Signs of the Times		

# **Holy Convocations**

#### **LESSON 1**



# **ADDITIONAL READING:**

### What about the feasts?

URL: https://maranathamedia.com/book/view/ what-about-the-feasts-third-edition-2016

#### Stand by the Landmarks

URL: https://maranathamedia.com/book/view/

stand-by-the-landmarks

# **Suggested Videos:** The feasts of the Lord

URL: https://youtu.be/LFtZJhEX2iA?si=jqjXUs\_VP-

xcOnlW

## **Hymns:**

- 381 Holy Sabbath Day of Rest
- 330 Take my Life and Let it Be
- 384 Safely through another Week

#### **MEMORY VERSE:**

Lev 23:4

"These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons."

Con: in th	What would be the purpose of the lights that God created? <b>Genesis 1:14.</b> sider the following versions: <b>JUB, SLT.</b> How is the word "seasons" translated lese versions? What was already contemplated on the fourth day of tion? <b>Notes 1 and 2.</b>
	What is the first specific time in the Bible that God sanctified and called ? Genesis 2:1-3; Exodus 16:23.
	What other times appear in the Bible in connection with the Sabbath?

4.	According to <b>Leviticus 23:2</b> , how should Jehovah's teasts be proclaimed?
5.	What purpose do they have? <b>Leviticus 23:37.</b>
6. <b>Exo</b>	Can a man stand before God in a holy convocation with nothing to offer?  dus 23:15; 34:20; Deuteronomy 16:16.
	What does it mean to offer offerings, burnt offerings, and sacrifices to God acred convocations? 1 Chronicles 29:14; Psalm 50:14, 23; 51:16-17; 40:6-10; 6; 107:22; Hosea 14:2.
8. to d	What category does God include the seventh day in? What terms are used lescribe the Sabbath? <b>Leviticus 23:1-3.</b>
9. call	Do Jehovah's feasts have a specific time of convocation, or can they be ed on any day? <b>Leviticus 23:4.</b>
10. resp	Read <b>Leviticus 23</b> and list the 7 annual days of sacred convocation and thei pective feasts mentioned in that chapter.
	a
11. not	What other times of meeting with God were given to His people that are mentioned in Leviticus 23? <b>Numbers 28:1-8; 11-15. Note 3.</b>

and	In summary, what are the times of sacred convocation to meet with God offer Him our offerings, burnt offerings, and sacrifices? 2 Chronicles 2:4; Nehemiah 10:33.
• year	sider:  Reflect on the fact that God has established daily, weekly, monthly, and ly times of encounter with Him. What does this tell us about God's desire to ad time with His children?
	NOTES ////////////////////////////////////

# 1. **JUB, Gen 1:14**

And God said, Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and for **appointed times** and for days and years;

## **SLT, Gen 1:14**

And God will say there shall be lights in the firmament of the heavens to separate between the day and between the night: and they shall be for signs and for **set times**, and for days and for years.

2. The Hebrew word "Moed," found in Genesis 1:14, and translated in KJV as "seasons," and in other versions as set times, is **H4150** from Strong's dictionary. It is defined as follows in the dictionary:

#### **H4150** moed:

סר דעימ moed; or (feminine) הדעיומ moada (2Ch 8:13); From H3259; properly an appointment, that is, a fixed time or season; specifically a festival; conventionally a year; by implication, an assembly(as convened for a definite purpose); technically the congregation; by extension, the place of meeting; also a signal (as appointed beforehand): - appointed (sign, time), (place of, solemn) assembly, congregation, (set, solemn) feast, (appointed, due) season, solemn (-ity), synagogue, (set) time (appointed).

3. **Num 28:2 -** "Command the children of Israel, and say unto them, My offering, and my bread for my sacrifices made by fire, for a sweet savor unto me, shall ye observe to offer unto me in their **due season**." **(H4150,** 

## moed).

#### **Quotes:**

- The Lord Jesus gave these commandments from the pillar of cloud, and Moses repeated them to the children of Israel and wrote them in a book, that they might not depart from righteousness. We are under obligation to fulfill these specifications; for in so doing we fulfill the specifications of the law of God. { RH December 18, 1894, par. 7 }
- In consequence of continual transgression, the moral law was repeated in awful grandeur from Sinai. Christ gave to Moses religious precepts which were to govern the everyday life. These statutes were explicitly given to guard the ten commandments. They were not shadowy types to pass away with the death of Christ. They were to be binding upon man in every age as long as time should last. These commands were enforced by the power of the moral law, and they clearly and definitely explained that law. { RH May 6, 1875, par. 10 }
- The writings of Moses were taught by Joshua to all Israel. "There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them." Joshua 8:35. This was in harmony with the express command of Jehovah providing for a public rehearsal of the words of the book of the law every seven years, during the Feast of Tabernacles. "Gather the people together, men, and women, and children, and thy stranger that is within thy gates," the spiritual leaders of Israel had been instructed, "that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law: and that their children, which have not known anything, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it." Deuteronomy 31:12, 13. { PK 465.1; PR.342.3 }

Had this counsel been heeded through the centuries that followed, how different would have been Israel's history! Only as a reverence for God's Holy Word was cherished in the hearts of the people, could they hope to fulfill the divine purpose. It was regard for the law of God that gave Israel strength during the reign of David and the earlier years of Solomon's rule; it was through faith in the living word that reformation was wrought in the days of Elijah and of Josiah. And it was to these same Scriptures of truth, Israel's richest heritage, that Jeremiah appealed in his efforts toward reform. Wherever he ministered he met the people with the earnest plea, "Hear ye the words of this covenant," words which would bring them a full understanding of God's purpose to extend to all nations a knowledge of saving truth. Jeremiah 11:2. { PK 465.2; PR.343.1 } .

The words which God spoke to Israel by his Son were spoken for us also in these last days. The same Jesus who, upon the mount, taught his disciples the far-reaching principles of the law of God, instructed ancient Israel from the cloudy pillar and from the tabernacle, by the mouth of Moses and Joshua. The lessons were the same,—that love for God would lead to purity of heart, and would be manifested in good works. { ST May 26, 1881, par. 8 }

Those who place in contrast the teachings of Christ when he was upon the

earth, and the principles of true religion as taught in the days of Moses, know not what they assert. Christ cannot be arrayed against himself. When he was upon earth, our Saviour made sinners feel that they could not trample upon the law of God with impunity. The same lesson was taught to ancient Israel. In the days of Moses sin could be pardoned only through the atoning sacrifice of the Son of God. Jesus taught the same when he walked as a man among the children of men. { ST May 26, 1881, par. 9 }

Religion in the days of Moses and Joshua was the same as religion today. When Christ dwells in the heart, his spirit will be manifested in the life. It will be calm, patient, noble, and unselfish. The marked contrast which exists between the lives of those who serve God and those who serve him not is a constant rebuke to the sinner. The world rejected Christ because his life was in such marked contrast to their own. In every generation, those who are seeking to follow his example will be distinct from the world. { ST May 26, 1881, par. 10 }

My brother, in this life we are to prepare for the future immortal life. This is 5. our work. We are to become familiar with the Levitical law in all its bearings; for it contains rules that must be obeyed; it contains the instruction that if studied will enable us to understand better the rule of faith and practice that we are to follow in our dealings with one another. No soul has any excuse for being in darkness. Those who receive Christ by faith will receive also power to become the sons of God. {Lt3-1905}



#### **LESSON 2**



# **ADDITIONAL READING:**

"The Gifts of the Sabbath" and "The Sabbath" Portion" in "The Sabbath Rest" 20025 O3 Sabbath School Lesson.

URL: https://maranathamedia.com/book/ view/2025-q3-ss-the-sabbath-rest

# Living Bread from Heaven.

URL: https://maranathamedia.com/book/view/ living-bread-from-heaven

## Suggested videos:

# The spiritual framework for Sabbath and Feast keeping.

URL: https://youtu.be/

sgtp3H1FCYg?si=g10Tpq5XBTyGkVF3

# Hymns:

- 6 O Worship the Lord
- 195 There Shall Be Showers of Blessing
- 334 Come thou fount of every blessing

#### **MEMORY VERSE:**

1Chr 29:14

"But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee."

# 

1. What offerings were to be presented at the daily sacrifices? **Numbers** 28:1-8. Note 1.

2. What do these offerings represent? 1 Chronicles 29:14; Psalm 104:15; John 1:29, 36; Matthew 4:4; 1 Samuel 16:13; Judges 9:13. Note 2.

3. What difference is there between the Sabbath offerings when compared to the daily offerings? Numbers 28:9-10. What does this tell us about the Sabbath and the meaning of these offerings?

4. What are the Sabbath gifts for man? <b>Genesis 2:1-3; Mark 2:27.</b> Consider their relationship to offerings. <b>See Note 2.</b>
a. Wheat flour b. Olive oil c. Drink offering (Vino)  5. What does it mean for common days to have the same offerings as the Sabbath, although in smaller quantities? Consider <b>Genesis 1:28, 31</b> in your answer.
6. How do the offerings during New Moons compare to offerings on Sabbath and common days? <b>Numbers 28:11-15.</b> Compare portions to daily and Sabbath offerings.
7. Apart from the continual burnt offering, what was offered each day of the feast of unleavened bread? Mention the animals, their quantities, and their corresponding offerings. <b>Numbers 28:16-25.</b>
8. What is the feast of firstfruits mentioned in <b>Numbers 28:26-31</b> ? See <b>Exodus 34:22</b> and <b>Leviticus 23:15-16.</b> What was offered at this Feast? Mention the animals, their quantities, and their corresponding offerings.

9. What is the first holy convocation of the seventh month? What are its offerings and portions? <b>Numbers 29:1-6; Leviticus 23:24-25.</b>
10. What happened on the tenth day of the seventh month? What was offered on that day? <b>Numbers 29:7-11; Leviticus 16:29-31; 23:27.</b>
11. What feast began on the fifteenth day of the seventh month? How many days did the feast last? <b>Leviticus 23:34-36.</b>
12. Read <b>Numbers 29:12-40.</b> What happened at the Feast of Tabernacles
concerning the sacrifices and the offerings that accompanied them? Compare the quantities of the Feast of Tabernacles with those of the rest of the feasts.

Holy Convocations	Wheat Flour [Efa]	Olive Oil [Hin]	Drink Offering (Grape Juice) [Hin]
Daily burnt offering			
Sabbath			

New Moon		
Passover / Unleavened Bread		
Day of First Fruits (Pentecost)		
Day of Trumpets		
Atonement		
Tabernacles		

#### Consider:

the annual feasts. What does this reveal to us about the amplification of the blessing, sanctification, and Sabbath rest throughout all the appointed times.	tion of the	

Consider how the sacrifices and offering portions increase throughout

罥	ľ	Ν	O	T	Ε	S
	u		_	-	_	_

- 1. Complete the table found at the end of the questions, as you progress through each one of the questions.
- 2. For more details, see lessons 3 and 4 of the Sabbath School booklet, "Sabbath Rest" (3rd Quarter 2025).

#### **Quotes:**

- 1. There are many who in their hearts charge God with being a hard master because He claims their possessions and their service. But we can bring to God nothing that is not already His. "All things come of Thee," said King David, "and of Thine own have we given Thee." All things are God's, not only by creation, but by redemption. All the blessings of this life and of the life to come are delivered to us stamped with the cross of Calvary.—The Review and Herald, December 23, 1902. { CS 157.2; CMC.163.2 }
- 2. Faith, too, is the gift of God. Faith is the assent of man's understanding to God's words, that binds the heart to God's service. And whose is man's understanding if it be not God's? Whose the heart if it be not God's? To have faith is to render to God the intellect, the energy, that we have received from Him; therefore those who exercise faith do not themselves deserve any credit. Those who believe so firmly in a heavenly Father that they can trust Him with unlimited confidence; those who by faith can reach beyond the grave to the eternal realities beyond, must pour forth to their Maker the confession, "All things come of thee, and of thine own have we given thee." ... { HP 221.4; ELC.223.4 } Heavenly bestowed capabilities should not be made to serve selfish ends. Every energy, every endowment, is a talent that should contribute to God's glory by being used in His service.... { HP 221.5; ELC.223.5 }

Let no one seek to exalt himself by talking of his deeds, extolling his abilities, displaying his knowledge, and cultivating self-conceit.... Christ was never self-confident or conceited. { HP 221.6; ELC.223.6 }

He to whom God has entrusted unusual gifts should return to the Lord's storehouse that which he has received, by freely giving to others the benefit of his blessings. Thus God will be honored and glorified. { HP 221.7 }

3. There are wandering stars professing to be ministers sent of God who are preaching the Sabbath from place to place, but who have truth mixed up with error and are throwing out their mass of discordant views to the people. Satan has pushed them in to disgust intelligent and sensible unbelievers. Some of

these have much to say upon the gifts and are often especially exercised. They give themselves up to wild, excitable feelings and make unintelligible sounds which they call the gift of tongues, and a certain class seem to be charmed with these strange manifestations. A strange spirit rules with this class, which would bear down and run over anyone who would reprove them. God's Spirit is not in the work and does not attend such workmen. They have another spirit. Still, such preachers have success among a certain class. But this will greatly increase the labor of those servants whom God shall send, who are qualified to present before the people the Sabbath and the gifts in their proper light, and whose influence and example are worthy of imitation. { 1TT 163.1; 1JT.163.2 }

"Ask ye of the Lord rain in the time of the latter rain." Do not rest satisfied that in the ordinary course of the season, rain will fall. Ask for it. The growth and perfection of the seed rests not with the husbandman. God alone can ripen the harvest. But man's co-operation is required. God's work for us demands the action of our mind, the exercise of our faith. We must seek His favors with the whole heart if the showers of grace are to come to us. We should improve every opportunity of placing ourselves in the channel of blessing. Christ has said, "Where two or three are gathered together in My name, there am I in the midst." The convocations of the church, as in camp meetings, the assemblies of the home church, and all occasions where there is personal labor for souls, are God's appointed opportunities for giving the early and the latter rain. { TM 508.1; TM.508.1 }

But let none think that in attending these gatherings, their duty is done. A mere attendance upon all the meetings that are held will not in itself bring a blessing to the soul. It is not an immutable law that all who attend general gatherings or local meetings shall receive large supplies from heaven. The circumstances may seem to be favorable for a rich outpouring of the showers of grace. But God Himself must command the rain to fall. Therefore we should not be remiss in supplication. We are not to trust to the ordinary working of providence. We must pray that God will unseal the fountain of the water of life. And we must ourselves receive of the living water. Let us, with contrite hearts, pray most earnestly that now, in the time of the latter rain, the showers of grace may fall upon us. At every meeting we attend our prayers should ascend, that at this very time God will impart warmth and moisture to our souls. As we seek God for the Holy Spirit, it will work in us meekness, humbleness of mind, a conscious dependence upon God for the perfecting latter rain. If we pray for the blessing in faith, we shall receive it as God has promised. { TM 508.2; TM.509.1 }



#### LESSON 3



# **ADDITIONAL READING:**

#### Sabbath Fountain.

URL: https://maranathamedia.com/book/view/ sabbath-fountain

## **Hymns:**

- 530 It Is Well with My Soul
- 432 Shall we Gather at the River?
- As the Deer
- 460 As Water to the Thirsty

#### **MEMORY VERSE:**

#### Ezek 47:9

"And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh."

QUESTIONS //////	///////////////////////////////////////	///////////////////////////////////////	///////////////////////////////////////
1. What is the mato? <b>Ezekiel 47:12.</b> Ther <b>3, 9, 11</b> as part of the sa	•	er come from? Cons	ider <b>Ezekiel 46:1,</b>
2. What happens days? <b>Ezekiel 46:1, 3; I</b> the sanctuary? What d God receive? <b>Psalm 9:</b> 1	o those who choose t	t does it mean to op to stand at the door	en the door of

9. Where does the river of life come from? Compare <b>Ezekiel 47:12</b> with <b>Revelation 22:1-2.</b>
10. What grows by the river? What characteristics does it have? <b>Ezekiel 47:12</b> ; <b>Revelation 22:2.</b> When will the fruit be ready to eat? What are its leaves for? <b>Note 1.</b>
11. Considering that the river proceeds from the throne of God, what does the throne look like? <b>Daniel 7:9.</b> What does fire represent? <b>Exodus 24:17.</b> What is also the name of the river that is before the throne? To what is it compared to? <b>Revelation 4:6; 15:2</b> — What does it mean that God's glory as fire flows in the river of life and reaches the sea? <b>Isaiah 11:9.</b>
Consider:  Ponder the hope in Revelation 18:1 and Isaiah 60:1-5 that the earth will be lightened with the glory of God. How do the study in Ezekiel 47, the holy convocations, and the need to immerse oneself in the river relate to that hope?
NOTES

Ezek 47:12: "12 And by the river, on the bank on either side, shall grow all manner of fruit trees; its leaves will never fall, nor will its fruit fail. In due season [H2320] it shall ripen, for its waters come out of the sanctuary; and its fruit shall be for food, and its leaf for medicine."

Strong's Dictionary

H2320 - שָׁדִיח (kjódesh) of H2318; new moon; by implication month: that count the months, new moon, month.

#### **Quotes:**

Wonderful is the work which God designs to accomplish through His servants, that His name may be glorified. God made Joseph a fountain of life to the Egyptian nation. Through Joseph the life of that whole people was preserved. Through Daniel God saved the life of all the wise men of Babylon. And these deliverances were as object lessons; they illustrated to the people the spiritual blessings offered them through connection with the God whom Joseph and Daniel worshiped. So through His people today God desires to bring blessings to the world. Every worker in whose heart Christ abides, everyone who will show forth His love to the world, is a worker together with God for the blessing of humanity. As he receives from the Saviour grace to impart to others, from his whole being flows forth the tide of spiritual life. Christ came as the Great Physician to heal the wounds that sin has made in the human family, and His Spirit, working through His servants, imparts to sin-sick, suffering human beings a mighty healing power that is efficacious for the body and the soul. "In that day," says the Scripture, "there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Zechariah 13:1. The waters of this fountain contain medicinal properties that will heal both physical and spiritual infirmities. { CH 209.2; CSI.206.1 }

From this fountain flows the mighty river seen in Ezekiel's vision. "These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed. And it shall come to pass, that everything that liveth, which moveth, whithersoever the rivers shall come, shall live.... And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine." Ezekiel 47:8-12. { CH 210.1; CSI.206.2 }

Such a river of life and healing God designs that, by His power working through them, our sanitariums shall be. { CH 210.2; CSI.207.1 }

"Whereunto," asked Christ, "shall we liken the kingdom of God? or with what comparison shall we compare it?" Mark 4:30. He could not employ the kingdoms of the world as a similitude. In society He found nothing with which to compare it. Earthly kingdoms rule by the ascendancy of physical power; but from Christ's kingdom every carnal weapon, every instrument of coercion, is banished. This kingdom is to uplift and ennoble humanity. God's church is the court of holy life, filled with varied gifts and endowed with the Holy Spirit. The members are to find their happiness in the happiness of those whom they help and bless. { AA 12.2; HAp.11.2 }

Wonderful is the work which the Lord designs to accomplish through His church, that His name may be glorified. A picture of this work is given in Ezekiel's vision of the river of healing: "These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed. And it shall come to pass, that everything that liveth, which moveth, whithersoever the rivers shall come, shall live:... and

by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine." Ezekiel 47:8-12. { AA 13.1; HAp.11.3 }

From the beginning God has wrought through His people to bring blessing to the world. To the ancient Egyptian nation God made Joseph a fountain of life. Through the integrity of Joseph the life of that whole people was preserved. Through Daniel God saved the life of all the wise men of Babylon. And these deliverances are as object lessons; they illustrate the spiritual blessings offered to the world through connection with the God whom Joseph and Daniel worshiped. Everyone in whose heart Christ abides, everyone who will show forth His love to the world, is a worker together with God for the blessing of humanity. As he receives from the Saviour grace to impart to others, from his whole being flows forth the tide of spiritual life. { AA 13.2; HAp.12.1 }

God chose Israel to reveal His character to men. He desired them to be as wells of salvation in the world. To them were committed the oracles of heaven, the revelation of God's will. In the early days of Israel the nations of the world, through corrupt practices, had lost the knowledge of God. They had once known Him; but because "they glorified Him not as God, neither were thankful; but became vain in their imaginations, ... their foolish heart was darkened." Romans 1:21. Yet in His mercy God did not blot them out of existence. He purposed to give them an opportunity of again becoming acquainted with Him through His chosen people. Through the teachings of the sacrificial service, Christ was to be uplifted before all nations, and all who would look to Him should live. Christ was the foundation of the Jewish economy. The whole system of types and symbols was a compacted prophecy of the gospel, a presentation in which were bound up the promises of redemption. { AA 14.1; HAp.12.2 }

The representation given in Ezekiel 47:1-12 is an illustration of the way in which the truth for this time is to go. A large work is to be done by many who have begun in a small way. Many souls will be reached, not through display, not through any devising on the part of man, but through the working of the Holy Spirit on the hearts of human agencies. The Saviour worked in this way. When His methods become the methods of His followers, His blessings will attend their labors. { 20MR 102.3 }



#### **LESSON 4**

### **Hymns:**

- 39 Lord, in the Morning
- 100 Great is Thy Faithfulness
- 305 Give Me Jesus

#### **MEMORY VERSE:**

Dan 9:21-22

"Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding."

QUE	ESTIONS ////////////////////////////////////	'//////////////////////////////////////		
The sab	The sabbatical cycles			
	What is the weekly cycle proposed by God from the creation or orld like? <b>Exodus 20:11</b> What did God do on the seventh day? <b>Gen 1-3.</b>			
	What consequences did man's sin bring on earth? <b>Genesis 3:1</b> 11-12. What safeguard was established for the earth to continue tan? <b>Leviticus 25:1-4.</b> What parallel do you find in relation to the c	to feed		

of the weekly Sabbath and the Sabbath years?

3. Although we see that the earth rests, who benefits from this rest?

Sabbath School Lesson | 19

The Daily Sabbath Cycle
4. What was the ritual of daily sacrifices? <b>Exodus 29:38-39.</b> Where was it offered and what would happen there? <b>Exodus 29:42-43.</b> What sanctified that place? <b>Note 1.</b>
5. At what time does the angel Gabriel come to speak with Daniel? What was Daniel's request, and what was the angel's news? Do you think Daniel could have found rest in the angel's news? <b>Daniel 9:20-23.</b>
6. What is the conviction brought upon Ezra and the people of Israel at the time of the evening sacrifice? <b>Ezra 9:1-5.</b> What was the result of this conviction? <b>Ezra 10:1-5.</b> What presence in our lives can bring this conviction? <b>John 16:7-8.</b> Consider <b>2 Kings 3:20</b> in relation to <b>John 7:39</b> and what the sacrificial hours imply considering what has been studied.
7. How did the psalmists understand the morning and evening prayer time? What lesson does this leave us about the daily times set aside to meet our Father in prayer? <b>Psalm 65:8, Psalm 141:2.</b>
8. At what time of day does the angel Gabriel meet Zechariah to talk to him? <b>Luke 1:8-11.</b> Do you think Zechariah could have found rest, like Daniel, in the angel's news? <b>Luke 1:13-17.</b>

Leviticus 25:5-7. For whom was rest made? Mark 2:27.

9. 10. Considering questions 7 and 8, what connection do you see between prayer, morning and evening sacrifices, and the incense offered? 2 Chronicles 13:11; Exodus 30:7-8; Deuteronomy 33:10. What does the burning incense represent? Psalm 141:2; Revelation 5:8; 8:4.
The Daily Sabbath Cycle in the New Testament  11. At what time of day did the angel appear to Cornelius? Acts 10:1-3. What evidence do we have that this is the time of daily prayer or sacrifice? Acts 3:1.
12. What kind of news does Cornelius receive at that time? <b>Acts 10:4.</b> What other work does God do in the ninth hour of the day? <b>Acts 3:1-10, 16.</b>
13. At what time do we see the Holy Spirit descend upon the church at Pentecost, while they were gathered with one accord? <b>Acts 2:14-15.</b> What time was Jesus crucified? <b>Mark 15:25.</b> What does it mean that Christ was crucified in this hour? <b>Numbers 28:17-23</b> (especially verse <b>23rd</b> ). What is Christ to us? <b>1 Corinthians 5:7.</b> What does this tell us about the third hour?

How many hours are in a day? John 11:9. What hours are highlighted in the following parable? Matthew 20:1-6. If we see that the hour of the morning sacrifice corresponds to the third hour and the hour of the evening sacrifice corresponds to the ninth hour, can we find a relationship with the seven-fold sabbatical cycles? After six hours since the morning sacrifice, what should we find in the seventh hour?

of cycl hour, v	What time was Jesus' death? Mark 15:34-37. Understanding the principle es of seven, where blessing, cessation, or rest is found at the seventh what does Jesus do when six hours are about to be completed on the Luke 23:44-46; John 19:28-30.
to find	der: What is the implication of understanding that God has designated times rest throughout the day? What can we understand of Jesus' crucifixion this?
accord	What do you understand happens in relation to offerings and sacrifices ling to <b>Quote 1</b> ? What ceases and what continues? How does Christ feel ling to the spirit of prophecy regarding times of prayer? <b>Quote 2</b> .
∰ NC	OTES ////////////////////////////////////
1. F	For more details, see lesson 3 entitled "The Gifts of the Sabbath" from the

Sabbath School booklet, "Sabbath Rest" (3rd Quarter 2025).

# **Quotes:**

When the loud cry, "It is finished," came from the lips of Christ, the priests were officiating in the temple. It was the hour of the evening sacrifice. The lamb representing Christ had been brought to be slain. Clothed in his significant and beautiful dress, the priest stood with lifted knife, as did Abraham when he was about to slay his son. With intense interest the people were looking on. But the earth trembles and quakes; for the Lord Himself draws near. With a rending noise the inner veil of the temple is torn from top to bottom by an unseen hand, throwing open to the gaze of the multitude a place once filled with the presence of God. In this place the Shekinah had dwelt. Here God had manifested His glory above the mercy seat. No one but the high priest ever lifted the veil separating this apartment from the rest of the temple. He entered in once a year to make an atonement for the sins of the people. But lo, this veil is rent in twain. The most holy place of the earthly sanctuary is no longer sacred. { DA 756.5; DTG.704.5 }

All is terror and confusion. The priest is about to slay the victim; but the knife drops from his nerveless hand, and the lamb escapes. Type has met antitype in the death of God's Son. The great sacrifice has been made. The way into the holiest is laid open. A new and living way is prepared for all. No longer need sinful, sorrowing humanity await the coming of the high priest. Henceforth the Saviour was to officiate as priest and advocate in the heaven of heavens. It was as if a living voice had spoken to the worshipers: There is now an end to all sacrifices and offerings for sin. The Son of God is come according to His word, "Lo, I come (in the volume of the Book it is written of Me,) to do Thy will, O God." "By His own blood" He entereth "in once into the holy place, having obtained eternal redemption for us." Hebrews 10:7; 9:12. { DA 757.1; DTG.705.1 }

- As the priests morning and evening entered the holy place at the time of 2. incense, the daily sacrifice was ready to be offered upon the altar in the court without. This was a time of intense interest to the worshipers who assembled at the tabernacle. Before entering into the presence of God through the ministration of the priest, they were to engage in earnest searching of heart and confession of sin. They united in silent prayer, with their faces toward the holy place. Thus their petitions ascended with the cloud of incense, while faith laid hold upon the merits of the promised Saviour prefigured by the atoning sacrifice. The hours appointed for the morning and the evening sacrifice were regarded as sacred, and they came to be observed as the set time for worship throughout the Jewish nation. And when in later times the Jews were scattered as captives in distant lands, they still at the appointed hour turned their faces toward Jerusalem and offered up their petitions to the God of Israel. In this custom Christians have an example for morning and evening prayer. While God condemns a mere round of ceremonies, without the spirit of worship, He looks with great pleasure upon those who love Him, bowing morning and evening to seek pardon for sins committed and to present their requests for needed blessings. { PP 353.3; PP.321.3 }
- All members of the family center in the father. He is the lawmaker, illustrating in his own manly bearing the sterner virtues: energy, integrity, honesty, patience, courage, diligence, and practical usefulness. The father is in one sense the priest of the household, laying upon the altar of God the morning

- and evening sacrifice. The wife and children should be encouraged to unite in this offering and also to engage in the song of praise. Morning and evening the father, as priest of the household, should confess to God the sins committed by himself and his children through the day. Those sins which have come to his knowledge and also those which are secret, of which God's eye alone has taken cognizance, should be confessed. This rule of action, zealously carried out by the father when he is present or by the mother when he is absent, will result in blessings to the family. { CCh 145.3; CPI.259.2 }
- Abraham, "the friend of God," set us a worthy example. His was a life of prayer. Wherever he pitched his tent, close beside it was set up his altar, calling all within his encampment to the morning and evening sacrifice. When his tent was removed, the altar remained. In following years, there were those among the roving Canaanites who received instruction from Abraham; and whenever one of these came to that altar, he knew who had been there before him; and when he had pitched his tent, he repaired the altar, and there worshiped the living God. { PP 128.1; PP.106.3 }
- With amazement the heavenly messengers beheld the indifference of that people whom God had called to communicate to the world the light of sacred truth. The Jewish nation had been preserved as a witness that Christ was to be born of the seed of Abraham and of David's line; yet they knew not that his coming was now at hand. In the temple the morning and the evening sacrifice daily pointed to the Lamb of God; yet even here was no preparation to receive him. The priests and teachers of the nation knew not that the greatest event of the ages was about to take place. They rehearsed their meaningless prayers, and performed the rites of worship to be seen by men, but in their strife for riches and worldly honor they were not prepared for the revelation of the Messiah. The same indifference pervaded the land of Israel. Hearts, selfish and world-engrossed, were untouched by the joy that thrilled all heaven. Only a few were longing to behold the Unseen. To these heaven's embassy was sent. { YI December 26, 1905, par. 3 }



# **LESSON 5**

# **Hymns:**

- 100 Great is Thy Faithfulness
- 272 Give Me the Bible
- O the Deep, Deep Love of Jesus

# **MEMORY VERSE:**

#### Ezekiel 46:3

"Likewise the people of the land shall worship at the door of this gate before the LORD in the sabbaths and in the new moons."

QUESTIONS ////////////////////////////////////
Introduction
1. Besides the Sabbath day, on what days would God's temple be open? Who would worship on that day before Jehovah? <b>Ezekiel 46:1 and 3.</b>
2. What does the expression "new moon" mean? Look up its definition in a dictionary. Also consider <b>Note 1.</b> What does it tell us in this regard?
3. Is it possible to know when it is a new moon? <b>1 Samuel 20:5 and 18.</b> What are we commanded to do in order to keep the Passover? <b>Deuteronomy 16:1.</b>
4. For what purpose did God establish the lights in the heavens? <b>Genesis</b> 1:14-15. Regarding the moon, what does it indicate? <b>Psalm 104:19.</b> In this context, why is the setting of the sun important? <b>Leviticus 23:32. Note 2.</b>

5. For whom did the Lord place these signs in the heavens? What was the

danger that the Israelites were to avoid? <b>Deuteronomy 4:19.</b>
6. What was the custom among the people of Israel regarding the day of the New Moon? <b>1 Samuel 20:5-24; 2 Kings 4:22-23.</b>
7. What else was done on a New Moon? Over what was it done? How is the day of the New Moon considered? <b>Numbers 10:10; Psalm 81:1-3.</b>
The fruits of each month
8. What did the Israelites frequently receive in the New Moon? <b>Deuteronomy</b> 1:3; Ezekiel 26:1; 29:17; 31:1; 32:1; Haggai 1:1.
9. Once you have received the word, what experience is linked to the New Moon? <b>2 Chronicles 29:3-6, 15-17; Ezekiel 45:18.</b> What or who performs this action? <b>Exodus 29:43-46.</b> What effect does this experience have on the recipient? <b>Exodus 33:14.</b>
10. How often was the king of Israel supplied? <b>1 Kings 4:7 and 27.</b> How often, where, and who will also receive food? <b>Ezekiel 47:12, Revelation 22:2. Note 3.</b> Do these promises have fulfillment only in the future? Is it possible to experience this today? How? <b>Psalm 1:1-3.</b>

What do the following events in the history of God's people have in common? Genesis 8:5 and 13; Exodus 12:2; Ezra 7:9-10. What should the disposition of our hearts be like on this day? Judges 10:15-16. How are we liberated? John 8:32 and 36.

	nsider:
Con	isider:
•	Since the experience of the New Moon is a reality in the heavenly city

• Since the experience of the New Moon is a reality in the heavenly city (Isaiah 66:22-23), what can you say about that heavenly light? Revelation 21:23. What does this mean considering what John the Baptist said? What should be our interest in each New Moon? John 3:30.

# Strong's Dictionary:

H2320 - שֶׁדיח (**kjódesh**) of H2318; **new moon**; by implication month: that count the months, new moon, month.

H2318 - תַּדְעוֹ (**kjadásh**) taproot; **to be new;** causative reconstruct: to compose, rejuvenate, renew, repair, restore.

Biblical references where H2318 appears:

Ps 51:10: "10 Create in me, O God, a clean heart, and **renew [H2318]** a right spirit within me."

Ps 104:30: "30 You send forth your Spirit, they are created, and **you renew** [H2318] the face of the earth."

Lam 5:21: "21 Return to us, O Lord, to you, and we will return; **Renew [H2318]** our days as at the beginning."

Strong's Dictionary:

H2319 - שדח - **kjadásh** - from H2318; **new**: new thing, new.

"Gesenius' dictionary defines the root word of the word moon (Strong #2318) as follows:

חַדַש not used in Kal, new being, Aramaic: --- idem. Arabic חַדַש **new**, recent; IV, to produce something new; but Conj. III, IV, Also **polishing a sword**. Perhaps the original idea is **to shine**, **to shine**; to compare with ---. To be pure, holy.

The notion of a polished sword, and perhaps in that sense with the idea of shining or radiance given its new condition, is found in the translation of the following text:

2S 21:16: "16 And Ishbi-benob, one of the descendants of the giants, whose spear weighed three hundred, shekels of bronze, and who was girded with a **new sword [H2319]**, sought to kill David;"

Hebrew and English Lexicon of the Old Testament, including the Biblical Chaldee; from the Lajn of William Gesenius, by Edward Robinson, Eighteenth Edijon, 1865, pages 297 and 298. hbps://archive.org/details/hebrewenglishlex00geserich/

page/296/mode/2up. IN: "Beginning of the Biblical Year," by Daniel Bernhardt, 1ed, 2024. Pp.14-15. URL: https://maranathamedia.com/book/view/beginningof-year

(KJV'60+) Gen 1:14: "14 And God said, Let there be lights in the firmament of the heavens, to separate the day from the night; and let them be signs for the seasons [H4150], for days and years,"

(KJV'60+) Ps 104:19: "19 He made the moon for the **times [H4150]**; The sun knows its sunset."

**Strong's H4150 -** דעיומ - moedd - or דעימ moed; or (feminine) דעימ moadah (2Ch 8:13); from H3259; properly named, designated, i.e. fixed time or season; specifically festival; conventionally year; by implication assembly (because it meets for a purpose); technically congregation; by extension place of meeting; also sign (because it is predetermined): year, assembly, company, arrange, congregation, congregate, council, determine, season, festival, festival, feast, hour, long, place, occasion, term, meeting, gather, season, season, appoint, synagogue, solemn, solemn, testimony, time.

Ezek 47:12: "12 And by the river, on the bank on either side, shall grow all manner of fruit trees; its leaves will never fall, nor will its fruit fail. In due season [H2320] it shall ripen, for its waters come out of the sanctuary; and its fruit shall be for food, and its leaf for medicine."

StrongH2320 Dictionary - שַׁדִיח (**kjódesh**) of H2318; **new moon**; by implication month: that count the months, new moon, month.

# **Quotes:**

- At the time of the new moon a sacred festival was celebrated in Israel. This festival recurred upon the day following the interview between David and Jonathan. At this feast it was expected that both the young men would appear at the king's table; but David feared to be present, and it was arranged that he should visit his brothers in Bethlehem. On his return he was to hide himself in a field not far from the banqueting hall, for three days absenting himself from the presence of the king; and Jonathan would note the effect upon Saul. If inquiry should be made as to the whereabouts of the son of Jesse, Jonathan was to say that he had gone home to attend the sacrifice offered by his father's household. If no angry demonstrations were made by the king, but he should answer, "It is well," then it would be safe for David to return to the court. But if he should become enraged at his absence, it would decide the matter of David's flight. { PP 654.3; PP.642.5 }
- God teaches that we should assemble in His house to cultivate the attributes of perfect love. This will fit the dwellers of earth for the mansions that Christ has gone to prepare for all who love Him. There they will assemble in the sanctuary from Sabbath to Sabbath, from one new moon to another, to unite in loftiest strains of song, in praise and thanksgiving to Him who sits upon the throne, and to the Lamb for ever and ever. 430 { CCh 241.3; CPI. 434.2 }



#### **LESSON 6**



# **ADDITIONAL READING:**

"The annual feasts", in Patriarchs and Prophets, Ellen G. White. Chapter 52.

# **Suggested videos:**

The feasts and the sealing.

URL: https://www.youtube.com/live/ IL9dLIKUUyM?si=m31uuZN6tpnlrXdL

## **Hymns:**

- The Lamb of God (Twila Paris)
- 159 On a Hill Far Away
- In Remembrance Did Our Lord Prepare
- 397 An Upper Room

#### **MEMORY VERSE:**

John 6:27

"Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed."

	or an opposition.
	QUESTIONS ////////////////////////////////////
Intro	duction
	How many times in the year does God invite His people into His presence? cion their name and order according to <b>Exodus 23:14-17.</b>
_	Into which three parts is the first feast divided? When does each one not have there special days of convocation? Which ones? What kind of rest is e on those days? <b>Leviticus 23:4-11.</b>
meet	Is the Feast limited to those who live in a specific place? Where should they the should they ble of Israel? Exodus 12:49; Numbers 9:14; 15:16, 26.

4. What servile work were God's people accustomed to? <b>Exodus 1:13-14.</b> How did they get to this condition of servitude? <b>Leviticus 25:39-42.</b> What is the interest and work of the servant? <b>Psalm 123:2.</b> What work would not be included as servile work? <b>Exodus 16:23, 29; 19:10-11; 35:3; Isaiah 58:13.</b>	
5. What would they eat during the Feast? When could they start to eat green ears? <b>Leviticus 23:6 and 14.</b>	
Leaven and the feast	
6. What is leaven, according to the Bible? What is the opposite? In whom was this leaven manifested? 1 Corinthians 5:6-8; Luke 12:1-2; Matthew 16:6-7 and 11-12.	
7. Is it still valid to meet at feasts for the Christian world, according to Paul? How should God's people get together? What is the reason for getting together? <b>1 Corinthians 5:6-8.</b>	
The Real Bread	
8. Where should God's people go? <b>Exodus 23:17.</b> What will we experience there? What do we receive there? <b>Exodus 33:14 and Psalm 139:7.</b>	
9. What does God want to teach us through food? How does He do it? <b>Deuteronomy 8:2-3.</b> What does He send along with the manna? <b>Nehemiah 9:20.</b>	

What should God's people be aware of? What does man live on, and what does he not live on? What is the true bread? John 6:27-35, 47-51. What is it that gives life? What are His words? John 6:63. What, then, does it mean to live by every word that proceeds from the mouth of God? John 20:22.

How does the first commandment begin? Mark 12:29. What was the experience of God's people? Hebrews 3:7-8, 14-15. Why did God send Jesus Christ? Acts 3:22, 26. For what purpose does God send His word? Hebrews 4:12; Luke 2:34-35.
12. What happens if we hear His words and open our mouths? What will happen to us? What will we be filled with? <b>Psalm 81:8-10,16; Isaiah 55:1-3.</b>
Consider:
• What should the work of God's people be in a time of unleavened bread? What food should they seek, and what is promised?
NOTES ////////////////////////////////////
1. The first of these festivals, the Passover, the feast of unleavened bread, occurred in Abib, the first month of the Jewish year, corresponding to the last of

March and the beginning of April. The cold of winter was past, the latter rain had ended, and all nature rejoiced in the freshness and beauty of the springtime. The grass was green on the hills and valleys, and wild flowers everywhere brightened the fields. The moon, now approaching the full, made the evenings delightful. It was the season so beautifully pictured by the sacred singer: { PP 537.3; PP.520.1 }

All the houses in Jerusalem were thrown open to the pilgrims, and rooms were furnished free; but this was not sufficient for the vast assembly, and tents were pitched in every available space in the city and upon the surrounding hills. { PP 539.4; PP.522.1 }

On the fourteenth day of the month, at even, the Passover was celebrated, its solemn, impressive ceremonies commemorating the deliverance from

bondage in Egypt, and pointing forward to the sacrifice that should deliver from the bondage of sin. When the Saviour yielded up His life on Calvary, the significance of the Passover ceased, and the ordinance of the Lord's Supper was instituted as a memorial of the same event of which the Passover had been a type. { PP 539.5; PP.522.2 }

The Passover was followed by the seven day's feast of unleavened bread. The first and the seventh day were days of holy convocation, when no servile work was to be performed. On the second day of the feast, the first fruits of the year's harvest were presented before God. Barley was the earliest grain in Palestine, and at the opening of the feast it was beginning to ripen. A sheaf of this grain was waved by the priest before the altar of God, as an acknowledgment that all was His. Not until this ceremony had been performed was the harvest to be gathered. { PP 539.6; PP.522.3 }

- 2. With those who lived at a distance from the tabernacle, more than a month of every year must have been occupied in attendance upon the annual feasts. This example of devotion to God should emphasize the importance of religious worship and the necessity of subordinating our selfish, worldly interests to those that are spiritual and eternal. We sustain a loss when we neglect the privilege of associating together to strengthen and encourage one another in the service of God. The truths of His word lose their vividness and importance in our minds. Our hearts cease to be enlightened and aroused by the sanctifying influence, and we decline in spirituality. In our intercourse as Christians we lose much by lack of sympathy with one another. He who shuts himself up to himself is not filling the position that God designed he should. We are all children of one Father, dependent upon one another for happiness. The claims of God and of humanity are upon us. It is the proper cultivation of the social elements of our nature that brings us into sympathy with our brethren and affords us happiness in our efforts to bless others. { PP 541.1; PP.523.3 }
- 3. Christ is still at the table on which the paschal supper has been spread. The unleavened cakes used at the Passover season are before Him. The Passover wine, untouched by fermentation, is on the table. These emblems Christ employs to represent His own unblemished sacrifice. Nothing corrupted by fermentation, the symbol of sin and death, could represent the "Lamb without blemish and without spot." 1 Peter 1:19. { DA 653.2; DTG.609.1 }
- 4. The Passover was to be both commemorative and typical, not only pointing back to the deliverance from Egypt, but forward to the greater deliverance which Christ was to accomplish in freeing His people from the bondage of sin. The sacrificial lamb represents "the Lamb of God," in whom is our only hope of salvation. Says the apostle, "Christ our Passover is sacrificed for us." 1 Corinthians 5:7. It was not enough that the paschal lamb be slain; its blood must be sprinkled upon the doorposts; so the merits of Christ's blood must be applied to the soul. We must believe, not only that He died for the world, but that He died for us individually. We must appropriate to ourselves the virtue of the atoning sacrifice. { PP 277.1; PP.249.2 }
- 5. The use of unleavened bread also was significant. It was expressly enjoined in the law of the Passover, and as strictly observed by the Jews in their

practice, that no leaven should be found in their houses during the feast. In like manner the leaven of sin must be put away from all who would receive life and nourishment from Christ. So Paul writes to the Corinthian church, "Purge out therefore the old leaven, that ye may be a new lump.... For even Christ our Passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." 1 Corinthians 5:7, 8. { PP 278.1; PP.250.3 }

6. As we need food to sustain our physical strength, so do we need Christ, the Bread from heaven, to sustain spiritual life and impart strength to work the works of God. As the body is continually receiving the nourishment that sustains life and vigor, so the soul must be constantly communing with Christ, submitting to Him and depending wholly upon Him. { MB 19.1; DMJ.21.2 }

As the weary traveler seeks the spring in the desert and, finding it, quenches his burning thirst, so will the Christian thirst for and obtain the pure water of life, of which Christ is the fountain. { MB 19.2; DMJ.21.3 }

As we discern the perfection of our Saviour's character we shall desire to become wholly transformed and renewed in the image of His purity. The more we know of God, the higher will be our ideal of character and the more earnest our longing to reflect His likeness. A divine element combines with the human when the soul reaches out after God and the longing heart can say, "My soul, wait thou only upon God; for my expectation is from Him." Psalm 62:5. { MB 19.3; DMJ.21.4 }

If you have a sense of need in your soul, if you hunger and thirst after righteousness, this is an evidence that Christ has wrought upon your heart, in order that He may be sought unto to do for you, through the endowment of the Holy Spirit, those things which it is impossible for you to do for yourself. We need not seek to quench our thirst at shallow streams; for the great fountain is just above us, of whose abundant waters we may freely drink, if we will rise a little higher in the pathway of faith. { MB 19.4; DMJ.21.5 }

The words of God are the wellsprings of life. As you seek unto those living springs you will, through the Holy Spirit, be brought into communion with Christ. Familiar truths will present themselves to your mind in a new aspect, texts of Scripture will burst upon you with a new meaning as a flash of light, you will see the relation of other truths to the work of redemption, and you will know that Christ is leading you, a divine Teacher is at your side. { MB 20.1; DMJ.22.1 }

7. The prayer for daily bread includes not only food to sustain the body, but that spiritual bread which will nourish the soul unto life everlasting. Jesus bids us, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life." John 6:27. He says, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever." Verse 51. Our Saviour is the bread of life, and it is by beholding His love, by receiving it into the soul, that we feed upon the bread which came down from heaven. { MB 112.2; DMJ.96.2 }

We receive Christ through His word, and the Holy Spirit is given to open the word of God to our understanding, and bring home its truths to our hearts. We are to pray day by day that as we read His word, God will send His Spirit to reveal to us the truth that will strengthen our souls for the day's need. { MB 112.3; DMJ.96.3 }

In teaching us to ask every day for what we need—both temporal and spiritual blessings—God has a purpose to accomplish for our good. He would have us realize our dependence upon His constant care, for He is seeking to draw us into communion with Himself. In this communion with Christ, through prayer and the study of the great and precious truths of His word, we shall as hungry souls be fed; as those that thirst, we shall be refreshed at the fountain of life. { MB 113.1; DMJ.96.4 }

# The Wave Sheaf

### **LESSON 7**

## **Hymns:**

- They Brought Their Gifts to Jesus
- 92 This Is My Father's World
- 638 The Wise May Bring Their Learning

#### **MEMORY VERSE:**

Numbers 28:26

"Also in the day of the firstfruits, when ye bring a new meat offering unto the Lord, after your weeks be out, ye shall have an holy convocation; ye shall do no servile work:"

Q	UESTIONS ////////////////////////////////////
	What instruction was given for God's people to do during the Passover? When was it done? <b>Leviticus 23:9-11.</b>
2.	What Sabbath day is referred to in <b>Leviticus 23:11</b> ? <b>Leviticus 23:3. Note 1.</b>
	What was the priest to do with the sheaf of the first-fruits? Where? Why his rite performed? <b>Leviticus 23:10-11.</b>
sheaf repres	What were they told about eating the new fruits? Whom did the wave offering belong to? <b>Leviticus 23:14.</b> What does an offering to God sent? <b>1 Chronicles 29:14.</b> Was this sheaf a gift from man to God or the owledgment of God's gift to man?

5. When did the people of Israel begin to practice this rite and eat of the new fruits? <b>Joshua 5:10-12.</b> Regarding not eating the fruits of the land until the wave sheaf was presented, what is implied when it says that the people ate them on the day after the 14th of the first month?
Christ as the Firstfruits  6. Who did the offering of first-fruits at the Passover represent? What promise is taught about the resurrection of the dead? 1 Corinthians 15:20, 23; 1 Thessalonians 4:14.
7. When man, through the offering of the first-fruits, recognizes God's gift, what does he learn? <b>Leviticus 23:11; Ephesians 1:3-6.</b>
8. What does God's gift of His Son represent in terms of His love for us and our acceptance as His children? Is this a gift from man to God or the recognition of God's gift to man? <b>John 3:16; Romans 3:24-25; 5:8; 1 John 3:1.</b>
New Birth and the First Fruits  9. To what two things is Jesus' death and resurrection linked? How does baptism illustrate this? Romans 6:4-6. What should be sowed in baptism? John 12:24-26.
10. How are we born again? What do we need to receive? John 3:3-5, 9-11; 1 Peter 1:23.
11. What are we made into when we are born by the word? <b>James 1:18.</b>

	What do the first-fruits do according to the following verses? <b>Revelation 4-5.</b> How do they follow Christ? <b>Luke 9:23; Galatians 2:20.</b>
• imp	<b>Isider:</b> Considering that first-fruits are the first fruits of a larger harvest, what lications does speaking of the firstfruits of the Spirit ( <b>Romans 8:23</b> ) have for at God will do throughout the year through the sacred convocations?

## **NOTES**

- 1. Notice that the word Shabbat in **Leviticus 23:11** is only used earlier to refer to the weekly Sabbath in **Leviticus 23:3.** A distinction is therefore made between Shabbat, or weekly Sabbath, and the days on which we abstain from servile work.
- Lev 23:11: "And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath [H7676] the priest shall wave it."
- **Lev 23:3**: "Six days shall work be done: but the seventh day is the sabbath of rest, a holy convocation; ye shall do no work therein: it is the **sabbath [H7676]** of the LORD in all your dwellings."

Strong #H7676 - תָּבַש (Shabbat) intensive of H7673; intermission, i.e. (especially) the Sabbath: rest, Sabbath, week, rest.

## **Quotes:**

1. The slaying of the Passover lamb was a shadow of the death of Christ. Says Paul: "Christ our Passover is sacrificed for us." 1 Corinthians 5:7. The sheaf of first fruits, which at the time of the Passover was waved before the Lord, was typical of the resurrection of Christ. Paul says, in speaking of the resurrection of the Lord and of all His people: "Christ the first fruits; afterward they that are Christ's at His coming." 1 Corinthians 15:23. Like the wave sheaf, which was the first ripe grain gathered before the harvest, Christ is the first fruits of that immortal harvest of redeemed ones that at the future resurrection shall be gathered into the garner of God. { GC 399.2; CS.396.3 }

These types were fulfilled, not only as to the event, but as to the time. On the fourteenth day of the first Jewish month, the very day and month on which for fifteen long centuries the Passover lamb had been slain, Christ, having eaten the Passover with His disciples, instituted that feast which was to commemorate His own death as "the Lamb of God, which taketh away the sin of the world." That same night He was taken by wicked hands to be crucified and slain. And as the antitype of the wave sheaf our Lord was raised from the dead on the third day, "the first fruits of them that slept," a sample of all the resurrected just, whose "vile body" shall be changed, and "fashioned like unto His glorious body." Verse 20; Philippians 3:21. { GC 399.3; CS.396.4 }

- Christ arose from the dead as the first fruits of those that slept. He was the antitype of the wave sheaf, and His resurrection took place on the very day when the wave sheaf was to be presented before the Lord. For more than a thousand years this symbolic ceremony had been performed. From the harvest fields the first heads of ripened grain were gathered, and when the people went up to Jerusalem to the Passover, the sheaf of first fruits was waved as a thank offering before the Lord. Not until this was presented could the sickle be put to the grain, and it be gathered into sheaves. The sheaf dedicated to God represented the harvest. So Christ the first fruits represented the great spiritual harvest to be gathered for the kingdom of God. His resurrection is the type and pledge of the resurrection of all the righteous dead. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." 1 Thessalonians 4:14. { DA 785.4; DTG.729.3 }
- But He waves them back. Not yet; He cannot now receive the coronet of glory and the royal robe. He enters into the presence of His Father. He points to His wounded head, the pierced side, the marred feet; He lifts His hands, bearing the print of nails. He points to the tokens of His triumph; He presents to God the wave sheaf, those raised with Him as representatives of that great multitude who shall come forth from the grave at His second coming. He approaches the Father, with whom there is joy over one sinner that repents; who rejoices over one with singing. Before the foundations of the earth were laid, the Father and the Son had united in a covenant to redeem man if he should be overcome by Satan. They had clasped Their hands in a solemn pledge that Christ should become the surety for the human race. This pledge Christ has fulfilled. When upon the cross He cried out, "It is finished," He addressed the Father. The compact had been fully carried out. Now He declares: Father, it is finished. I have done Thy will, O My God. I have completed the work of redemption. If Thy justice is satisfied, "I will that they also, whom Thou hast given Me, be with Me where I am." John 19:30; 17:24. { DA 832.16; DTG.773.11 }
- It was to the glory of God that the Prince of life should be the first fruits, the antitype of the typical wavesheaf. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." ... { 6BC 1092.4 }

Christ was the first fruits of them that slept. This very scene, the resurrection of Christ from the dead, was observed in type by the Jews at one of their sacred feasts.... They came up to the Temple when the first fruits had been gathered in, and held a feast of thanksgiving. The first fruits of the harvest crop were sacredly dedicated to the Lord. That crop was not to be appropriated for the benefit of man. The first ripe fruit was dedicated as a thank offering to God.

He was acknowledged as the Lord of the harvest. When the first heads of grain ripened in the field, they were carefully gathered, and when the people went up to Jerusalem, they were presented to the Lord, waving the ripened sheaf before Him as a thank offering. After this ceremony the sickle could be put to the wheat, and it could be gathered into sheaves (Manuscript 115, 1897). { 6BC 1092.5}

#### **LESSON 8**

## **Hymns:**

- 264 O for That Flame of Living Fire
- 195 Showers of Blessing
- Spirit Song
- Come, Ye Thankful People

### **MEMORY VERSE:**

## **Deuteronomy 16:10**

"Then you shall keep the Feast of Weeks to the Lord your God with the tribute of a freewill offering from your hand, which you shall give as the Lord your God blesses you."

QUESTIONS ////////////////////////////////////	'//
Introduction	
¿Which feast comes after the Feast of Unleavened Bread? What names is it known by? What fruits are harvested? Exodus 23:16; 34:22; Deuteronomy 16:16. By what name is it also known in the New Testament? Acts 2:1. Find in a dictionary the meaning of its name. Note 1.	_
	_
2. When did the count of the fifty days begin? With which event did it start with? What day is the next day after a Sabbath? Therefore, what day should begin on day fifty? <b>Leviticus 23:15-16.</b>	_
	- -
3. What is offered during the feast of Pentecost? Where does the offering come from? What ingredients are included in the main offering? <b>Leviticus 23:17</b>	•

What is this offering also called? Leviticus 23:20.

4. What kind of rest is called for on this feast? Who is included into this feast <b>Leviticus 23:21-22.</b>
The loaves of pentecost
How many loaves should be brought as offering during the feast of Pentecost? Leviticus 23:16-17. What does the bread remind us of? Deuteronom 8:3. What is presented in parallel to the Word of God? Exodus 24:3; 34:28; Prov 2:1. Therefore, what was being represented in the two loaves offered? Exodus 32:15; Deuteronomy 4:13.
6. Where were God's people located days before Pentecost? <b>Exodus 19:1-2.</b> What was God's plan for His people in those days? <b>Exodus 19:3-6.</b> How did the people respond? <b>Exodus 19:7-8</b> . What was God's longing for His people in Pentecost? <b>Exodus 19:9 and 11.</b>
7. What is the people's reaction before God's words in Exodus 20:1-17? <b>Exodus 19:16, 20:18-19</b> . Which day did God speak the ten words of the covenant? Which day did they reject these words? <b>Deuteronomy 9:10; 18:16.</b> What is the word "assembly" related to? <b>Isaiah 1:13.</b> For what purpose did God come on that day? <b>Exodus 20:20; Deuteronomy 33:2-3</b> .
8. What material were the Ten Commandments written on? Who wrote them? How? <b>Exodus 31:18</b> . What is God's finger? <b>Luke 11:20; Matthew 12:28</b> .

	What was God's original plan when giving His law? Where did He want to it on? Exodus 19:4-5; Hebrews 8:10; 2 Corinthians 3:2-3; Proverbs 7:3.
hearts people	What is God's promise in regard to that? What is the condition of our so before being changed? How is this related to the condition of God's e when receiving the law in tables of stone? How was this desire of God from the beginning? Ezekiel 36:26-27; Exodus 19:7-8; 20:19; Deuteronomy 29.
11. were t	In the days of the apostles, what was the condition of God's people? What they filled with on that day? <b>Hebrews 2:1-4</b> . What was Peter's explanation the event? <b>Acts 2:12-18</b> Did the prophecy of <b>Joel 2:28-32</b> have a full or a I fulfillment in Peter's times? What remains to be fulfilled? <b>Matthew 24:20-</b>
•	d 29; Daniel 12:1.
	What would they receive in those days, as fulfillment of the prophecy of :28-29? <b>Joel 2:23.</b> Consider other versions of the Bible. <b>Note 2.</b>
	What is the rain that is received? What is it compared to? <b>Deuteronomy</b> Job 29:22-23; Isaiah 55:10-11; Proverbs 16:15; Hebrews 6:7.
	How does the rain come to us? <b>Deuteronomy 11:13-18</b> . Who keeps the sed rain away from us? <b>Jeremiah 5:23-25</b> .

15. What is the key to receive it? What are we invited to do? <b>Hosea 6:3; Zechariah 10:1; James 5:7.</b>
Consider:
<ul> <li>What differences do you find in the celebration of Pentecost between God's people at Sinai and the one in the Upper Room? What lessons do we learn considering the promise of the former and latter rain (Joel 2:23)?</li> </ul>
1. Acts 2:1: When the Day of <b>Pentecost [G4005]</b> , had fully come, they were all with one accord in one place."
Strong G4005 - πεντηκοστή (pentekosté) -[feminine of the ordinal of G4004
(πεντήκοντα - fifty)]  Fiftieth day from Passover, i.e. the festival of "Pentecost" {G2250 being implied}
<b>Strong G4004 - πεντήκοντα (pentékonta)</b> [multiplicative of G4002 (πέντε - five)] <b>fifty</b>

God: because he hath given you a **teacher of justice**, and he will make the early and the latter rain to come down to you as in the beginning.

[DRA] <sup>23</sup> And you, O children of Sion, rejoice, and be joyful in the Lord your

[GW] <sup>23</sup> People of Zion, be glad and find joy in the Lord your God. The Lord has given you the **Teacher of Righteousness**. He has sent the autumn rain and the spring rain as before.

[NOG] <sup>23</sup>People of Zion, be glad and find joy in Yahweh your Elohim. Yahweh has given you the **Teacher of Righteousness**. He has sent the autumn rain and the spring rain as before.

[YLT] <sup>23</sup>And ye sons of Zion, joy and rejoice, In Jehovah your God, For He hath given to you the <u>Teacher for righteousness</u>, And causeth to come down to you a shower, Sprinkling and gathered -- in the beginning.

#### **Quotes:**

- 1. As the members of the body of Christ approach the period of their last conflict, "the time of Jacob's trouble," they will grow up into Christ, and will partake largely of His Spirit. As the third message swells to a loud cry, and as great power and glory attends the closing work, the faithful people of God will partake of that glory. It is the latter rain which revives and strengthens them to pass through the time of trouble. Their faces will shine with the glory of that light which attends the third angel. { RH May 27, 1862, par. 2 }
- 2. At no point in our experience can we dispense with the assistance of that which enables us to make the first start. The blessings received under the former rain are needful to us to the end.... As we seek God for the Holy Spirit, it will work in us meekness, humbleness of mind, a conscious dependence upon God for the perfecting latter rain.—Testimonies to Ministers and Gospel Workers, 507, 509 (1897). { LDE 187.1; EUD.160.3 }

We may have had a measure of the Spirit of God, but by prayer and faith we are continually to seek more of the Spirit. It will never do to cease our efforts. If we do not progress, if we do not place ourselves in an attitude to receive both the former and the latter rain, we shall lose our souls, and the responsibility will lie at our own door.... { LDE 187.3; EUD.160.5 }

The convocations of the church, as in camp meetings, the assemblies of the home church, and all occasions where there is personal labor for souls, are God's appointed opportunities for giving the early and the latter rain.— Testimonies to Ministers and Gospel Workers, 508 (1897). { LDE 188.1; EUD.161.1 }

- 3. We must not wait for the latter rain. It is coming upon all who will recognize and appropriate the dew and showers of grace that fall upon us. When we gather up the fragments of light, when we appreciate the sure mercies of God, who loves to have us trust Him, then every promise will be fulfilled. [Isaiah 61:11 quoted.] The whole earth is to be filled with the glory of God (Letter 151, 1897). { 7BC 984.5 }
- 4. And Pentecost brought them the presence of the Comforter, of whom Christ had said, He "shall be in you." And He had further said, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." John 14:17; 16:7. Henceforth through the Spirit, Christ was to abide continually in the hearts of His children. Their union with Him was closer than when He was personally with them. The light, and love, and power of the indwelling Christ shone out through them, so that men, beholding, "marveled; and they took knowledge of them, that they had been with Jesus." Acts 4:13. { SC 74.1; CC.74.1 }
- We should pray as earnestly for the descent of the Holy Spirit as the

disciples prayed on the Day of Pentecost. If they needed it at that time, we need it more today. Moral darkness, like a funeral pall, covers the earth. All manner of false doctrines, heresies, and satanic deceptions are misleading the minds of men. Without the Spirit and power of God it will be in vain that we labor to present the truth.—Testimonies for the Church 5:158 (1882). { CM 104.4 }

- The act of Christ in breathing upon His disciples the Holy Ghost, and in imparting His peace to them, was as a few drops before the plentiful shower to be given on the day of Pentecost. Jesus impressed this fact upon His disciples, that as they should proceed in the work intrusted to them, they would the more fully comprehend the nature of that work, and the manner in which the kingdom of Christ was to be set up on earth. They were appointed to be witnesses for the Saviour; they were to testify what they had seen and heard of His resurrection; they were to repeat the gracious words which proceeded from His lips. They were acquainted with His holy character; He was as an angel standing in the sun, yet casting no shadow. It was the sacred work of the apostles to present the spotless character of Christ to men, as the standard for their lives. The disciples had been so intimately associated with this Pattern of holiness that they were in some degree assimilated to Him in character, and were specially fitted to make known to the world His precepts and example (The Spirit of Prophecy 3:243, 244). { 5BC 1151.1 }
- It is with an earnest longing that I look forward to the time when the events of the day of Pentecost shall be repeated with even greater power than on that occasion. John says, "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." Then, as at the Pentecostal season, the people will hear the truth spoken to them, every man in his own tongue. { 6BC 1055.5 }

God can breathe new life into every soul that sincerely desires to serve Him, and can touch the lips with a live coal from off the altar, and cause them to become eloquent with His praise. Thousands of voices will be imbued with the power to speak forth the wonderful truths of God's Word. The stammering tongue will be unloosed, and the timid will be made strong to bear courageous testimony to the truth. May the Lord help His people to cleanse the soul temple from every defilement, and to maintain such a close connection with Him that they may be partakers of the latter rain when it shall be poured out (The Review and Herald, July 20, 1886). { 6BC 1055.6 }

As Christ was glorified on the day of Pentecost, so will He again be glorified in the closing work of the gospel, when He shall prepare a people to stand the final test, in the closing conflict of the great controversy (The Review and Herald, November 29, 1892). { 7BC 983.8 }

# **Trumpets**

## **LESSON 9**

## **Hymns:**

- 213 Lift up the Trumpet
- 216 When the Roll Is Called up Yonder
- 368 Watchman, Blow the Gospel Trumpet
- They Come from the East and the West

#### **MEMORY VERSE:**

#### **Psalm 81:3**

"Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day."

QUESTIONS ////////////////////////////////////
Introduction
1. What is celebrated on the first day of the seventh month? Leviticus 23:23-25. What other holy convocation matches with this one? Numbers 28:11-15; Psalms 81:1-4.
2. What is this day called? <b>Leviticus 23:23-25.</b>
3. What should man commemorate or remember? <b>Numbers 15:39-40.</b> What sound did the people of Israel hear when God gave them the law? Which event were they reminded of at the sound of the trumpet? <b>Exodus 19:16, 19; 20:18.</b> Which particular point of the law should man remember? <b>Exodus 20:8</b> .
4. What did Ezra do with the people on the first day of the seventh month? What was its effect upon the people? <b>Nehemiah 8:2, 5-9.</b>
5. What comfort did they receive? <b>Nehemiah 8:10-12.</b>

The	purpose of the trumpet
	6. When the trumpet sounds, what does man understand? <b>Hosea 8:1.</b>
25:9	7. What does the trumpet announce? Isaiah 58:1; Joel 2:1, 15; Leviticus
4.	8. What did the trumpets announce during the fall of Jericho? <b>Joshua 6:2-</b>
Judg	9. What was the effect of the trumpet 's sound upon Gideon's enemies ges 7:9, 18-22.
judg <b>33:2</b>	10. Who was in charge of playing the trumpet that announced God's ment? What was the purpose of blowing it? What does God desire? <b>Ezekiel</b>
The	last trumpet
	11. Consider, as an example, the first trumpet of Revelation 8:2,5-7 in nection with Isaiah 28:17 and Ezekiel 30:14. What does the first trumpet ounce? To what it is associated?
does	12. What will be finished in the days of the seventh angel that sounds the npet? <b>Revelation 10:7.</b> What is the mystery of God? <b>Colossians 1:26-27.</b> How a this happen? What knowledge is needed? Where is such knowledge found? <b>rinthians 3:18; 4:6.</b>

judgme	: isider the way in which the word revealed by Christ announces that and has a positive effect over those who receive it and a negative er those who reject it. John 12:47-50; John 8:7-9.



It was the time of the Feast of Trumpets. Many were gathered at Jerusalem. The scene was one of mournful interest. The wall of Jerusalem had been rebuilt and the gates set up, but a large part of the city was still in ruins. { PK 661.1; PR.489.1 }

On a platform of wood, erected in one of the broadest streets, and surrounded on every hand by the sad reminders of Judah's departed glory, stood Ezra, now an aged man. At his right and left were gathered his brother Levites. Looking down from the platform, their eyes swept over a sea of heads. From all the surrounding country the children of the covenant had assembled. "And Ezra blessed the Lord, the great God. And all the people answered, Amen: ... and they bowed their heads, and worshiped the Lord with their faces to the ground." { PK 661.2; PR.489.2 }

Yet even here was evidence of the sin of Israel. Through the intermarriage of the people with other nations, the Hebrew language had become corrupted, and great care was necessary on the part of the speakers to explain the law in the language of the people, that it might be understood by all. Certain of the priests and Levites united with Ezra in explaining the principles of the law. "They read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." { PK 661.3; PR.489.3 }

"And the ears of all the people were attentive unto the book of the law." They listened, intent and reverent, to the words of the Most High. As the law was explained, they were convinced of their guilt, and they mourned because of their transgressions. But this day was a festival, a day of rejoicing, a holy convocation, a day which the Lord had commanded the people to keep with joy and gladness; and in view of this they were bidden to restrain their grief and to rejoice because of God's great mercy toward them. "This day is holy unto the Lord your God," Nehemiah said. "Mourn not, nor weep.... 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." { PK 662.1; PR.489.4 }

The earlier part of the day was devoted to religious exercises, and the people spent the remainder of the time in gratefully recounting the blessings of God and in enjoying the bounties that He had provided. Portions were also sent to the poor, who had nothing to prepare. There was great rejoicing because the words of the law had been read and understood. { PK 662.2; PR.490.1 } On the following day the reading and explaining of the law were continued. And at the time appointed—on the tenth day of the seventh month—the solemn services of the Day of Atonement were performed according to the command of God. { PK 665.1; PR.490.2 }

While Nehemiah labored diligently to restore the material defenses of Jerusalem, he did not forget that the God of Israel was their only sure defense, and that only in obedience to his commandments would they be secure. He therefore gave diligent attention to the instruction of the people in the law of God. { SW May 31, 1904, par. 1 }

At the time of the feast of trumpets, when many were gathered at the holy city, the people assembled in the street that was before the water gate; "and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel. And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the street that was before the water gate from the morning until midday.... And the ears of all the people were attentive unto the book of the law." { SW May 31, 1904, par. 2 }

The Levites were designated by the Lord as the tribe in the midst of whom the sacred ark was to be borne, Moses and Aaron marching just in front of the ark, and the sons of Aaron following near them, each bearing trumpets. They were to receive directions from Moses, which they were to signify to the people by speaking through the trumpets. These trumpets gave special sounds which the people understood, and directed their movements accordingly. { 1T 650.2; 1TI.563.1 }

A special signal was first given by the trumpeters to call the attention of the people; then all were to be attentive and obey the certain sound of the trumpets. There was no confusion of sound in the voices of the trumpets. therefore there was no excuse for confusion in movements. The head officer of each company gave definite directions in regard to the movements they were required to make, and none who gave attention were left in ignorance of what they were to do. ... { 1T 651.1; 1TI.563.2 }

Solemn events before us are yet to transpire. Trumpet after trumpet is to be sounded; vial after vial poured out one after another upon the inhabitants of the earth.—Selected Messages 3:426 (1890). { LDE 238.1; EUD.203.1 }

# tonement

#### **LESSON 10**



## **ADDITIONAL READING:**

"The Great Controversy", by Ellen G. White. Chapters 23 to 25 and 29.

"At-One-Ment: the pathway to complete **restoration with God"**, by Adrian Ebens.

URL: https://maranathamedia.com/book/view/atone-ment

"The Atonement, the Demands of the Law and **Divine Retribution"**, by Adrian Ebens.

URL: https://maranathamedia.com/book/view/ atonement-demands-of-the-law-and-divineretribution

"Natural Justice and Atonement", by Adrian Ebens.

URL: https://maranathamedia.com/book/view/ natural-justice-and-atonement

# **Suggested Videos:**

**Atonement Series.** 

URL: https://youtube.com/ playlist?list=PL46eY1RJ dJ7yxGPQfwx1vOJcTxei-973&si=HsfDbTY5xQh3Tj6F

The relational nature of the Atonement.

URL: https://youtu.be/

s7Se5w5j7u0?si=8cAeVZQT01mtkptT

## **Hymns:**

- 318 Whiter than Snow
- 500 Take Time to Be Holy
- 415 Christ the Lord, All Power Possessing
- When Jesus Shall Gather the Nations

# 

1. When is the Day of Atonement celebrated? What should the people do? Leviticus 23:27.

#### **MEMORY VERSE:**

#### Leviticus 23:28

"And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God."

1 Kings 21:27; 2 Chronicles 20:3; Isaiah 58:3.	
3. What is the Day of Atonement for? Whom does it reconcile? <b>Leviticus</b> 23:28.	
4. What is the work of atonement in the next verses? Who needs it?  Leviticus 10:17; 16:6, 11.	
5. What works are associated with the Day of Atonement? Numbers 8:21; Exodus 29:36; Leviticus 14:20; 16:16.	
6. How is this work of atonement related to <b>Daniel 8:14</b> ? Which sanctuary is it speaking about? <b>Hebrews 8:1-5; 9:23-26.</b>	
7. Consider the next words associated with atonement in the New Testament: <b>G2433</b> ; <b>G2434</b> ; <b>G2435</b> ; <b>G2436</b> ; <b>2643</b> ; <b>2644</b> ; and look at some of their uses in different verses. What light do they cast upon the atonement? <b>Note</b> 1.	
The true fast  8. What should everyone take part in on the Day of Atonement to avoid being cut off from among their people? Leviticus 23:29-32.	
9. What does a counterfeit fast consist of? What does a true fast consist of? Isaiah 58:3-12; Joel 2:12-13.	

10. Compare the true fast with <b>Isaiah 61:1-4</b> and <b>Luke 4:18-21</b> . Those who live during the Day of Atonement, who do they become like? Whose glory is seen upon them? <b>Isaiah 60:1-5</b>
11. How do God's people receive His glory, His character? Through whom does God make His brightness shine? 2 Corinthians 3:18; 4:6; Isaiah 9:2-7; Hebrews 1:2-3.
12. What is it necessary to keep (to receive) in order to be reconciled to God and live the true fast? <b>Leviticus 23:29-32; Isaiah 58:3, 6-10, 13-14.</b> Contrast the counterfeit fast with the Sabbath.
13. What is God's promise to His people through the Day of Atonement?  Leviticus 16:30.
Consider:  In what way is the Sabbath associated with God's work of reconciling and purifying His people in the end times?
NOTES ////////////////////////////////////

ake 18:13: And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful G2433 to me a sinner.

He 2:17: Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation G2433 for the sins of the people.

## Strong #G2434

1Jn 2:2: And he is the **propitiation G2434** for our sins: and not for ours only, but also for the sins of the whole world.

1Jn 4:10: Herein is love, not that we loved God, but that he loved us, and

sent his Son to be the **propitiation G2434** for our sins.

## **Strong #G2435**

Ro 3:24-25:Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation G2435 through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

## Strong #G2436

Mt 16:22: Then Peter took him, and began to rebuke him, saying, Be it far from thee G2436, Lord: this shall not be unto thee.

He 8:12: For I will be merciful G2436 to their unrighteousness, and their sins and their iniquities will I remember no more.

## Strong #G2643 - #G2644

Ro 5:11: And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement G2643.

Ro 11:15: For if the casting away of them be the **reconciling G2643** of the world, what shall the receiving of them be, but life from the dead?

2Co 5:18: And all things are of God, who hath reconciled G2644 us to himself by Jesus Christ, and hath given to us the ministry of reconciliation G2643:

2Co 5:19: To wit, that God was in Christ, reconciling G2644 the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation G2643.

## **Quotes:**

Once a year, on the great Day of Atonement, the priest entered the most holy place for the cleansing of the sanctuary. The work there performed completed the yearly round of ministration. On the Day of Atonement two kids of the goats were brought to the door of the tabernacle, and lots were cast upon them, "one lot for the Lord, and the other lot for the scapegoat." Verse 8. The goat upon which fell the lot for the Lord was to be slain as a sin offering for the people. And the priest was to bring his blood within the veil and sprinkle it upon the mercy seat and before the mercy seat. The blood was also to be sprinkled upon the altar of incense that was before the veil. { GC 419.1; CS.414.1 }

"And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited." Verses 21, 22. The scapegoat came no more into the camp of Israel, and the man who led him away was required to wash himself and his clothing with water before returning to the camp. { GC 419.2; CS.414.2 }

The whole ceremony was designed to impress the Israelites with the holiness of God and His abhorrence of sin; and, further, to show them that they could not come in contact with sin without becoming polluted. Every man was required to afflict his soul while this work of atonement was going forward. All business was to be laid aside, and the whole congregation of Israel were to spend the day in solemn humiliation before God, with prayer, fasting, and deep searching of heart. { GC 419.3; CS.414.3 }

Important truths concerning the atonement are taught by the typical service. A substitute was accepted in the sinner's stead; but the sin was not canceled by the blood of the victim. A means was thus provided by which it was transferred to the sanctuary. By the offering of blood the sinner acknowledged the authority of the law, confessed his guilt in transgression, and expressed his desire for pardon through faith in a Redeemer to come; but he was not yet entirely released from the condemnation of the law. On the Day of Atonement the high priest, having taken an offering from the congregation, went into the most holy place with the blood of this offering, and sprinkled it upon the mercy seat, directly over the law, to make satisfaction for its claims. Then, in his character of mediator, he took the sins upon himself and bore them from the sanctuary. Placing his hands upon the head of the scapegoat, he confessed over him all these sins, thus in figure transferring them from himself to the goat. The goat then bore them away, and they were regarded as forever separated from the people. { GC 420.1; CS.414.4 }

2. As in the typical service there was a work of atonement at the close of the year, so before Christ's work for the redemption of men is completed there is a work of atonement for the removal of sin from the sanctuary. This is the service which began when the 2300 days ended. At that time, as foretold by Daniel the prophet, our High Priest entered the most holy, to perform the last division of His solemn work—to cleanse the sanctuary. { GC 421.2; CS.415.4 }

As anciently the sins of the people were by faith placed upon the sin offering and through its blood transferred, in figure, to the earthly sanctuary, so in the new covenant the sins of the repentant are by faith placed upon Christ and transferred, in fact, to the heavenly sanctuary. And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded. But before this can be accomplished, there must be an examination of the books of record to determine who, through repentance of sin and faith in Christ, are entitled to the benefits of His atonement. The cleansing of the sanctuary therefore involves a work of investigation—a work of judgment. This work must be performed prior to the coming of Christ to redeem His people; for when He comes, His reward is with Him to give to every man according to his works. Revelation 22:12. { GC 421.3; CS.416.1}

3. We are now living in the great day of atonement. In the typical service, while the high priest was making the atonement for Israel, all were required to afflict their souls by repentance of sin and humiliation before the Lord, lest they be cut off from among the people. In like manner, all who would have their names retained in the book of life should now, in the few remaining days of their probation, afflict their souls before God by sorrow for sin and true

repentance. There must be deep, faithful searching of heart. The light, frivolous spirit indulged by so many professed Christians must be put away. There is earnest warfare before all who would subdue the evil tendencies that strive for the mastery. The work of preparation is an individual work. We are not saved in groups. The purity and devotion of one will not offset the want of these qualities in another. Though all nations are to pass in judgment before God, yet He will examine the case of each individual with as close and searching scrutiny as if there were not another being upon the earth. Everyone must be tested and found without spot or wrinkle or any such thing. { GC 489.3; CS.480.1 }

Solemn are the scenes connected with the closing work of the atonement. Momentous are the interests involved therein. The judgment is now passing in the sanctuary above. For many years this work has been in progress. Soon—none know how soon—it will pass to the cases of the living. In the awful presence of God our lives are to come up in review. At this time above all others it behooves every soul to heed the Saviour's admonition: "Watch and pray: for ye know not when the time is." Mark 13:33. "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Revelation 3:3. { GC 490.1; CS.480.2 }

When the work of the investigative judgment closes, the destiny of all will have been decided for life or death. Probation is ended a short time before the appearing of the Lord in the clouds of heaven. Christ in the Revelation, looking forward to that time, declares: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Revelation 22:11, 12. { GC 490.2; CS.481.1 }

We are in the great day of atonement, and the sacred work of Christ for the people of God that is going on at the present time in the heavenly sanctuary should be our constant study. We should teach our children what the typical Day of Atonement signified and that it was a special season of great humiliation and confession of sins before God. The antitypical day of atonement is to be of the same character. Everyone who teaches the truth by precept and example will give the trumpet a certain sound. You need ever to cultivate spirituality, because it is not natural for you to be heavenly-minded. The great work is before us of leading the people away from worldly customs and practices, up higher and higher, to spirituality, piety, and earnest work for God. It is your work to proclaim the message of the third angel, to sound the last note of warning to the world. May the Lord bless you with spiritual eyesight. I write this in love, seeing your danger. Please consider these things carefully and prayerfully. { 5T 520.1; 5TI.490.4}



#### **LESSON 11**



## **ADDITIONAL READING:**

"The Annual Feasts", on Patriarchs and Prophets, Ellen G. White. Chapter 52.

## **Suggested Videos:**

Feast of Tabernacles in the New Testament.

URL: https://youtu.be/

MSZUxALlcvc?si=yowLmH9DVFnEQrgs

## Hymns:

- I Am a Stranger Here
- 432 Shall We Gather at the River?
- This World is not My Home

#### **MEMORY VERSE:**

Hosea 12:9

"But I am the Lord your God, ever since the land of Egypt; I will again make you dwell in tents, as in the days of the appointed feast.

What is the name of the third and last feast of the year? **Exodus 23:16**; 34:22; Deuteronomy 16:16; Leviticus 23:34. Find in a dictionary the meaning of the name and take into account **Genesis 33:1**. Note 1.

When does the feast of Tabernacles begin? Are there special convocation days? Which ones? What type of rest is found on these days? Leviticus 23:34-36, 39.

#### The fruit of the feast

3.	What should happen on the fifteenth day in order to begin the feast?
	ich harvest was it related to? What should be the behavior of the people
	ing these feasts? Were they going to the feast to receive the fruit, or because y had already received it? <b>Leviticus 23:39-41; Deuteronomy 16:13-15.</b>

Which harvest should fill the threshing floors and the vats of God's people? See Joel 2:24 in relation to Deuteronomy 16:13. What is the experience of God's people after being filled with these portions? Psalms 104:15. What is gladness related to? Psalms 16:9. Therefore, what is the condition of God's people when their threshing floor and their vats are full?
The feast and the law
5. What would happen, every seven years, at the feast of Tabernacles? <b>Deuteronomy 31:10-13.</b> When else did the same thing happen? <b>Nehemiah 8:14-18.</b> What does this tell us in regard to the main reason for coming together in Tabernacles? How was this reflected in the attitude of those who came together? <b>Nehemiah 8:12.</b> What is the experience of those who receive the Word? <b>Jeremiah 15:16; Psalms 119:111.</b>
The purpose of the tabernacles?
6. What was the purpose in having the people of God dwelling in Tabernacles <b>Leviticus 23:42-43.</b> Why is this experience needed? <b>Hosea 12:6-10.</b> Why is it so necessary for us today? <b>Revelation 3:17-21.</b>
7. What will Tabernacles be for God's people? When will the Lord invite us to be there as well? What will we be hidden from? <b>Psalms 27:5; 31:20.</b>
8. What do those who live in tabernacles remember? How do they live there? What do they confess, desire and hope for? <b>Hebrews 11:8-10, 13-16.</b>

## The renewed tabernacle

What other thing is also called "tabernacle"? What is the experience of those who are in that tabernacle? What happens if it dissolves? What is our hope? What have we received as a surety or earnest that His promise will be fulfilled? 2 Corinthians 5:1-5 What is needed for it to happen? 1 Corinthians 15:53-54. What do we not know about this building? 1 Corinthians 6:19-20 What promise do we have in this regard? John 14:1-3.
10. After the millennium, what will descend from heaven? What does the great voice from heaven say about that? What will be the experience of the redeemed? Revelation 21:2-4, 7.
11. How many times will they go up unto New Jerusalem? What will happen to those that do not go up? What will come instead? <b>Zechariah 14:16-19.</b>
Consider:  Reflect onthe following promise made to us on the last day of the Feast of Tabernacles, in John 7:37-39. What should be our response to the calling made to us? Revelation 22:17.
**************************************

Lv 23:34: "34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles [H5521] for seven days unto the Lord."

Strong H5521 - הָּכֵס (sukkah) Fem of H5520; a hut or lair -- booth, cottage, covert, pavilion, tabernacle, tent.

(RV'60+) Gn 33:17: "And Jacob journeyed to Succoth, and built him an house, and made booths [H5521] for his cattle: therefore the name of the place is called Succoth [H5523]".

Strong H5523 - תיוכֵּס (Sukkoth) Or Cukkoth (sook-kohth'); plural of H5521; booths; Succoth, the name of a place in Egypt and of three in Palestine -- Succoth.

#### **Quotes:**

1. In the seventh month came the Feast of Tabernacles, or of ingathering. This feast acknowledged God's bounty in the products of the orchard, the olive grove, and the vineyard. It was the crowning festal gathering of the year. The land had yielded its increase, the harvests had been gathered into the granaries, the fruits, the oil, and the wine had been stored, the first fruits had been reserved, and now the people came with their tributes of thanksgiving to God, who had thus richly blessed them. { PP 540.2; PP.522.5 }

This feast was to be pre-eminently an occasion of rejoicing. It occurred just after the great Day of Atonement, when the assurance had been given that their iniquity should be remembered no more. At peace with God, they now came before Him to acknowledge His goodness and to praise Him for His mercy. The labors of the harvest being ended, and the toils of the new year not yet begun, the people were free from care, and could give themselves up to the sacred, joyous influences of the hour. Though only the fathers and sons were commanded to appear at the feasts, yet, so far as possible, all the household were to attend them, and to their hospitality the servants, the Levites, the stranger, and the poor were made welcome. { PP 540.3; PP.522.6 }

Like the Passover, the Feast of Tabernacles was commemorative. In memory of their pilgrim life in the wilderness the people were now to leave their houses and dwell in booths, or arbors, formed from the green branches "of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook." Leviticus 23:40, 42, 43. { PP 540.4; PP.523.1 }

The first day was a holy convocation, and to the seven days of the feast an eighth day was added, which was observed in like manner. { PP 540.5; PP.523.1 }

At these yearly assemblies the hearts of old and young would be encouraged in the service of God, while the association of the people from the different quarters of the land would strengthen the ties that bound them to God and to one another. Well would it be for the people of God at the present time to have a Feast of Tabernacles—a joyous commemoration of the blessings of God to them. As the children of Israel celebrated the deliverance that God had wrought for their fathers, and His miraculous preservation of them during their journeyings from Egypt, so should we gratefully call to mind the various ways He has devised for bringing us out from the world, and from the darkness of error, into the precious light of His grace and truth. { PP 540.6; PP.523.2 }

2. The Feast of Tabernacles was not only commemorative but typical. It not only pointed back to the wilderness sojourn, but, as the feast of harvest, it celebrated the ingathering of the fruits of the earth, and pointed forward to

the great day of final ingathering, when the Lord of the harvest shall send forth His reapers to gather the tares together in bundles for the fire, and to gather the wheat into His garner. At that time the wicked will all be destroyed. They will become "as though they had not been." Obadiah 16. And every voice in the whole universe will unite in joyful praise to God. Says the revelator, "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Revelation 5:13. { PP 541.2; PP.524.1}

The people of Israel praised God at the Feast of Tabernacles, as they called to mind His mercy in their deliverance from the bondage of Egypt and His tender care for them during their pilgrim life in the wilderness. They rejoiced also in the consciousness of pardon and acceptance, through the service of the day of atonement, just ended. But when the ransomed of the Lord shall have been safely gathered into the heavenly Canaan, forever delivered from the bondage of the curse, under which "the whole creation groaneth and travaileth in pain together until now" (Romans 8:22), they will rejoice with joy unspeakable and full of glory. Christ's great work of atonement for men will then have been completed, and their sins will have been forever blotted out. { PP 542.1; PP.524.2 }

3. Three times a year the Jews were required to assemble at Jerusalem for religious purposes. Enshrouded in the pillar of cloud, Israel's invisible Leader had given the directions in regard to these gatherings. During the captivity of the Jews, they could not be observed; but when the people were restored to their own land, the observance of these memorials was once more begun. It was God's design that these anniversaries should call Him to the minds of the people. But with few exceptions, the priests and leaders of the nation had lost sight of this purpose. He who had ordained these national assemblies and understood their significance witnessed their perversion. { DA 447.1; DTG.411.1 }

The Feast of Tabernacles was the closing gathering of the year. It was God's design that at this time the people should reflect on His goodness and mercy. The whole land had been under His guidance, receiving His blessing. Day and night His watchcare had continued. The sun and rain had caused the earth to produce her fruits. From the valleys and plains of Palestine the harvest had been gathered. The olive berries had been picked, and the precious oil stored in bottles. The palm had yielded her store. The purple clusters of the vine had been trodden in the wine press. { DA 447.2; DTG.411.2 }

The feast continued for seven days, and for its celebration the inhabitants of Palestine, with many from other lands, left their homes, and came to Jerusalem. From far and near the people came, bringing in their hands a token of rejoicing. Old and young, rich and poor, all brought some gift as a tribute of thanksgiving to Him who had crowned the year with His goodness, and made His paths drop fatness. Everything that could please the eye, and give expression to the universal joy, was brought from the woods; the city bore the appearance of a beautiful forest. { DA 448.1; DTG.411.3 }

This feast was not only the harvest thanksgiving, but the memorial of

God's protecting care over Israel in the wilderness. In commemoration of their tent life, the Israelites during the feast dwelt in booths or tabernacles of green boughs. These were erected in the streets, in the courts of the temple, or on the housetops. The hills and valleys surrounding Jerusalem were also dotted with these leafy dwellings, and seemed to be alive with people. { DA 448.2; DTG.411.4 }

With sacred song and thanksgiving the worshipers celebrated this occasion. A little before the feast was the Day of Atonement, when, after confession of their sins, the people were declared to be at peace with Heaven. Thus the way was prepared for the rejoicing of the feast. "O give thanks unto the Lord; for He is good: for His mercy endureth forever" (Psalm 106:1) rose triumphantly, while all kinds of music, mingled with shouts of hosanna, accompanied the united singing. The temple was the center of the universal joy. Here was the pomp of the sacrificial ceremonies. Here, ranged on either side of the white marble steps of the sacred building, the choir of Levites led the service of song. The multitude of worshipers, waving their branches of palm and myrtle, took up the strain, and echoed the chorus; and again the melody was caught up by voices near and afar off, till the encircling hills were vocal with praise. { DA 448.3; DTG.412.1 }



#### **LESSON 12**



## **ADDITIONAL READING:**

"Showing respect", by Adrian Ebens. URL: https:// maranathamedia.com/book/view/showingrespect-for-colossians-21617

## **Suggested Videos:**

**21 - The feasts and Colossians 2**, by Adrian Ebens. URL: https://youtu.be/tUthPwku9lw?si=H-U9 rFvs5ckW87y

The feasts in the First Centuries, by Danutasn Brown. URL:

https://www.youtube.com/live/8Ya-PDUT7hc?si=eFJQqqGxQQdhwOjE

#### **MEMORY VERSE:**

## 1 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"

#### **Hymns:**

- 470 There's Sunshine in My Soul Today
- I Have the Joy, Joy, Joy, Joy
- I Wandered in the Shades of Night
- 330 Take My Life and Let It Be

~	_
Z:	=71
đ:	ورا <b>==</b>
φ-	- <i>y</i> /
_	<b>7</b> /

## The apostles and the feasts

receiving the Holy Spirit? What time of the day did this happen? <b>Acts 2:15</b> What was the result of the presence of the Spirit among them? <b>Acts 2:37-38. Comparwith Ezra 9:15 and 10:1-5.</b>
2. What is said in regards to keeping the feast of unleavened bread in Exodus 12:17? How does this fit with Paul 's statement in regard to this feast? 1 Corinthians 5:7-8.

According to Acts 2:1-4 on which day was the church reunited before

who	Once Paul's ministry had started, how did he feel about meeting to brate the feast with his brethren at an appointed place? <b>Acts 18:20-21.</b> With a bread spend the days of the unleavened bread feast? <b>Acts 20:3, 6.</b> For
the 	Christians, was the celebration of the feast limited to only in Jerusalem?
4.	What was Paul's longing in regard to the feast of Pentecost? <b>Acts 20:16.</b>
"I w	rill also cause all her mirth to cease"
san	What was Hosea 's prophecy in regard to the people of Israel? Why? sea 2:8-13. What did God intend to do with them? Hosea 2:14-15. When they g as they came up from Egypt, what appointed time was it? Exodus 15:1-2; mbers 33:3. What are the implications of this promise of God in regard to the sts?
6.	What was the message of Isaiah for the Jewish people? Isaiah 1:13-23.
Wh:	at did God want to cease: the feasts or sin?
7. lead	What do we see re-established in Judah's return from captivity, under the dership of Ezra and Nehemiah? <b>Nehemiah 8:17.</b>

## "Let no man therefore judge you..."

8. In respect of what things should none judge the brethren? Colossians 2:16, see also Wycleff's Bible, KJ3. Note 1. What was being judged: was it a feast or a part of the feast?

9. Consider <b>Colossians 2:18</b> in the versions provided under <b>Note 2</b> . Compare <b>Colossians 2:16</b> with <b>2:18</b> . How do both verses begin? Could verse 18 be expanding the meaning of "Let no man judge you"?
10. What was it that they wanted to judge? Were they being commanded to take part or to abstain? What were these precepts after? <b>Colossians 2:20-22.</b>
11. What are the food, drink, or portions of these festivals established by God, shadowing? <b>Colossians 2:17</b> What food and drink is related to the body of Christ? What future promise is linked to this? <b>Matthew 26:26-29</b> .
"Weak and beggarly elements"
12. Read <b>Galatians 4:9-11</b> and consider Paul´s reprimand to the Galatians.  Unto what were they returning to? What were they keeping?
13. Add <b>Galatians 4:8</b> as context to what you just read. Who did the Galatians originally serve? Is it possible to return to a place where you have never been?
14. Therefore, unto what days and gods can the heathen return? <b>1 Corinthian 12:2, Ephesians 2:2, Isaiah 47:13.</b>

#### Consider:

• keep	Does it make sense that Paul would speak against what he himself was na?

King James Version Col 2:16: "Let no man therefore judge you in meat, or in drink, or in respect of [G3313] an holyday, or of the new moon, or of the sabbath days:"

Wycliffe's Bible with Modern Spelling Col. 2:16: "Therefore no man judge you in meat, or in drink, or in part of [G3313] feast day, or of new moon, or of sabbaths,

King James 3 Literal Translation Col. 2:16: "Therefore do not let anyone judge you in eating, or in drinking, or in part [G3313], of a feast, or of a new moon, or of sabbaths"

Strong #G3313 - μέρος (meros) - From an obsolete but more primary form of meiromai (to get as a section or allotment); a division or share (literally or figuratively, in a wide application) -- behalf, course, coast, craft, particular (+ -ly), part (+ -ly), piece, portion, respect, side, some sort(-what).

This word is translated in other parts of the KJV Bible as follows:

King James Version Luke 15:12: "1 And the younger of them said to his father, Father, give me the portion [G3313] of goods that falleth to me. And he divided unto them his living."

King James Version Jn 19:23: "Then the soldiers, when they had crucified Jesus, took his garments, and made four parts [G3313], to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout."

Strong #G2603 - καταβραβεύω (katabrabeúo) From kata [G2596] and brabeuo [G1018] (in its original sense); to award the price against, i.e. (figuratively) to defraud (of salvation) -- beguile of reward.

Strong #G2596 - κατά (katá) - a primary particle, (prepositionally) down (in place or time)

{in varied relations (according to the case (genitive, dative or accusative) with which it is joined); In composition it retains many of these applications, and frequently denotes opposition, distribution, or intensity}

Strong #G1018 - βραβεύω (brabeúo) From the same as brabeion [G1017]; to arbitrate, i.e. (genitive case) to govern (figuratively, prevail) -- rule.

GNV Geneva Bible "Let no man at his pleasure bear rule over you by humbleness of mind, and worshipping of Angels, advancing himself in those things which he never saw, rashly puffed up with his fleshly mind,"

JUB Jubilee Bible "Let no one govern you according to their own will under pretext of humility and religion of angels, intruding into those things which they have not seen, vainly puffed up by their fleshly mind,"

NTFE New Testament For Everyone "Don't let anyone rule you out of order by trying to force you into a kind of fake humility, or into worshiping angels. Such people will go on and on about visions they've had; they get puffed up without good reason by merely human thinking,"

#### Quotes

The success attending the preaching of the gospel aroused the anger of the Jews anew. From every quarter were coming accounts of the spread of the new doctrine by which Jews were released from the observance of the rites of the ceremonial law and Gentiles were admitted to equal privileges with the Jews as children of Abraham. Paul, in his preaching at Corinth, presented the same arguments which he urged so forcibly in his epistles. His emphatic statement, "There is neither Greek nor Jew, circumcision nor uncircumcision" (Colossians 3:11), was regarded by his enemies as daring blasphemy, and they determined that his voice should be silenced. { AA 390.1; HAp.312.3 }

Upon receiving warning of the plot, Paul decided to go around by way of Macedonia. His plan to reach Jerusalem in time for the Passover services had to be given up, but he hoped to be there at Pentecost. { AA 390.2; HAp.313.1 }

Accompanying Paul and Luke were "Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus." Paul had with him a large sum of money from the Gentile churches, which he purposed to place in the hands of the brethren in charge of the work in Judea; and because of this he made arrangements for these representative brethren from various contributing churches, to accompany him to Jerusalem. { AA 390.3; HAp.313.2 }

At Philippi Paul tarried to keep the Passover. Only Luke remained with him, the other members of the company passing on to Troas to await him there. The Philippians were the most loving and truehearted of the apostle's converts, and during the eight days of the feast he enjoyed peaceful and happy communion with them. { AA 390.4; HAp.313.3 }

Wherever Ezra labored, there sprang up a revival in the study of the Holy 2.

Scriptures. Teachers were appointed to instruct the people; the law of the Lord was exalted and made honorable. The books of the prophets were searched, and the passages foretelling the coming of the Messiah brought hope and comfort to many a sad and weary heart. { PK 623.1; PR.459.1 }

More than two thousand years have passed since Ezra "prepared his heart to seek the law of the Lord, and to do it" (Ezra 7:10), yet the lapse of time has not lessened the influence of his pious example. Through the centuries the record of his life of consecration has inspired many with the determination "to seek the law of the Lord, and to do it." {PK 623.2; PR.459.2}

3. Having visited the churches in Pisidia and the neighboring region, Paul and Silas, with Timothy, pressed on into "Phrygia and the region of Galatia," where with mighty power they proclaimed the glad tidings of salvation. The Galatians were given up to the worship of idols; but, as the apostles preached to them, they rejoiced in the message that promised freedom from the thralldom of sin. Paul and his fellow workers proclaimed the doctrine of righteousness by faith in the atoning sacrifice of Christ. They presented Christ as the one who, seeing the helpless condition of the fallen race, came to redeem men and women by living a life of obedience to God's law and by paying the penalty of disobedience. And in the light of the cross many who had never before known of the true God, began to comprehend the greatness of the Father's love. { AA 207.2; HAp.169.1 }

Thus the Galatians were taught the fundamental truths concerning "God the Father" and "our Lord Jesus Christ, who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father." "By the hearing of faith" they received the Spirit of God and became "the children of God by faith in Christ." Galatians 1:3, 4; 3:2, 26. { AA 208.1; HAp.169.2 }

#### 4. OBSERVING HEATHEN CUSTOMS

"Ye observe days, and months, and times, and years." This was an evidence of their bondage. "Ah," says some one, "they had gone back to the old Jewish Sabbath; that was the bondage against which Paul would warn us!" How strange it is that men have such an insane hatred of the Sabbath, which the Lord Himself gave to the Jews, in common with all other people on the earth, that they will seize upon every word that they think they can turn against it, although in order to do so they must shut their eyes to all the words that are around it! Anybody who reads the Epistle to the Galatians, and thinks as he reads, must know that the Galatians were not Jews. They had been converted from heathenism. Therefore, previous to their conversion they had never had anything to do with any religious custom that was practiced by the Jews. They had nothing whatever in common with the Jews. Consequently, when they turned again to the "weak and beggarly elements" to which they were willing again to be in bondage, it is evident that they were not going back to any Jewish practice. They were going back to their old heathen customs. "But were not the men who were perverting them Jews?"--Yes, they were. But remember this one thing, when you seek

to turn a man away from Christ to some substitute for Christ, you can not tell where he will end. You can not make him stop just where you want him to. If a converted drunkard loses faith in Christ, he will take up his drinking habits as surely as he lives, even though the Lord may have taken the appetite away from him. So when these "false brethren"--Jewish opposers of "the truth of the Gospel" as it is in Christ--succeeded in seducing the Galatians from Christ, they could not get them to stop with Jewish ceremonies. No; they inevitably drifted back to their old heathen superstitions. {1900 EJW, GTI 175.2}



#### **LESSON 13**

- 1	_		
J	lλ	_	L.
IIL	LΙ		ill
IJ۶	N	_	Ш

## **ADDITIONAL READING:**

#### The best financial advice.

URL: <a href="https://www.youtube.com/live/n91qaFFtSlc?si=ktLFkaCvfQbhL9ZS">https://www.youtube.com/live/n91qaFFtSlc?si=ktLFkaCvfQbhL9ZS</a>

## **Hymns:**

- Bring Ye All the Tithes
- They Brought Their Gifts to Jesus

#### **MEMORY VERSE:**

#### 1 Timoteo 6:17

"Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;"

	QUESTIONS ////////////////////////////////////
1.	To whom do tithes and offerings belong? <b>Leviticus 27:30-32</b>
The	Channel of Blessing
	Who is the source of all things? <b>1 Corinthians 8:6.</b> How is everything that less from Him? <b>James 1:17</b> . Who is the channel or mediator of all things? <b>ossians 1:16; Ephesians 3:9.</b>
3. Wha	Who is the great Giver? What does He give to everyone? <b>Acts 17:24-25.</b> at is the purpose of God in giving us everything? <b>1 Timothy 6:17.</b>

#### The tithes

4. What does God do with the tithes? Why? **Numbers 18:21 and 24.** At the same time, what were the instructions for the ministers? What would their

remuneration be, which they would use to feed themselves and their families? <b>Numbers 18:25-31.</b>
5. Read <b>Deuteronomy 14:22-27.</b> Is it like the one mentioned in <b>Numbers 18:21-28</b> ? What was the use of this tithe? What was this tithe from? If it was not possible to carry the goods, what should they do with it? What was the purpose of bringing the tithe? Where was it taken to? How should it be spent? For whom is the great benefit of keeping it?
6. What should happen every three years with the tithe mentioned in <b>Deuteronomy 14:28-29</b> ?
The support of the work in the New Testament
7. What was the occupation of the Levites at the tabernacle? <b>Nehemiah 8:7-8</b> . What was, afterwards, the occupation of the ministers of the gospel of Jesus Christ? <b>Colossians 1:25; Luke 1:2; 1 Timothy 4:6.</b>
8. What's the basis that supports Paul's statement when he says "The labourer is worthy of his reward"? Whose work is it connected to? 1 Timothy 5:17-18; 1 Corinthians 9:8-10.
9. According to the principle of sow and harvest that the Scripture teaches, (Gal. 6:7), what does Paul mean in 1 Corinthians 9:11-12?

# A safeguard for the meeting times

10. Does God change? What are the implications in relation to His plan to sustain the ministers? What have the people done with God's laws? What have they done to God? In what? Malachi 3:6-8.
11. What is the consequence of having failed at keeping His law? Malachi 3:9 What promise does God extend to us? Malachi 3:10-12.
12. Where should God's people take their tithes and offerings? <b>Deuteronomy</b> 12:4-7. In which times should they approach God with the offering on their hands? <b>Deuteronomy</b> 16:16-17. What does this teach us about God's plan for their children in regard to the feasts? <b>Deuteronomy</b> 14:23-27.
Consider:
How many tithes were there in total? Do you think this tithing system has a similarity to the Divine Pattern of Source and Channel? What aspects of the first tithe make it invisible and what aspects of the second tithe make it visible?
How do we take part in God's character when we give?
What are we told about these tithes as we approach the end times?

- 1. But turning from all lesser representations, we behold God in Jesus. Looking unto Jesus we see that it is the glory of our God to give. "I do nothing of Myself," said Christ; "the living Father hath sent Me, and I live by the Father." "I seek not Mine own glory," but the glory of Him that sent Me. John 8:28; 6:57; 8:50; 7:18. In these words is set forth the great principle which is the law of life for the universe. All things Christ received from God, but He took to give. So in the heavenly courts, in His ministry for all created beings: through the beloved Son, the Father's life flows out to all; through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all. And thus through Christ the circuit of beneficence is complete, representing the character of the great Giver, the law of life. { DA 21.2; DTG.12.3 }
- 2. The system of tithes and offerings was intended to impress the minds of men with a great truth—that God is the source of every blessing to His creatures, and that to Him man's gratitude is due for the good gifts of His providence. { PP 525.3; PP.506.1 }
- 3. To promote the assembling of the people for religious service, as well as to provide for the poor, a second tithe of all the increase was required. Concerning the first tithe, the Lord had declared, "I have given the children of Levi all the tenth in Israel." Numbers 18:21. But in regard to the second He commanded, "Thou shalt eat before the Lord thy God, in the place which He shall choose to place His name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always." Deuteronomy 14:23, 29; 16:11-14. ... { PP 530.1; PP.511.1 }
- 4. ... This tithe, or its equivalent in money, they were for two years to bring to the place where the sanctuary was established. After presenting a thank offering to God, and a specified portion to the priest, the offerers were to use the remainder for a religious feast, in which the Levite, the stranger, the fatherless, and the widow should participate. Thus provision was made for the thank offerings and feasts at the yearly festivals, and the people were drawn to the society of the priests and Levites, that they might receive instruction and encouragement in the service of God. { PP 530.1; PP.511.1 }

Every third year, however, this second tithe was to be used at home, in entertaining the Levite and the poor, as Moses said, "That they may eat within thy gates, and be filled." Deuteronomy 26:12. This tithe would provide a fund for the uses of charity and hospitality. { PP 530.2; PP.511.2 }

5. Wherever there is life in a church, there is increase and growth. There is also a constant interchange, taking and giving out, receiving and returning to the Lord His own. To every true believer God imparts light and blessing, and this the believer imparts to others in the work that he does for the Lord. As he gives of that which he receives, his capacity for receiving is increased. Room is made for fresh supplies of grace and truth. Clearer light, increased knowledge, are his. On this giving and receiving depend the life and growth of the church. He who receives,

but never gives, soon ceases to receive. If the truth does not flow from him to others, he loses his capacity to receive. We must impart the goods of heaven, if we would receive fresh blessing. { CS 36.1; CMC.40.1 }

The Lord does not propose to come to this world, and lay down gold and silver for the advancement of His work. He supplies men with resources, that by their gifts and offerings they may keep His work advancing. The one purpose above all others for which God's gifts should be used is the sustaining of workers in the harvest field. And if men will become channels through which heaven's blessing can flow to others, the Lord will keep the channel supplied. It is not returning to the Lord His own that makes men poor; withholding tends to poverty.... { CS 36.2; CMC.40.2 }

- There are many who have looked upon the Jewish nation as a people to be pitied because they were constantly taxed for the support of their religion; but God, who created man and provided him with all the blessings he enjoys, knew what was for his best good. And through His blessing He made their nine tenths worth more to them than the entire amount without His blessing. If any, through selfishness, robbed God or brought to Him an offering not perfect, disaster and loss were sure to follow them. God reads the motives of the heart. He is acquainted with the purposes of men and will mete out to them in His own good time as they have merited. { 1TT 384.3; 1JT.385.2 }
- The special system of tithing was founded upon a principle which is as enduring as the law of God. This system of tithing was a blessing to the Jews, else God would not have given it them. So also will it be a blessing to those who carry it out to the end of time. Our heavenly Father did not originate the plan of systematic benevolence to enrich Himself, but to be a great blessing to man. He saw that this system of beneficence was just what man needed. { 1TT 385.1; 1JT.385.3 }

