



WORSHIP

IN SPIRIT

AND IN TRUTH

Worship In Spirit And In Truth

J. K. Kelly

Scripture references taken from various versions,
with an emphasis on the NIV.

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Books by J K Kelly

Revelation 2.0: A New Approach to the Coming Tribulation
Fulfillment of the Feasts in Discipleship
Worship in Spirit and Truth

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To our Father,
for his Son
and his many blessings

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Chapter 1

THE OLD AND THE NEW

Old Covenant Worship: “You must... worship the Lord your God (in) the place (he) will choose from among all your tribes to put his Name there for his dwelling. To that place you must go; there bring your burnt offerings and sacrifices, your tithes and special gifts, what you have vowed to give and your freewill offerings, and the firstborn of your herds and flocks.” (Deut. 12:4-6)

New Covenant Fulfillment: “You also, like living stones, are being built into a holy house to be a spiritual priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ.” (2Pet. 2:5)

When asked about worship, many believers might respond with the name of the denomination or location of the church where they attend Sunday services. Others would reply that their church has really great worship on Sunday mornings before the sermon. Those with a broader perspective might reply that in addition to attending Sunday services, they pray and read the word of God. True spiritual worship, however, is more than Sunday religious observance and practices during the week.

Early in his ministry, Jesus had a conversation about worship with a woman in the Samaritan town of Sychar. It centered around which mountain was the right one on which to offer sacrifices. Jesus replied with two statements that define worship in the kingdom of God. The first is that: “Salvation is from the Jews,” and the second, that: “God is spirit, and his worshipers must worship in spirit and in truth.” (Jn. 4:22-24) Today, the first statement is usually taken more as a historical statement of fact rather than one having any bearing on Christian worship. However, this view misses the fact that the worship of God has long been expressed in a rich tradition of sacrifice, one that stretches all the way back to the Fall. The second statement is usually interpreted to mean that worship in the kingdom of God would no longer be confined to any particular location. While true, this interpretation is somewhat limited; it does not define *how* we are supposed to “worship in spirit and truth.”

When the two statements are studied together in context, a clearer picture emerges as to Jesus’ meaning. The clear implication is that Jesus did not do away with *all* sacrifice as a means of worship, just *physical* sacrifice. The reason for this is that sacrifice is one of the highest expressions of love. The worship of God is still based on sacrifice, but these sacrifices are spiritual rather than physical. The greatest love is not the sacrifice of our money or even highly valued objects, but of ourselves. As our great high priest, Jesus offered himself as a sacrifice for our sin, fulfilling all of the Old Covenant sacrifices of worship. As Christ’s disciples, we also offer spiritual sacrifices that fulfill Old Covenant worship; and like Jesus, we are called to offer ourselves as a living sacrifice to God.

The Early Church

It was by the Lord's design that worship in the New Testament Christian church evolved from its Jewish sacrificial roots. Worship "in spirit and truth" is not a wholly new invention, but the fulfillment of the existing Old Covenant model. As the architect of the early church from Antioch to Rome, Paul ensured that Christianity did not lose touch with its long heritage of worship. His missionary strategy was simple. When he came to a new city, he went first to the synagogue to convince his brethren of the Good News of the kingdom of God. When dissention inevitably broke out and he was forced to leave, he took his Jewish converts with him to start house churches in the Gentile community. Every church founded by Paul had this initial core of Jewish believers whose understanding of worship in the New Covenant was based on Christ's fulfillment of Old Covenant sacrifice.

Because salvation is from the Jews, the New Covenant church is built on the previous Messianic, or salvation covenants that God made with man. The Old Testament is in essence the record of these covenants, all of which were fulfilled in Christ. As believers, we tend to de-emphasize the importance of our Old Testament legacy, focusing our study mostly on the New Testament. However, the early church had no such luxury. Their understanding of worship was informed as much by the Old Testament law and the prophets as it was from the oral tradition of Jesus' life and teachings, along with the occasional letter from Paul or one of the Apostles. There was no New Testament to guide the church until the Fourth Century. When Paul wrote Timothy that: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," he was referring to the Old Testament, the only accepted Scripture in existence for the first three hundred years of church history. It is only when we return to a study of Old Testament sacrifice that we can grasp the underlying truth of spiritual worship that was present in the early church.

Old Covenant Background of Worship

When the Lord established the covenant of Law with Israel, he gave Moses detailed instructions for the seasonal religious festivals, for the tabernacle in which his Spirit would reside among the people, and for the sacrifices of worship. He established a new liturgical calendar that celebrated seven feast days, apportioned among the spring, summer, and autumn harvest festivals. Every adult male was required to attend these annual harvest ceremonies at the tabernacle, later the temple, traveling to Jerusalem three times a year to participate in the sacrificial offerings. This system of worship was designed to keep God's chosen people close to him, reminding them of his spiritual and physical provision for their needs.

The intercession of the Levitic priesthood was essential to Old Covenant worship; they represented God's majesty to the people and presented the needs and sacrifices of the people to God. Without a sacrifice and a priest to officiate in its offering, there could be no reconciliation, no forgiveness of sin. The offering of sacrifices on the altar of burnt offering was the central act of tabernacle worship. These sacrifices were not man's idea, but the Lord's; they were his provision to continually reconcile his chosen people to himself.

Under the regulations of Old Covenant worship, different types of offerings were made on a daily, weekly, monthly, and seasonal basis. Each feast was characterized by a particular offering, or series of offerings that reflected the theme of that feast. The Lord directed that six sacrifices be wholly or partially offered by fire during the feasts: 1. The Passover Lamb; 2. The

whole burnt offering, also called the holocaust; 3. The grain offering; 4. The trespass, or guilt offering; 5. The sin offering; and 6. The fellowship, or peace offering. To these six, the Lord added a “wave offering,” in which grain, bread, or a portion of an animal was lifted up above the altar and consecrated to God. Through the intercession and ministry of the priests, the sacrifices resulted in spiritual blessings on those for whom they were offered: forgiveness, atonement, fellowship with God and one’s neighbor, etc. Each sacrifice brought a different aspect of God’s spiritual provision to Israel, and each one would find its ultimate fulfillment in Christ.

Fulfillment of the Sacrifices in Christ

When the Lord established the covenant of law and its system of worship, he did so with the foreknowledge and intent that it would be fulfilled in and through Christ in both a temporal (at a point in time) and spiritual sense. Fulfillment of the law meant much more than just keeping its commandments and regulations. Jesus not only obeyed the law, he also fulfilled Old Covenant worship. Because we are spiritually “in Christ,” we share in this fulfillment. It is Christ’s fulfillment of the feasts, temple furnishings, and sacrifices of Old Covenant worship that is the source of our walk of discipleship, our spiritual Life, and our worship in the New Covenant.

Fulfillment of the Feasts

Temporal Fulfillment: In the Old Covenant, God’s people observed the feasts at set times and harvest seasons. Jesus was crucified on the afternoon of Passover and raised on the feast of Firstfruits, and he sent the Holy Spirit to the church on Pentecost. He will fulfill the last three feasts at the end of the age on their respective feast days with his return to harvest the earth.

Spiritual Fulfillment: In fulfilling the feasts, Jesus obtained the blessings that came to Israel through them. He has made these blessings permanently available to New Covenant believers. Instead of celebrating feast days at set times, *we are the harvest*. We come to fruit bearing maturity through a walk of discipleship that reflects the nature of seasonal growth and harvest.

“The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field. Go! I am sending you out like lambs among wolves. Heal the sick who are there and tell them, ‘The kingdom of God is near you.’” (Lk. 10:2-3, 9) “The man who loves his life will lose it, while the man who hates his life in this world will keep it for eternal life. Whoever serves me must follow me...” (Jn. 12:25-26)

Fulfillment of the Temple Furnishings

Temporal Fulfillment: The temple furnishings were fulfilled by Jesus during his life and ministry. As the Son of God made man, he ‘personified’ the furnishings: 1. The bronze courtyard altar at the entrance to the temple, 2. The washbasin in the courtyard; 3. The table of the bread of the Presence, 4. The lampstand, and 5. The incense altar of prayer present in the Sanctuary; 6. The Ark of the Testimony and 7. The Mercy Seat where God dwelt in shining glory in the Holy of Holies. Scripture tells us that Jesus is: 1. The altar by which man comes to God (Heb. 13:10-12), 2. The living water of the Spirit (Jn. 4:10-14), 3. The bread of life (Jn. 6:33-51), 4. The light of the world (Jn. 1:9; 8:12), 5. Our great Intercessor (Heb. 7:25), 6. The Testimony of the covenant (Jn. 5:31-40), and 7. The Presence of God among men (Isa. 7:14; Lk. 22:66-70).

Spiritual fulfillment: Because we are in Christ, his life, the life of the Spirit, flows in and through us to the world. Instead of traveling to Jerusalem to worship at a physical temple, ***we are the temple of the Holy Spirit***, a repository and witness of the Life of Christ. We therefore have the dual responsibility of keeping our temple a holy place of worship so the Spirit of God can live there, and of letting this life flow through us to others.

“Don’t you know that you yourselves are God’s temple and that God’s Spirit lives in you? If anyone destroys God’s temple, God will destroy him; for God’s temple is sacred, and you are that temple.” (1Cor. 3:16-17) “On the last and greatest day of the feast, Jesus stood and said in a loud voice, ‘If a man is thirsty, let him come to me and drink. Whoever believes in me, as the Scripture has said, streams of living water will flow from within him.’ By this he meant the Spirit, whom those who believed in him were later to receive.” (Jn. 7:37-39)

Fulfillment of the Sacrifices

Temporal Fulfillment: Through his death on the cross, Jesus fulfilled or “became” each of the sacrifices associated with the feasts. He was the Passover Lamb of God; the burnt offering wholly consumed on the cross: body (the grain offering), soul and spirit (the first fruits wave offerings); dying for our trespasses (the trespass offering) and sins (the sin offering); so we might have peace with God (the peace offering).

Spiritual Fulfillment: With his body and blood Christ purchased numerous blessings for mankind through his death: *Remission*, the forgiveness that frees us from the debt of sin, *Justification*, the exchange of our sin for the righteousness of Christ; *Expiation*, the cleansing from guilt that removes the accusation and guilt of sin; *Consecration*, setting our bodies apart for God’s holy use; *Sanctification in power*, receiving the transforming power of the Holy Spirit; *Forgiveness of our trespasses* through confession, so we might remain in fellowship with God and our brothers and sisters in Christ; *Atonement*, the Reconciliation with God through judgment on, and the removal of, sin; and *Peace/Fellowship with God*, allowing us to walk in close relationship with the Father and our brothers and sisters in Christ. Because Jesus endured the cross willingly, offering himself as a ransom for the sin of mankind, he not only fulfilled each sacrifice, he also became our high priest as well, since only the high priest could make the sin offering of Atonement. Because we are in Christ, ***we are priests of the kingdom of God, offering spiritual sacrifices of worship that glorify God and minister to others.***

“You also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices to God through Jesus Christ... you are a chosen people, a royal priesthood...” (1Pet. 2:5, 9)

In summary, instead of celebrating the harvest feasts, we become the harvest, walking in the way of discipleship so we might bring forth a crop of kingdom fruit. Instead of ministering in a temple, we become the temple of God, bearing the Life of Christ in ourselves and letting his spiritual life flow through us to others. Rather than requiring the services of a consecrated priest to intercede with God for us, we become priests of God’s kingdom, offering spiritual sacrifices that draw us close to the Father and minister his love and truth to others.

The church today has lost this broad understanding of the sacrificial nature of worship. Believers largely perceive Old Testament worship as “merely” types and shadows rather than the foundation on which true spiritual worship is based and understood. As a result, worship has become narrowly defined as what takes place in a Sunday service, or, even more narrowly, the

singing part of the service led by a dynamic “worship team.” The purpose of this book is to foster an appreciation of worship that the early church had, based on an understanding of the blessings that come to us through Christ’s fulfillment of the Old Covenant sacrifices. As we appropriate and act on these blessings by faith, they are *worked into* us – body, soul, and spirit through our relationship with God, and *worked out* in our relationships with others. It is this conscious two-fold response to the blessings of God that constitutes our worship of the Father in spirit and in truth, for we cannot love the Lord without loving our neighbor as well.

Chapter 2

THE PASSOVER LAMB

Old Covenant Sacrifice: “Each man is to take a lamb for his family, one for each household... all the people of the community of Israel must slaughter them at twilight. Then they are to take some of the blood and put it on the sides and tops of the doorframes of the houses where they eat the lambs... The blood will be a sign for you on the houses where you are; and when I see the blood, I will pass over you. No destructive plague will touch you when I strike Egypt.” (Exod. 12:3,6,7,13)

New Covenant Fulfillment: “For Christ our Passover lamb has been sacrificed.” (1Cor. 5:7)

Corresponding Feast: *Passover*

Theme: *Deliverance to a New Beginning*

The Passover lamb was a yearling ram of good conformation and size, completely free from any marks or defects, symbolizing its purity. It was sacrificed annually as a memorial of the first Passover. The Israelites had sprinkled the blood of the sacrificial lamb over their doorposts so the destroying angel would “pass over” their houses. Because of this covering, Israel was delivered from death and their slavery in Egypt. The meat was shared by neighbors, extended family and any guests, providing nourishment for the next day’s journey. The Passover feast was repeated annually to remind the Jews of God’s deliverance that started them on their new beginning to the Promised Land.

Fulfillment in Christ

Jesus fulfilled the Passover sacrifice with his death on the cross, becoming the Lamb of God, sacrificed for the sin of the world. Because he paid the blood price of redemption for mankind, we are forgiven and our debt of sin has been canceled. To have a debt forgiven is to be completely free from it, and any penalties that go with it. The forgiveness we receive as a result of Christ’s sacrifice results in the *Remission*, or cancellation, of sin. As the Israelite’s sprinkled the lamb’s blood over their doors, we do the same thing in a spiritual sense when we are saved, being delivered from the kingdom of darkness, the power of sin and death, and God’s wrath against sin at the end of the age.

Our Faith Response

In the original Greek, Hebrews 11:1 defines faith as the “substance (or substantiation) of things hoped for...” The connotation is one of standing firm in our convictions, with the clear

implication of acting on them. Faith therefore has a component of *action*. This action is what James describes as the works that proceed from and prove our faith. We are therefore called to respond to the spiritual gifts and blessings we receive as a result of Christ's fulfillment of the sacrifices. *Our responses to these blessings become the spiritual sacrifices of our worship in the New Covenant, fulfilling what the physical sacrifices foreshadowed of true spiritual worship.* As spiritual priests of the New Covenant, we have a duty to both God and man. Our spiritual worship therefore extends not only 'vertically' in worship offerings to the Father; it also has a 'horizontal' intercessory component, extending the blessings of God to our fellow man. This applies first to our brothers and sisters in the church because of Christ's commandment that we love one another, and extends to the unsaved because of the great commission to make disciples.

Vertical response: Through Christ's redemptive sacrifice we have been forgiven of our sin, and delivered from the kingdom of darkness and the power of death. We make a new spiritual beginning, being 'born again' by the power of the Holy Spirit. Our response to this deliverance is the same as if someone saved us from any form of certain death. We owe a debt not just of gratitude, but of our very life to that individual. In some cultures, such a debt is a legally recognized obligation. Because Jesus gave his life so we could live free of the sentence of death, our daily worship is to give our life back to him, making him our Lord. We are to live the rest of our time on earth for God rather than ourselves.

"And he died for all, that those who live should no longer live for themselves but for him who died for them and was raised again." (2Cor. 5:15)

Giving Jesus the right of Lordship is the cornerstone of our salvation walk. We do not come into complete obedience when we make Jesus our Lord, but we do make the commitment to submit to God's will and learn obedience. Unless and until we take this step we will not be able to make any lasting spiritual progress, for we cannot be disciples of Christ without giving up our right to live as we please. Some people try to accept Jesus as their Savior without making him Lord. Jesus likens such a one to seed that springs up in shallow soil, but does not take root. Unless we send our roots deep into the soil of Christ, our faith will wither and we will fall away in time of testing.

Because Jesus came to call sinners to repentance, many people come to Christ as broken vessels. Those who have come through experiences that impair their ability to trust may not be emotionally capable of complete surrender to the lordship of Christ. In these cases, making Jesus Lord can be likened to giving him the keys to every room in our house, trusting him to open each locked door in his perfect timing. He will enter each room along with us when we are ready, casting the light of truth into every dark corner and giving us the courage to accept and deal with what we find there. In this way we receive healing from those things that hinder our ability to trust.

"Then Jesus said to his disciples, 'If anyone would come after me, he must deny himself and take up his cross and follow me. For whoever wants to save his life will lose it, but whoever loses his life for me will find it.'" (Mark 8:34,35) "Any of you who does not give up everything he has cannot be my disciple." (Lk. 14:33)

Horizontal response: As intercessors of the mercy and forgiveness we have received from Christ, we are called to forgive all those who sin against us. Having had our debt of sin erased, we are required to no longer keep a record of offenses committed against us. Any bitterness we

harbor against a brother or sister results in spiritual separation from them, creating an unhealthy condition in the body of Christ. When we do not forgive, this creates an obstruction in the flow of the Holy Spirit, hindering our fellowship within the body as well as our relationship with the Father. We have to let go of resentment caused by past injuries, and daily forgive others for present offenses. Scripture states that we do not really love the Lord if we do not forgive our brother. If our love for the Lord is thus impaired, then so is our fellowship with him, at least on our part, for love is the basis of all healthy relationships. That is why Jesus linked our continued fellowship with the Father to forgiveness for our fellow man.

“And when you stand praying, if you hold anything against anyone, forgive him, so that your Father in heaven may forgive you your sins.” (Mark 11:25) “If anyone says, ‘I love God,’ yet hates his brother, he is a liar. For anyone who does not love his brother, whom he has seen, cannot love God, whom he has not seen. And he has given us this command: Whoever loves God must also love his brother.” (1Jn. 4:20-21)

Forgiving others (along with not judging them) is perhaps the hardest kingdom lesson we must learn, yet it is one of the most important. We cannot mature in Christ if we are still behaving like selfish children, dwelling on the offences committed against us. Unresolved hurt keeps us locked in a prison of our own making, preventing us from walking in the freedom of Christ’s love. Because this subject is so very important, Jesus addressed the need to forgive on numerous occasions.

“Then Peter came to Jesus and asked, ‘Lord, how many times shall I forgive my brother when he sins against me? Up to seven times?’” Jesus answered, ‘I tell you, not seven times, but seventy-seven times.’” (Mt. 18:21-22) “But I tell you: Love your enemies and pray for those who persecute you, that you may be sons of your Father in heaven.” (Mt. 5:44) “Therefore, if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there in front of the altar. First go and be reconciled to your brother; then come and offer your gift.” (Mt. 5:23-24) “Then the master called the servant in. ‘You wicked servant,’ he said, ‘I canceled all that debt of yours because you begged me to. Shouldn’t you have had mercy on your fellow servant just as I had on you?’ In anger his master turned him over to the jailers to be tortured, until he should pay back all he owed. This is how my heavenly Father will treat each of you unless you forgive your brother from your heart.” (Mt. 18:32-35)

Chapter 3

THE BURNT OFFERING

Old Covenant Sacrifice: “On the fifteenth day of this month there is to be a festival; for seven days eat bread made without yeast. Present to the Lord an offering made by fire, a burnt offering... made by fire every day for seven days as an aroma pleasing to the Lord.” (Num. 28:17, 19, 24)

New Covenant Fulfillment: “You were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.” (1Cor. 6:11) “How much more, then, will the blood of Christ, who offered himself unblemished to God, cleanse your conscience from acts that lead to death, so that we may serve the living God.” (Heb. 9:13)

Corresponding Feast: *Unleavened Bread*

Theme: *Cleansing*

The sacrifice of a young ram as a whole burnt offering was the established means of worship long before the Old Covenant of law. The Lord provided just such a sacrifice for Abraham to make on Mt. Moriah (Gen. 22:13). Under the law, the whole burnt offering became the foundational sacrifice of worship, providing a daily covering of atonement for the nation. It was offered by the priests both morning and evening, as well as weekly and monthly, and could be made by individuals as well. It was also offered for the nation during each of the three seasonal festivals. The burnt offering had to be a perfectly formed unblemished young bull, ram, or, for the poor, a dove. This sacrifice was also known as the “holocaust offering,” because it was entirely consumed by fire upon the altar of burnt offering: (Gr: *holos*, whole; *kaustos*, burned).

The rites required for this sacrifice were very specific. At the altar, the individual or priest laid his hands on the head of the offering, the same as he did for the sin and trespass offerings. This represented the transference of sin onto the soul of the animal, which was then sacrificed for the individual or entire community. Since it was wholly dedicated to the Lord, no portion of it could be eaten. The spiritual ‘covering’ of atonement provided by this sacrifice enabled God’s people to remain in continual covenant relationship with him.

Because fire represents God’s holiness, consummation by fire is symbolic of purification and cleansing through judgment. This cleansing aspect is closely associated with the feast of Unleavened Bread with its theme of cleansing from sin and the influences of the world. The total consummation of the burnt offering foreshadowed the work of Jesus’ blood in completely cleansing us from sin.

Fulfillment in Christ

In order to cleanse us, Jesus took all our sins on himself, fulfilling the symbolic transference of sin onto the burnt offering. In effect, Jesus spiritually “became” sin for us, so we could become righteous by virtue of our spiritual position in him. The act of being made righteous is known as justification; as a result we have ‘right standing’ with God. This is necessary because forgiveness is not enough to restore our lost relationship with the Father. Although forgiveness and justification are indivisible gifts, they have different functions. The forgiveness of redemption frees us from the debt of sin, bringing us *out of* the kingdom of darkness; justification cleanses us from sin and covers us with the righteousness of Christ, bringing us *into* the kingdom of God and giving us right of access into God’s throne room.

“God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.” (2Cor. 5:21)

Because Jesus bore our sins on the cross, our souls are cleansed from past sin, removing the barrier of guilt between God and man. This cleansing of the conscience from guilt comes in a package deal with forgiveness and justification in Christ, and is referred to in theology as *expiation*. Although sin never interrupts God’s love for us, it can keep us from entering his Presence. A guilty conscience produces fear of exposure and judgment, hindering us from coming to the light and drawing near to God. The description of Adam and Eve hiding from the Lord in Eden is a classic example of this effect. Having our conscience cleansed by the blood of Christ, we become sensitive to the Presence of God and the present conviction and leading of the Holy Spirit. Expiation helps us resist the pull of temptation and the accusations of the enemy that cause us to slip back into sin.

“But now in Christ Jesus you who once were far away have been brought near through the blood of Christ.” (Eph. 2:13) “How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!” (Heb. 9:14)

Our Faith Response

Vertical Response: Like everything else in the kingdom of God, justification comes by faith. It is not “our” faith that accomplishes this, but *the faith of Christ* that we are given when we place our trust in him. When we exercise this gift of faith it becomes ours, in the same way that the ability to ride a bike becomes ours once we have done it. The exercise of this faith is not a one-off event that occurs just when we come to Christ; it is the means by which we live, day-to-day, moment-by-moment, in the kingdom of God. Faith is the currency of the kingdom, the primary ingredient in every kingdom recipe. Nothing can be accomplished in the spiritual realm without it. It is important to understand this, because the enemy continues to accuse or even condemn us, attempting to keep us from walking in the power that comes from freedom in Christ.

“Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ.” (Rom. 5:1)

Because we have been justified through the gift of faith that saves and justifies us, the spiritual sacrifice of our worship is to live by the faith we have been given, rather than

continuing “to walk by sight” as we did before we were saved. Living by faith and trusting in the Father’s love for us, we learn to persevere in our salvation walk no matter our circumstances, growing in righteousness and holiness.

“For it is by grace you have been saved through faith – and this not from yourselves – it is the gift of God – not by works, so that no one can boast. (Eph. 2:8) “We live by faith, not by sight.” (2Cor. 5:7) “The just(-ified) shall live by faith...” (Heb. 10:38 KJV) “The life I now live in the flesh, I live by *the faith of the Son of God*, who loved me and gave himself for me.” (Gal 2:20 KJV)

Horizontal response: Because we have been given the righteousness of Christ, we become intercessors of that righteousness to all men. This means that we are not to rush into judgment of sin based on the outward appearance of a person or matter. Jesus summarized his approach to judgment: “You judge according to human standards; I pass judgment on no one.” (Jn. 8:15) We are to refrain from gossip and criticism of others, for when we engage in these things we establish excuses for not having to accept and love them. We owe a special duty to our brothers and sisters in Christ, because they share the same right standing with the Father that we have. Part of our worship in spirit and truth is therefore to accept others as they are, to refrain from passing judgment on them, especially those in the body of Christ. By what right do we pass judgment on a brother’s disobedience when our own obedience is not yet perfected? And how can we pass judgment on someone whom God has declared forgiven and justified by Christ's blood?

“This righteousness from God comes through faith in Jesus Christ to all who believe... for all... are justified freely by his grace through the redemption that came by Christ Jesus.” (Rom. 3:24-26) “Judge not according to the appearance, but judge righteous judgment.” (Jn. 7:24 KJV) “Who are you to judge someone else's servant? To his own master he stands or falls. And he will stand, for the Lord is able to make him stand.” (Rom. 14:4) “Therefore, accept one another, just as Christ accepted you, for the glory of God” (Rom. 15:7)

Chapter 4

THE GRAIN OFFERING

Old Covenant Sacrifice: “When someone brings a grain offering to the LORD, his offering is to be of fine flour. He is to pour oil on it, put incense on it and take it to Aaron’s sons the priests. The priest shall take a handful of the fine flour and oil, together with all the incense, and burn this as a memorial portion on the altar, an offering made by fire, an aroma pleasing to the LORD.” (Lev. 2:1-3)

New Covenant Fulfillment: “Therefore, I urge you, brothers, in view of God’s mercy, to offer your bodies as living sacrifices, holy and pleasing to God – which is your spiritual worship.” (Rom. 12:1)

Corresponding Feasts: *Firstfruits and Pentecost*

Theme: *Consecration —> Sanctification*

The grain offering was made from flour, oil, incense, and salt, and kneaded into loaves or flat cakes that were sacrificed on the bronze altar in the courtyard. It always accompanied the whole burnt offering. When the grain offering was made by itself, part of it was burned as a consecrated memorial to the Lord, while the rest was reserved for the priests. Since bread is symbolic of the body, this offering was made without the ‘corrupting’ elements of leaven and honey. Leaven represents sin, unbelief, hypocrisy, and the corruption of the world system. Honey is a type of the pleasurable desires that give birth to sin and corrupt the flesh.

“Every grain offering you bring to the LORD must be made without yeast, for you are not to burn any yeast or honey in an offering made to the LORD by fire.” (Lev. 2:11)

The required addition of incense, salt and oil was just as significant as the prohibition of honey and leaven. Oil was used to consecrate whatever it touched. It also symbolized joy, foreshadowing the ministry of the Holy Spirit. The oil seeped into the rough texture of the grain, softening it, enabling it to be fully consumed in the fire. Incense from the altar, which was a foreshadowing or type of prayer, created an aroma on burning that was pleasing to God. Salt is a preservative, symbolizing the lasting nature of a covenant. It always accompanied the making of a covenant of friendship between two parties.

“The priest is to take a handful of... oil, together with all the incense...” (Lev. 6:15) “Season all your grain offerings with salt. Do not leave the salt of the covenant of your God out of your grain offerings; add salt to all your offerings.” (Lev. 2:13)

A variant of the grain offering is associated with the theme of consecration that characterized the feasts of both Firstfruits and Pentecost. The Firstfruits grain offering consisted

of the first sheaves of barley fresh picked from the field, which were waved, or consecrated, to God. The Pentecostal wave offering was of the first batch of wheat, after it was ground into flour, mixed with leaven and baked into two enormous loaves of bread. The variance from the strict ingredient list of the grain offering was allowed for these two first fruits celebrations because neither offering was consumed by fire; instead they were both lifted up and waved above the altar as a symbol of the first fruits consecration of the coming harvest. To make a first fruits offering was to offer God the first and best portion of the crop in gratitude for his blessing on the land. As believers, we are the consecrated first fruits portion of the resurrection of all mankind from the dead.

“He chose to give us birth through the word of truth, that we might be a kind of firstfruits of all he created.” (Jas. 1:18)

Fulfillment in Christ

In Scripture, grain or bread is a type of the body. Christ's offering of his body on the cross fulfilled the grain offering, consecrating our bodies as clean and holy to the Lord. As a result of our consecration by Christ, we are sealed with the Holy Spirit, and he imparts to us the spiritual fulfillment of the oil, incense, and salt that was added to the grain offering. The consecrating oil of joy softens the texture of our ‘grainy’ nature and anoints our bodies to the service of God. The Holy Spirit offers the incense of intercessory prayer for every believer, so we may offer our body as a living sacrifice to the Lord. The Spirit also guarantees the salt of faithfulness and peace, the preservative of the covenant.

“And by that will, we have been made holy through the sacrifice of the body of Jesus Christ once for all.” (Heb. 10:10)

Consecrating Oil: “Christ... anointed us, set his seal of ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come.” (2Cor. 1:21-22)

Incense: “... the Spirit intercedes for the saints in accordance with God's will.” (Rom. 8:27)

Salt: “...Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ... (Rom. 5:1) “If we are faithless, he will remain faithful, for he cannot disown himself.” (Tim. 2:13)

In conjunction with his fulfillment of the Passover sacrifice and the whole burnt offering, Christ's fulfillment of the grain offering symbolizes the completed inceptive work of redemption. Christ's fulfillment of the Passover lamb deals with the effects of sin on our *spirit*, delivering us from spiritual darkness. His fulfillment of the burnt offering illustrates the work of redemption on our *soul*, justifying us and cleansing us from guilt so we can resist temptation and the accusations of the enemy by faith. Finally, his fulfillment of the grain offering consecrates our bodies to God, so we do not make the mistake of thinking our body is corrupt, thereby confusing it with our old sin nature, often referred to as ‘the flesh.’ Having been consecrated by Christ to God, we are holy: spirit, soul, and body. We are therefore called to walk in holiness.

“And the very God of peace sanctify you wholly; and I pray God your whole *spirit and soul and body* be preserved blameless unto the coming of our Lord Jesus Christ.” (1Thess. 5:23)

Our Faith Response

Vertical response: The consecration of our bodies (the oil), the continual intercession of the Spirit (the incense), and the faithfulness of Christ (the salt), are the work of the Holy Spirit in us. However, we also have to do our part. Having been saved and set apart to God's purposes, we are called to offer our bodies to God as a living sacrifice of worship. As much as possible, we are to remove those things that cause us to sin – the corrupting elements of leaven and honey, as sources of temptation. As the grain offering accompanied the burnt offering both morning and evening, we are to make this spiritual sacrifice on a daily basis, keeping our bodies pure and holy. Since this is such a problem area, there is a great deal of Scripture on the subject.

“Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore honor God with your body.” (1Cor.6:19-20) “Do not offer the parts of your bodies to sin, as instruments of wickedness, but rather offer yourselves to God, as those who have been brought from death to life; and offer the parts of your body to him as instruments of righteousness.” (Rom. 6:13) “... let us purify ourselves from everything that contaminates body and spirit, perfecting holiness out of reverence for God.” (2Cor. 7:1) “It is God's will that you should be holy: that you should avoid sexual immorality; that each of you should learn to control his own body in a way that is holy and honorable, not in passionate lust like the heathen, who do not know God; and that in this matter no one should wrong his brother or take advantage of him. The Lord will punish men for all such sins, as we have already told you and warned you. For God did not call us to be impure, but to live a holy life.” (1Thess. 4:3-7)

Horizontal response: As we remove those things (the honey and leaven) that defile us, we become intercessors of the holiness of God, channels of the qualities imparted to us by the Holy Spirit, symbolized by the oil, incense, and salt that were added to the grain offering. These qualities help define our relationships as we minister the joy, intercession, and peace of Christ to others, especially our brothers and sisters in the Lord.

Oil: “Rejoice in the Lord always.” (Phil. 4:4)

Incense: “Be alert, and always keep on praying for all the saints.” (Eph. 6:18)

Salt: “Make every effort to live in peace with all men and to be holy; without holiness no one will see the Lord.” (Heb. 12:14)

Chapter 5

THE WAVE OFFERING

Old Covenant Sacrifice: “Count off fifty days up to the day after the seventh Sabbath, and then present an offering of new grain to the LORD. From wherever you live, bring two loaves made of two-tenths of an ephah of fine flour, baked with yeast, as a wave offering of firstfruits to the LORD.” (Lev. 23:16-17)

New Covenant Fulfillment: “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.” (Acts 1:8) “I pray also that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, the riches of his glorious inheritance in the saints, and his incomparably great power for us who believe.” (Eph. 1:18-19)

Corresponding Feasts: *Firstfruits and Pentecost*

Theme: *Consecration — > Sanctification in Power*

The wave offering was an act of consecration made by the priests in connection with various sacrifices and feasts. The priest ‘waved’ the offering at the altar, lifting it above his head in an act of consecration to the Lord. The wave offering is especially identified with the feasts of Firstfruits and Pentecost, when the first fruits of the barley and wheat crops were consecrated to God, sanctifying the whole harvest. The fresh picked grain of the wave offering of Firstfruits is associated with the inceptive work of consecration that occurs at conversion, while the wave offering of Pentecost is more closely associated with the ongoing sanctifying work of the Holy Spirit. The first fruits wheat offering of Pentecost was ground into flour and baked into two huge loaves. This offering was unusual for two reasons: it was doubled, signifying power, and it included leaven. This allowed the two loaves to rise to an impressive size, confirming the symbolism of strength and power.

The feasts of Firstfruits and Pentecost meant more than just the consecration of the harvest. Both feasts share the themes of the grain offering and the wave offering, because they were both symbolic of Israel’s consecration and sanctification as God’s chosen people. The time between Firstfruits and Pentecost was a ‘season’ of consecration, spent in prayer and fasting. The wave offering of Pentecost completed the consecration period that started on Firstfruits. This seven-week period might be compared in some respects to the Catholic fasting season of Lent. God’s people looked forward to Pentecost in the same way that the church has for multiplied centuries looked forward to Easter. Pentecost was therefore a day of completion, celebrating the fulfillment of one’s commitment to walk in holiness that began on the feast of Firstfruits.

Fulfillment in Christ

Jesus' disciples were aware that he was crucified on Passover afternoon and raised to life again on Firstfruits, fulfilling the themes of both feasts. They also understood the symbolism of power in the dual consecrated wave offering of Pentecost, so when Jesus told them they would receive power when they were baptized by the Holy Spirit a few days later, they naturally assumed this would take place on Pentecost. That's why they were all gathered together in one place that Pentecost morning. Everyone in the house was filled with the power of the Spirit, consecrated to witness to the gospel of the kingdom by the testimony of their lives and their words.

The relationship between the feasts of Firstfruits and Pentecost provides some insight into our walk and worship in Christ. We are initially consecrated, or set apart, to God when we are born again of the Holy Spirit. Having been consecrated as holy to God and receiving the righteous of Christ, we are called to walk in holiness and righteousness. This is not a matter of religious observance or practice or works. We grow in holiness and righteousness only as *we are changed into the image of Christ*. This process is known as transformation by the Holy Spirit. It is a process, signified by the seven-week period between the two feasts. The process of sanctification by which we grow in holiness operates through the power of the Spirit.

“Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind.” (Rom. 12:2) “And we, who with unveiled faces all reflecting the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit.” (2Cor. 3:17-18)

The transforming power of the Holy Spirit is primarily evidenced in the armor of God and the gifts of the Spirit. The armor of God and spiritual gifts empower individual believers, as well as the corporate body of Christ in the local church, to walk in righteousness and grow in Christ's love. The armor enables believers to resist the spiritual forces that oppose us, allowing the Holy Spirit to accomplish his long-term work of transformation. The gifts of the Spirit edify and encourage us to persevere, providing every believer with a purpose and function to fulfill in the body of Christ.

“For we are all baptized by one Spirit into one body – whether Jews or Greeks, slave or free – and were all given the one Spirit to drink.” (1Cor. 12:13) “If you then, who are evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him!” (Luke 11:11)

Our Faith Response

The two-fold blessing of the armor of God and spiritual gifts allows us to do our part in the process of spiritual transformation. As we continue to respond in faith to these blessings, we are built up together in love within the body of Christ, and we become strong in the power of the Spirit that enables us to overcome the world.

The Armor of God

When we enter the kingdom and become children of God, we are identified with Christ, receiving spiritual citizenship and a family. However, it's not all milk and cookies. In addition to

gaining friends, we acquire foes, and God's enemies take a special interest in tempting and attacking us. Due to the nature of the beast, the spiritual forces of darkness actively wage continual war against every disciple of Christ to keep us from coming into maturity.

“For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.” (Eph. 6:12)

Having been freed from the enemy's spiritual domain and brought into God's camp in the battle against evil, the Holy Spirit gives us the power to stand and protect ourselves and those under our spiritual covering. Every believer has access to the power of the Spirit in order to overcome the power of the enemy and walk in righteousness.

“His divine power has given us everything we need for life and godliness through our knowledge of him who called us by his own glory and goodness.” (2Pet. 1:3)

Some may question why we have to participate in this battle. Among other reasons, it is necessary for our spiritual growth. Just as our muscles grow strong and mature only when they strain against an opposing force, we come into maturity as we struggle against the spiritual forces that oppose us. The spiritual battlefield is the proving ground of our faith, testing and refining us for service in the kingdom of God. There can be no victory without a battle, no overcoming without a protracted struggle that tests endurance and proves faithfulness.

“Now it is required that those who have been given a trust must prove faithful.” (1Cor.4:2) “For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.” (1Jn. 5:4 KJV)

The power of God that carries us through to victory in spiritual battles is likened by Paul to spiritual armor that protects, strengthens, and empowers us. Although this armor is ours by virtue of our position in Christ, we need to make it our own it through faith, in the same way a new car doesn't really become 'ours' until we drive it. It's the same with the armor of God. In his letter to the Ephesians, Paul states that we need to “put on” the armor of God, as one would put on physical armor for it to be effective. This expression is Paul's way of expressing the truth that these gifts, like every other spiritual gift, must be appropriated through faith, which consists of belief and action.

“Finally, be strong in the Lord and in his mighty power. Put on the full armor of God so that you can take your stand against the devil's schemes.” (Eph. 6:10-11)

Vertical response: The ethic of responding to our (human) enemies in love does not apply to our spiritual enemies. Our spiritual sacrifice is to “put on” the armor and join the spiritual fight against the forces of darkness, whether or not we ‘feel like it.’ We do not have to go out looking for a fight, because our enemy is always looking for us. Vigilance against sin always starts in cleaning up our own backyard, not in judging our brother or sister for their messy house!

“Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour.” (1Pet. 5:8) “So let us put aside the deeds of darkness and put on the armor of light.” (Rom.13:12) “Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand. Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place, and with your feet fitted with

the readiness that comes from the gospel of peace. In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one. Take the helmet of salvation and the sword of the Spirit, which is the word of God. And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints.” (Eph 6:13-18)

Horizontal response: We have been called into one body. As we become a functioning part of a local church, we are perfected and brought into unity with other believers. As intercessors of the power of God, we are called to stand together in battle with other believers. Having put on the armor by which we stand and fight, we are to stand with our brothers and sisters in Christ, interceding for them so we may all stand together. It is not possible for the solitary soldier to last any length of time on the battlefield.

In any protracted campaign, there are times of rest and replenishment. As we spend time alone with Christ, we renew our strength; when we spend time in fellowship with our brothers and sisters, we find encouragement to persevere in the testing of our faith. We may need to be reminded to put a particular piece of armor back on or to find strength in prayer and the intercession of others. We are called to support and pray for one another.

“Therefore encourage one another and build each other up, just as in fact you are doing.” (1Thess. 5:11) “...Stand firm in one spirit, contending as one man for the faith of the gospel without being frightened in any way by those who oppose you.” (Phil. 1:27-28) “And pray in the spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints.” (Eph. 6:18)

The Gifts of the Spirit

Along with spiritual armor, we also receive gifts of the Spirit that edify, or build up the body. There are different types of spiritual gifts listed in the New Testament. These gifts are given to individuals according to the will of the Spirit, so the whole body might be built up to walk in the righteousness of Christ in service to others. Some gifts are given as positions of authority within the church, such as the five-fold ministry gifts of Ephesians 4. Other gifts are somewhat more ethereal, such as having a word of wisdom in a particular circumstance or the ability to discern spirits, to heal, or speak in foreign languages. These gifts are of a more situational nature, given for the purpose of demonstrating the truth of the gospel and the love of God at a particular time. A listing of these gifts can be found in the 12th chapter of Paul’s first letter to the Corinthians. Other gifts are of a more enduring nature, based on our individual aptitudes and abilities, and these are discussed in Romans 12. It is up to us to make the investment to discover our gifts and put them to use for the kingdom of God.

“This salvation, which was first announced by the Lord, was confirmed to us by those who heard him. God also testified to it by signs, wonders and various miracles, and gifts of the Holy Spirit distributed according to his will.” (Heb. 2:3-4) “Now to each one the manifestation of the Spirit is given for the common good.” (1Cor. 12:7)

Vertical response: As parents, we encourage our children to find and develop their natural talents, whether in sports, the ability to play a musical instrument, a propensity for understanding science or math, etc. The Father is no less interested in our development. Since the

gifts of the Spirit are given to each individual according to the will of God, our spiritual sacrifice is to discover our spiritual gifts, seeking God's will for our place of service in the church.

“Now you are the body of Christ, and each one of you is a part of it. And in the church God has appointed first of all apostles, second prophets, third teachers, then workers of miracles, also those having gifts of healing, those able to help others, those with gifts of administration, and those speaking in different kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all have gifts of healing? Do all speak in tongues? Do all interpret? But eagerly desire the greater gifts.” (1Cor. 12:27-31) “But in fact God has arranged the parts of the body, everyone of them, just as he wanted them to be.” (1Cor. 12:18)

Horizontal response: As intercessors of the sanctifying power of God, we are called to use the gifts we have been given to build each other up in love. Our concern in seeking to discover and use our gifts should always be for the edification of the body in God's timing rather than for our own elevation through a demonstration of God's power. The use of spiritual gifts without submission to the Spirit's leading can be like trying to drive a high powered automobile through a crowd without brakes: it can result in injuries.

“Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms. If anyone speaks, he should do it as one speaking the very words of God. If anyone serves, he should do it with the strength God provides, so that in all things God may be praised through Jesus Christ.” (1Pet. 4:10-11) “Follow after charity, and desire spiritual gifts ... Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.” (1Cor. 14:1,12 KJV)

The word edification means ‘to construct or strengthen a building,’ and is used by Paul to describe ‘building up’ the body of Christ. We are called to function as a body in order to be built up together, both corporately and individually as the dwelling place of God's Spirit. If we are not in fellowship with other believers then we will not be using our gifts to build up the body, and we will not benefit from the exercise of others' gifts, particularly those that involve church authority. Growth takes place as we remain submitted to God's work and to each other.

“... You are God's building...” (1Cor. 3:9) “... built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. In him the whole building is joined together and rises to become a holy temple in the Lord. And in him you too are being built together to become a dwelling in which God lives by his Spirit.” (Eph. 2:20-22) “Obey your (church) leaders and submit to their authority. They keep watch over you as men who must give account.” (Heb. 13:17) “Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another — and all the more as you see the Day approaching.” (Heb. 10:25)

Chapter 6

THE TRESPASS OFFERING

Old Covenant Sacrifice: "... He must bring to the priest, that is, to the LORD, his guilt (trespass) offering, a ram from the flock, one without defect, and... the priest will make atonement for him before the LORD, and he will be forgiven for any of these things he did..." (Lev. 6:6-7)

New Covenant Fulfillment: "If we confess our sins, he is faithful and just and will forgive us our sins and cleanse us from all unrighteousness." (1Jn. 1:9)

Theme: *Repentance & A New Beginning*

Corresponding Feast: *Trumpets*

The trespass or guilt offering was a blood sacrifice of a male animal, usually a yearling ram. As a public confession, this offering atoned for a sin committed against the Lord or one's neighbor. If one had monetarily wronged another or withheld anything in respect to the tabernacle collections, restitution also had to be made. The trespass offering, made with a repentant heart, brought forgiveness and reconciliation with God through the priest's intercession and the atoning death of the sacrifice. Since the Day of Trumpets coincided with Israel's New Years Day, it had a dual theme: Repentance and a new beginning, preparing the people for the upcoming Day of Atonement and the celebration of the feast of Tabernacles that followed.

Fulfillment in Christ

When we are born into the kingdom, our past sins are forgiven and removed through God's 'blanket amnesty' program. However, we still have need of continuing forgiveness when we go astray. The Scriptures and our own experience testify to this fact. Through Christ's fulfillment of the trespass offering on the cross, he forgives us of the sins we commit after we are saved when we confess them with a sincere desire to change. Since sanctification is a process, we walk a road of repentance from sin as we are convicted by our conscience and the revelation of the Holy Spirit.

"If we claim to be without sin, we deceive ourselves and the truth is not in us."

(1Jn. 1:8) "My dear children, I write this to you so that you will not sin. But if anybody does sin, we have one who speaks to the Father in our defense – Jesus Christ, the Righteous One." (1Jn. 2:1)

Our Faith Response

Vertical response: When we confess our sins with the intention of turning away from them, we offer the spiritual sacrifice of repentance. Each time we confess our sins we make a

new beginning that fulfills the trespass offering, appropriating the forgiveness already available to us in Christ. Our acceptance of God's forgiveness works by the same faith we exercised when we entered the kingdom. God has said that we are forgiven when we confess sin, and therefore it is so. It is as though God put an eternity's worth of forgiveness in a checking account in order to cover all of our past, present and future sins. However, even though the forgiveness is there in our name, we still need 'to write the check to access the funds.' The Lord forgives us each time we come to him with a repentant heart, even though we fall repeatedly. We should not become discouraged, for the Father knows our weakness and he is always faithful, even though we are not always obedient. As long as we get back up each time we fall and do not cherish sin in our heart, we will remain under the protective covering of God's grace.

“For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are – yet was without sin. Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.” (Heb. 4:15-16) “If we are faithless, he will remain faithful, for he cannot disown himself.” (2Tim. 2:13)

Horizontal response: As intercessors of the forgiveness of God, we are called to be patient and even longsuffering towards our brothers and sisters as they walk with us towards maturity in Christ. Just as the Father gives us the grace to come to maturity, we are to bear with others who have also been forgiven and justified in Christ. We are to assist them with their burdens, encourage them in their circumstances, and intercede for them in prayer, covering them in love rather than judging them.

“Carry each other's burdens, and in this way you will fulfill the law of Christ.” (Gal. 6:2) “Therefore encourage one another and build each other up, just as in fact you are doing.” (1Thess. 5:11) “Above all, love each other deeply, because love covers over a multitude of sins.” (1Pet. 4:8)

Encouraging those who are struggling under the deceptions and temptations of the enemy, we are able to restore them when they fall. We need to be as gentle with each other as the Spirit is with us, or we will find ourselves in the position of judging our fellow servants instead of serving alongside them. We who judge others will be judged in return, with the same amount of mercy and compassion we have shown others.

“Be merciful, just as your Father is merciful. Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven. Give, and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you.” (Luke 6:36-38) “Brothers, if someone is caught in a sin, you who are spiritual should restore him gently. But watch yourself, or you also may be tempted.” (Gal. 6:1)

Scripture directs us to come together in humble admission of our faults and spiritual needs. When we share in small groups, we can find encouragement from other believers who have come through similar problems. We also gain understanding of the trials that others are going through, allowing us to pray with knowledge for them. Sharing our trials and weakness with others, we discover that we are not alone in our temptations. Bringing our struggles into the

light within trusted relationships in the body, we gain the motivation to follow through to achieve lasting change instead of sweeping un-confessed sin under the rug.

“Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous man is powerful and effective.” (Jas. 5:16)

“Nothing in all creation is hidden from God's sight. Everything is uncovered and laid bare before the eyes of him to whom we must give account.” (Heb. 4:1)

Chapter 7

THE SIN OFFERING

Old Covenant Sacrifice: “Aaron shall bring the goat whose lot falls to the LORD and sacrifice it for a sin offering. But the goat chosen by lot as the scapegoat shall be presented alive before the LORD to be used for making atonement by sending it into the desert as a scapegoat... When Aaron has finished making atonement for the Most Holy Place, the Tent of Meeting and the altar, he shall bring forward the live goat. He is to lay both hands on the head of the (scapegoat) and confess over it all the wickedness and rebellion of the Israelites – all their sins – and put them on the goat’s head. He shall send the goat away into the desert in the care of a man appointed for the task. The goat will carry on itself all their sins... on this day atonement will be made for you, to cleanse you. Then, before the LORD, you will be clean from all your sins.” (Lev. 16:9-10; 20-22; 30)

New Covenant Fulfillment: “Instead, he sacrificed himself once and for all, summing up all the other sacrifices in this sacrifice of himself, the final solution of sin.” (Heb. 9:28 The Message)

Theme: *Judgment*

Corresponding Feast: *Atonement*

The sin offering atoned for the sins of an individual or the nation. It was a blood sacrifice of a bull, goat or lamb, and for the poor, of two birds, consumed by fire on the altar of burnt offering. In the case of a priest or Levite, the more expensive animal was required. They had been set apart in a position of public trust, so their sin was more grievous in God's eyes. The offerer placed his hands on the head of the animal in an act of confession before it was slain. This was symbolic of the transference of sin onto the soul of the animal, which then bore the required penalty of death for sin.

Although the sin and trespass offerings were similar, there were differences between the two. While the trespass offering atoned for a specific act or omission by an individual, the sin offering made atonement for all the sins of an individual or for the entire nation. Unlike the trespass offering, the sin offering was made at various feasts for the transgressions of Israel. Although the sin offering was made throughout the year, it was particularly identified with the Day of Atonement. On that day alone, the sin offering for the nation consisted of two animals rather than one, both of which were goats. In Old Testament worship, a goat was similar to a lamb; in some cases the one could be substituted for the other.

The dual sin offering provides an illustration of the complete atoning work of the cross. The first sacrifice, called the Lord's goat, was killed and its blood splattered on the atonement cover to purify the Lord's temple from the sins of his people. After this the sins of the entire nation were symbolically placed on the second goat through confession and laying hands on its

head. It was led away into the wilderness, signifying the removal of sin. This goat was called the scapegoat. Today this term means the same as it did when it was fulfilled by Christ: "A person upon whom the blame for the mistakes or crimes of others is placed."

The Hebrew word that describes the atonement of the sin offering denotes a 'covering' rather than a permanent change of state. This is because no one had yet paid the required penalty of death for sin in order to set mankind free of its curse. It would take a man without sin to pay the penalty of death incurred by Adam and his descendants. Because animals are innocent of sin, their blood could be shed for the forgiveness of sin under the principle of "a life for a life." However, even though the blood of an animal could pay the blood price for forgiveness, this was a stopgap measure, since it could not redeem the soul of man from the power of sin and death. Animal sacrifices therefore had to be offered daily for the sin of the people, and the dual atoning sin offering was repeated annually for the nation on the Day of Atonement.

"But those sacrifices are an annual reminder of sins, because it is impossible for the blood of bulls and goats to take away sins." (Heb. 10:3-4)

To redeem, or buy back, mankind from the power of sin, a human being rather than an animal would be required as a sacrifice. Because a slave cannot purchase freedom for another slave, in order for humanity to be redeemed one man who was innocent of sin had to die for the sin of all. Before the advent of Jesus, no one could do this, for all men were under the power and curse of sin and death.

"No man can redeem the life of another, or give to God a ransom for him – the ransom for a life is costly, no payment is ever enough – that he should live on forever and not see decay." (Psa. 49:7-9)

Fulfillment in Christ

Because Jesus is both human and divine, he met the requirements necessary to redeem mankind. As the Son of God, he was born without sin. He therefore had the ability and motivation to live a sin-free life, and was not a slave to sin. As the Son of Man, he had the standing as a free man to pay the blood redemption price for mankind, offering his life for ours under the principle of a life for a life. His death therefore worked not only forgiveness once and for all time, it freed mankind from the power of sin and death, eliminating the need for further animal sacrifice.

Since Jesus died for us, we no longer need to die for our sin. However, in order to receive the benefits of Jesus' sacrifice, we do need to 'share' in *his* death. This occurs by faith, when we place our trust in him as Savior and Lord. When we believe in him and accept his payment for our sins, we are delivered from the kingdom of Darkness and brought into to the kingdom of Light, dying to our old way of life in order to walk in the new one. Baptism provides the symbolic picture of this spiritual reality: We die with him when we are submerged in water, and rise to new life, "born again" of the Holy Spirit.

"Don't you know that all of us who were baptized into Christ Jesus were baptized into his death? We were therefore buried with him through baptism into death, in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life." (Rom. 6:3-4)

Our Faith Response

Vertical response: Having been freed from the power of sin through forgiveness and given the righteousness of Christ, we start a new life of learning to walk in this righteousness, living by grace and truth according to the principles of the kingdom of God. However, even though our sins have been removed and we have been cleansed and consecrated as a dwelling place for God's Spirit, we still have our old sin nature within.

"The acts of the sinful nature are obvious: sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies, and the like." (Gal. 5:19-21) "... But now you must rid yourselves of all such things as these: anger, rage, malice, slander, and filthy language from your lips." (Col. 3:8) "... Put off your old self, which is being corrupted by its deceitful desires..." (Eph. 4:22)

Because as believers we are no longer subject to judgment for sin at the end of the ages, we go through our judgment in this life, entering God's *discipline* program as *disciples* of Christ. In order to come to maturity and bear fruit we must walk in the way of the cross, putting to death the works of the sin nature so we may grow in the divine nature of Christ. Our spiritual sacrifice is to judge the sin nature within, denying the old man those things it normally feeds on. Sin and selfishness are not mysteries to us. We know our weaknesses and are aware of those things that cause us to stumble. The only way to judge the sin nature is by taking up its instrument of death – the cross of Christ. While the cross does not "feel" like a blessing, it is the means by which we come into maturity.

"In the same way, count yourself dead to sin but alive to God in Christ Jesus.

Therefore do not let sin reign in your mortal body so that you obey its evil desires. Do not offer the parts of your body to sin, as instruments of wickedness, but rather offer yourselves to God as those who have been brought from death to life." (Rom. 6:11-13)

"If by the Spirit you put to death the misdeeds of the body, you will live." (Rom. 8:13)

The Way of the Cross

The key to putting off the old self and putting on the new man is self-denial, taking up our cross to follow Christ in the way of discipleship. Through the grace of Christ, the new man grows stronger, enabling us to overcome the sin nature, often referred to as "the flesh." The cross only works when it is taken up on a daily basis, a process that requires faith and endurance. As we persevere, Christ becomes more as we become less, and we are gradually changed into his image. We can understand this process by looking at the transformation of a caterpillar wrapped inside its cocoon. The caterpillar does not die, it merely puts off its old nature so that it can take on the new nature of the butterfly. What appears to be the instrument of death to the caterpillar is really the gateway to a new life.

"Those who belong to Christ have crucified the sinful nature with its passions and desires." (Gal. 5:24) "Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is – his good, pleasing and perfect will." (Rom. 12:2)

To take up our cross is to be willing to suffer for the sake of Christ and his kingdom. We need to endure the cross willingly if we are to endure it at all. It is through this daily self-denial

that we are freed from ingrained selfishness and sin so we can walk in actual righteousness. This is the way of the cross, the only way that we can come to completeness. When we learn to discipline ourselves, we avoid having God's discipline imposed on us. As we overcome in small things, we develop the faith to overcome the giants in our life.

“But if we judged ourselves, we would not come under judgment. When we are judged by the Lord, we are being disciplined so that we will not be condemned with the world.” (1Cor. 11:31-32) “Endure hardship as discipline; God is treating you as sons. For what son is not disciplined by his father?” (Heb. 12:7) “Therefore, since Christ suffered in his body, arm yourselves also with the same attitude, because he who has suffered in his body is done with sin. As a result, he does not live the rest of his earthly life for evil human desires, but rather for the will of God.” (1Pet. 4:1-2)

If we find ourselves repeatedly falling into the same sin, we will come under the Lord's discipline program to receive the incentive we need to change our behavior. Discipline can take many forms, but it usually comes as some type of hardship that can range from unpleasant circumstances to outright tribulation. Parents who have spanked their children or made them stand in a corner understand the value of negative stimuli in changing behavior. We need to move from the mindset of repeated sin, which results in negative consequences, to an attitude of pursuing the rewards that come to those who do right. What mother or father does not reward their child for obedience in overcoming a stumbling block, even if it is just a passing word of praise? What price are we willing to pay for a word of praise from God?

“Let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us. Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before him endured the cross... Consider him... so that you will not grow weary and lose heart. In your struggle against temptation, you have not yet resisted to the point of shedding blood...” (Heb. 12:1-4)

Our faith in God's love for us and our response of love for the Lord should be the primary motivator of behavioral change. However, the Lord also gives us the hope of our inheritance so we may weigh the advantages of our promised reward against the cost of suffering for the sake of the kingdom. All of the riches and power and rewards of this life pale in comparison to the inheritance that awaits the faithful for doing God's will in this life.

“The Spirit himself testifies with our spirit that we are God's children. Now if we are children, then we are heirs – heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory. I consider that our present sufferings are not worth comparing with the glory that will be revealed in us.” (Rom. 8:16-18) “If we endure, we will also reign with him.” (Tim. 2:12)

Horizontal response: Dying to self is more than just ‘turning from,’ it also involves ‘turning to.’ The human soul is much like a channel that will always be full of something. As we turn away from those pursuits that gratify the flesh and appeal to the soul of the natural man, we need to actively seek to be filled with the Life of Christ so we are not filled up with self again. As we bear the fruit of the Holy Spirit, i.e., of Christ's character in ourselves, we become intercessors of the forgiveness, holiness, and love of God to others.

“Rather, clothe yourselves with the Lord Jesus Christ, and do not think about how to gratify the desires of the sinful nature.” (Rom. 13:14) “Therefore, as God's chosen

people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. And over all these virtues put on love, which binds them all together in perfect unity.” (Col. 3:12,14) “The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.” Gal. 5:22)

Our verbal testimony of the gospel of the kingdom needs to be witnessed by the love of Christ in our relationships. The message of salvation we bring speaks loudest when it is backed up by a walk of obedience towards God and compassion for our fellow man.

“And he died for all, that those who live should no longer live for themselves but for him who died for them and was raised again... this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation. We are therefore Christ's ambassadors, as though God were making his appeal through us.” (2Cor. 5:15,18-20)

This dynamic of replacing the old with the new can be compared to cleaning house. In order to effect lasting change, we must do more than just remove those things that defile the temple of God. We need to replace the old furnishings of our house with new ones. The original tabernacle design provides a model. The altar in the courtyard symbolizes our covering by the sacrificial blood of Christ, identifying us as children of God. The washbasin represents cleansing from guilt that draws us back into sin, and our daily cleansing by the Holy Spirit from the pollution of the world. Inside the Sanctuary, the table of showbread is our dining table, from which we eat the life-changing word of God on a daily basis. The lampstand illuminates the word of God and allows the light of the Holy Spirit to shine into the dark places of the soul. This enables us to see what is in the dark corners so we can be made whole in Christ. The altar of incense represents our daily communication with God and our intercession for others. The Ark is symbolic of judging the sin nature according to Christ's commandments. The Atonement cover, or Mercy Seat, represents the abiding Presence of God, guiding and changing us so we will come to reflect his glory in our words and actions.

“Then Jesus said to his disciples, ‘If anyone would come after me, he must deny himself and take up his cross and follow me. For whoever wants to save his life will lose it, but whoever loses his life for me will find it. What good will it be for a man if he gains the whole world, yet forfeits his own soul? Or what can a man give in exchange for his soul? For the Son of Man is going to come in his Father's glory with his angels, and then he will reward each person according to what he has done.’” (Mt. 16:24-28)

Chapter 8

THE PEACE/FELLOWSHIP OFFERING

Old Covenant Sacrifice: “If someone’s offering is a fellowship offering, and he offers an animal from the herd, whether male or female, he is to present before the LORD an animal without defect. He is to lay his hand on the head of his offering and slaughter it at the entrance to the Tent of Meeting. Then Aaron’s sons the priests shall sprinkle the blood against the altar on all sides... (and) burn it on the altar on top of the burnt offering that is on the burning wood, as an offering made by fire, an aroma pleasing to the LORD.” (Lev. 3:1-2, 5)

New Covenant Fulfillment: “We proclaim to you what we have seen and heard, so that you may have fellowship with us. We write this to make our joy complete. And our fellowship is with the Father and with his Son, Jesus Christ. But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Christ purifies us from every sin. (1Jn. 1:3-4, 6-7)

Theme: *Joy and Peace in The Presence of God*

Corresponding Feast: *Tabernacles*

The fellowship or peace offering was a blood sacrifice of a male or female from the herd (cattle) or the flock (lamb or goat). This offering was made during each of the three convocations as a free-will thank offering to honor God, often as a result of a vow in response to answered prayer or a special blessing. Like the burnt offering, it was accompanied by a grain offering. During a feast day, the peace offering was always offered last, after all the other sacrifices were completed. All the fat portions were burned on the altar, while the right breast and shoulder were reserved for the priests. The offerer took the remainder of the sacrifice home to share it with his family, with Levites, and the poor in a communal meal. Because this sacrifice was shared among the Lord, his priests, and the people, it celebrated peace and fellowship with God and one's neighbor.

Although this offering was made at all the feasts, it predominated at the Feast of Tabernacles, for this was a time of gratitude and rejoicing in God's provision at the end of the harvest season. It was also a memorial of the Presence of the Lord that guided Israel through the wilderness. This sacrifice echoed the theme of the Feast of Tabernacles – rejoicing and rest in God's Presence, – glorifying him for his spiritual blessings and physical provision for his people.

Fulfillment in Christ

Jesus fulfilled the fellowship offering when he ratified the New Covenant with his blood. As the mediator of the New Covenant, Jesus made complete peace between God and man, restoring the Father-child relationship that existed before the Fall. The major thematic

undercurrent of this sacrifice is unity – with the Father, with Jesus as our intercessory priest, and with our neighbor. The goal of saving individuals is to unite them in the mystical body of Christ in order to change the world through the love of God. Just as a large corporate lobbying entity has more power and influence than a single individual, the corporate body of Christ is called to make a difference in the world, working together to fulfill the great commission, taking the love of Christ and the gospel of the kingdom of God throughout the world. Each one does his part in a different way; some send while others go, some provide support, and everyone has a ministry in his or her own neighborhood and community.

Our Faith Response

Vertical response: As we come into spiritual maturity, bearing the fruit of the Spirit and doing the works of love to which we have been called, we become more and more like Christ, growing closer to the Father. Our goal should be to be able to say along with Jesus: “I do nothing on my own, but speak just what the Father has taught me. The one who sent me is with me; he has not left me alone, for I always do what pleases him.” (Jn. 8:28-29) We have all received one blessing after another, and our heartfelt response should be one of reverence and gratitude, striving to please him in our thoughts and actions.

“Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful, and so worship God acceptably with reverence and awe, for our God is a consuming fire.” (Heb. 12:28-29) “By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.” (Heb. 13:15 KJV)

Horizontal response: As intercessors of the blessings of God we are called to extend the fellowship of Christ to others, maintaining the peace and unity of the Spirit with our brothers and sisters in the body. We are to avoid controversies that promote dissension and refrain from provoking or speaking ill of each other. It grieves God's Spirit when there is discord in the body of Christ.

“My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. I have given them the glory that you gave me, that they may be one as we are one: I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me.” (Jn. 17:20-23) “Make every effort to keep the unity of the Spirit through the bond of peace.” (Eph. 4:13) “Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen. And do not grieve the Holy Spirit of God...” (Eph. 4:29-30)

God makes his peace available to all men, and has called us to extend his offer of fellowship to the unsaved. The message of the Gospel we bring takes root and grows best when it is watered with the joy and peace of Christ. As the heart of Christ is formed within us, we become his hands and feet in the world, doing the works that testify to the truth of God's saving and changing grace. This is God's design for extending the borders of his kingdom.

“Make every effort to live in peace with all men and to be holy; without holiness, no one will see the Lord.” (Heb. 12:14) “Live such good lives among the (unsaved) that though they accuse you of doing wrong, they may see your good deeds and glorify God on the day he visits us.” (1Pet. 2:12) “For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do.” (Eph. 2:10) “And do not forget to do good and to share with others, for with such sacrifices God is pleased.” (Heb. 13:16)

CONCLUSION

Of all the parables Christ taught about the kingdom of God, one was essential to understanding all the others: the parable of the sower. The word of truth is scattered around the world. Whether or not it bears fruit in us is dependent on the condition of the heart. If our heart is hard, the word will not grow. If our decision to follow Christ is based on intellectual assent instead of an unconditional commitment, we will turn away from following him when we meet spiritual resistance or worldly trials. If our hearts are divided between the things of this world and the things of God, we will bring forth small, sour fruit, or perhaps just green leaves. However, if we abide in Christ – putting God's love and righteousness first in our lives – we will bear fruit in due season. Our character will increasingly come to reflect Christ's, and our words and our hands will bring forth lasting fruit. Our words and actions are a living witness that scatters as seed into the hearts of others, furthering the growth of God's kingdom.

“I want to know Christ and the power of his resurrection and the fellowship of his sufferings, becoming like him in his death, and so, somehow, to attain to the resurrection from the dead. Not that I have already obtained all this, or have already been made perfect, but I press on to take hold of that for which Christ Jesus took hold of me. Brothers, I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and striving toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus.” (Phil. 3:10-14)
“You did not choose me, but I chose you to go and bear fruit that would last.” (Jn. 15:16)

Walking in the way of discipleship, we grow from spiritual infants, through adolescence, and into mature adulthood. We follow Jesus through the process of Conversion: learning to exercise faith and grow in virtue and the knowledge of God; through Sanctification: walking in the power of the Spirit that transforms us and enables us to overcome the world; and into the maturity of Completeness: through repentance, dying to self, and seeking to glorify God in thought, word, and deed. Persevering in the way of the cross, we come into a walk of fulfilled obedience and love as Christ's character is increasingly formed in us. Offering the spiritual sacrifices of our worship, we grow closer to God and fulfill our intercessory function as priests of the New Covenant, bearing living witness to the reality of Christ in us.

The Reward For Faithfulness

As believers, our sins are forgiven and we are exempt from the great white throne judgment at the end of the Christ's millennial rule. However, when Jesus comes back at the end of this age, he will be looking for a return on the investment of salvation that he has made in each of us. He will open the books and there will be an accounting. Although our sins have been forgiven and removed, we will stand before him to answer for what we have done with this great treasure of the kingdom of God in us. Those who have done the will of the Father will receive their reward for every act of faith and compassion done in Jesus' name. Those who have fallen by the wayside and those who buried their treasure in the soil of idleness, those who turned after the things of this world, neglecting their treasure to pursue other things, will receive little in the way of reward, though eternal life will still be theirs.

“Whoever has will be given more; whoever does not have, even what he thinks he has will be taken from him.” (Luke 8:15-18) “...The fire will test the quality of each man's work. If what he has built survives, he will receive his reward. If it is burned up, he will suffer loss; he himself will be saved, but only as one escaping through the flames.” (1Cor. 3:13-15)

On that day when we stand “before the judgment seat of Christ, each one will receive what is due him for the things done while in the body, whether good or bad.” This judgment of our works is the objective measurement of the degree to which Christ's love has been formed within us. Those who have endured in a daily walk of discipleship, offering the spiritual sacrifices of worship, will have the indelible image of his character stamped on their souls, for “when the disciple is perfected he will be like his Master.” On that day, the full glory of Christ will be revealed to whatever degree it has been formed in the sons and daughters of God – and the heavens will resound with rejoicing.

“Let us rejoice and be glad and give him glory! For the wedding of the Lamb has come, and his bride has made herself ready.” (Rev. 19:7) “...The splendor of heavenly bodies is one kind, and the splendor of the earthly bodies is another. The sun has one kind of splendor; the moon another and the stars another; and star differs from star in splendor. So it will be with the resurrection of the dead.” (1Cor. 15:41-42) “No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him...” (1Cor. 2:9)

The Sacrifices of our Worship

Passover Lamb	Burnt Offering	Grain Offering<=>Wave Offering	Trespass Offering	Sin Offering	Peace Offering
Passover	Unleavened Bread	<u>Corresponding Feast</u>			
		Firstfruits <=> Pentecost	Trumpets	Atonement	Tabernacles
Deliverance to New Beginning	Cleansing	<u>Themes</u>			
		Consecration < > Transformation	Sanctification in power	Repentance New Beginning	Judgment
Forgiveness: Redemption Deliverance Remission of Sin	Justification: Expiation	<u>Blessing</u>			
		<u>Holy Spirit Seal:</u> Consecration Joy, Intercession Faithfulness	<u>H.S. Power:</u> Armor of God Gifts of Spirit	Forgiveness through repentance	Cross of Christ
		<u>Faith Response (vertical)</u>			
Make Jesus Lord	Live by faith	Offer body as a living sacrifice	Learn/Use Gifts Put on Armor and oppose evil	Confess sin	Put to death sin nature
		<u>Faith Response (horizontal)</u>			
Forgive others	Accept others Don't Judge	Minister joy/peace of holiness	Edify church, Intercede/pray	Long-suffering toward others	Fruit of Spirit in relationships
					Unity in the body Works of love