

Respecting the application of tithes, offerings and feasts

by Pastor Marvin R. Barham

PART I

In Deuteronomy Chapter 14 and 26 God gives specific instructions as to His expectation of His command to His people to tithe unto Him. Some would say that because this is in the Old Testament that it no longer applies to Christians today. If we study Scripture hermeneutically and follow the patterns of God's intent and expectations of the law we will find this is not the case. First, Jesus said, "I did not come to do away with the law but fulfill it." The ordinances by which man sacrificed for the remission and atonement of His sins, we find in studying the book of Hebrews, were but type and shadows of a better covenant, sacrifice and priesthood that were to come through Christ. Christ became the sacrifice once and for all to do away with sin once and for all. That which only cleansed man on the outside but changed not the heart was replaced by the Holy Spirit, the Spirit of Christ, which cleanses man from the inside out. Because Christ became that living testament fulfilling the requirements of the law of sin and death, we are no longer required to present to God the blood of bulls and goats. This however, does not negate the intent of God's law which requires a heart and fruit of repentance from us. Thus we are to be crucified and resurrected with Christ. The later was a type and shadow of that which was to come, yet when the new came it did not negate the intent of the old. This same pattern of Biblical understanding must also be applied with the tithes, offerings, and feasts.

Look with me in **Deut. 14:22-29** **22***Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. 23***And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always. 24***And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee: 25***Then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose: 26***And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household, 27***And the Levite that is within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee. 28***At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates: 29***And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest.**

God gives the command to tithe. He specifies what to tithe, how much, when, and He tells them what to do with it after it is sacrificed before Him. They are to eat it. We will discuss this in a moment. For now I want to look at why God says to give it or what is God's intent for the offering or sacrifice. In verse 23 He tells us, "*that thou mayest learn to fear the Lord thy God always.*" So it is with every command of God that He has a dispensation, a plan and a purpose.

In this plan God lays out three tithes, five offerings and their intent or purpose in His plan. Look in **Deut. 26:1-2** **1***And it shall be, when thou art come in unto the land which the LORD thy God giveth thee for an inheritance, and possessest it, and dwellest therein; 2***That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the LORD thy God shall choose to place his name there.** Now look at **Deut. 26:12-13** **12***When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled;*

Here we find the three tithes commanded of God:

1. The 1st for the provision of the Priesthood
2. The 2nd for the Household or the needs of the Temple
3. The 3rd for the Storehouse to give to the Poor, the Orphan, the Widow and the Stranger

According to Dr. Ron Moseley we find five offerings referred to by the apostle Paul in the New Testament:

In **Acts 24:17**- Paul mentions that after many years he still brought alms and offerings to the Temple. Although he used the term *many years*, it appears to have been some six to seven years that Paul had been absent from Jerusalem. The same phrase is used in **verse 10** - which was also estimated at seven years (Jos. Ant. XX, 7,8). Paul also says they found him purified in the Temple (**Acts 24:18**), after these many years, meaning he was immersed in the ritual baths and engaged in the purification offerings (**Num. 6:14-20**). There were five types of offerings:

1. **Peace offering** = concerning vows (votive) and thanksgiving type or free-will offerings.
2. **Whole burnt offering** = associated with the sin-offering when offered by non-Jews (Shek. 7:6). It symbolized the ascent of the soul in worship to God and its total submission to Him.
3. **Burnt offering** = according to rabbinical references atoned for pride and was the only offering accepted from non-Jews. It was done along with the purification of priests, lepers, women after childbirth, a vow of the Nazarite. Only the hide was left unburned.
4. **Sin offering** = was made by the High Priest on the Day of Atonement, priests on special occasions such as inadvertently transgressing a law, the Sanhedrin when making an incorrect Decision, childbirth, leprosy, and the termination of a vow among other things.
5. **Trespass offering** = was brought by one guilty of a trespass against another, which could include anything from robbery, to the profane use of Sacred objects to the violating of a woman. There was another offering called the guilt offering that was brought in several different situations as mentioned previously.

Again, we must look at the intent of each of the offerings. In doing so we find that everything God commands is to draw us to Himself, to condition our hearts to His way of living, to a life of holiness and purity in sincere relationship with Him. Each promise of God is propositional in that it requires something be given to God in return, and what God wants back is not rituals, ordinances, and sacrifices without relationship. Instead, He wants an obedience whose motives are pure and holy out of a love for Him, for who He is.

Concerning Deut. 14:22-26 Matthew Henry states, "A second portion from the produce of their land was required. **The whole appointment evidently was against the covetousness, distrust, and selfishness of the human heart. It promoted friendliness, liberality, and cheerfulness, and raised a fund for the relief of the poor. They were taught that their worldly portion was most comfortably enjoyed, when shared with their brethren who were in want.** If we thus serve God, and do good with what we have, it is promised that the Lord our God will bless us in all the works of our land. The blessing of God is all to our outward prosperity; and without that blessing, the work of our hands will bring nothing to pass. The blessing descends upon the working hand. Expect not that God should bless thee in thy idleness and love of ease. And it descends upon the giving hand. He who thus scatters, certainly increases; and to be free and generous in the support of religion, and any good work, is the surest and safest way of thriving." (Matthew Henry's Concise Commentary)

When they brought their tithe to God they were to give them to the Priest and confess before Him, **Deut. 26:13-15** "**13Then thou shalt say before the LORD thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten them. 14I have not eaten thereof in my mourning, neither have I taken away ought thereof for any unclean use, nor given ought thereof for the dead: but I have hearkened to the voice of the LORD my God, and have done according to all that thou hast commanded me. 15Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.**"

Again, we go back to the intent of God and the motives of our hearts. Jesus said in **Mark 11:25-26** "**25And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. 26But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.**" And in **Matthew 5:22-24** "**22But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. 23Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; 24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.**"

The sacrifice was a holy offering before God and was not to be despised, or perverted with enmity of the heart before God or man, nor was it to be wasted. It was to be eaten by the 1st or 2nd day. It was not to be eaten like any other meal but in reverence as it was offered as an offering in fear of the Lord. Thus the reason Jesus both presents the Passover meal as a sacred meal and commands us to do in remembrance of His flesh and blood that became the sacrifice for our sin once and for all. The sacrifice was to be eaten in the temple in the presence of God with confession, purity of heart, and without any sorrow of spirit. If they had any sorrow of spirit they could not eat of the sacred meal. Thus the reason we are told in **2 Corinthians 9:6-8** *"6But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. 7Every man according as **he purposeth in his heart**, so let him give; not grudgingly, or of necessity: for **God loveth a cheerful giver**. 8And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:"* (Marvin Barham)

I hear so many who say that the "purpose" here means how much he should give. This seems to contradict the pattern as set forth by God and breaks context of the Scripture with the whole intent of the sacrifice or offering. I find that God has already commanded what, where, and why to give. Here I believe it refers to the how and the purpose of God for which we give as the fulfillment of the type and shadow of tithes and offerings of the Old Covenant. Here in the New Covenant the purpose is still God's. The only things that have not changed in the sacrifices and offerings are the required motives and intentions of our hearts for giving to God in obedience. Because of Christ we do not sacrifice the blood of bulls and goats, nor must we necessarily bring corn and wine, but the motives and intents God is looking for in our obedience remain the same. To give with impure motive or lingering sin our lives, such as ought against another, make our sacrifice, our tithe or our offering an unholy thing or a sacrifice of Cain.

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PART II

In Part I of this series we discussed how the tithes and offerings commanded by God, as was the tabernacle and priesthood, were types and shadows in the law of God of a better covenant to come in the fulfillment of the law through Jesus Christ. We also discussed the fact that Christ came to fulfill the intent and purpose of God in the law through the Spirit of Christ in which the letter of the law through worldly ordinances could not fulfill. In Part II we will discuss the intent of the feasts which we commanded by God as a continued part of the worship in sacrifice to God and how they apply to us in the church today.

Notice in both Deuteronomy 14 and 26 God commanded them to eat the tithe and offering after that it had been sacrificed before God. We find Hannah and her husband fulfilling this command in **I Samuel 1:6-9** *6And her adversary also provoked her sore, for to make her fret, because the LORD had shut up her womb. 7And as he did so year by year, when she went up to the house of the LORD, so she provoked her; therefore she wept, and did not eat. 8Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons? 9So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the LORD.* They were fulfilling the law of God as part of one of the Seven Feasts commanded by God of which we will discuss later. However, note that Hannah would not partake of the Holy Food in honor to God while she had sorrow in her heart which was another commandment of God.

Concerning Hannah's state of worship and seeking God in her petition, John Wesley states, "Being overwhelmed with grief, and therefore unfit to eat of the sacred food. Which they were not to eat in their mourning." Matthew Henry states, "It was of the *feast upon the sacrifice* that she *did not eat*, for they were not to *eat of the holy things in their mourning*, **Deut. 26:14; Lev. 10:19.**" Aaron makes reference to the eating of the offering as being acceptable or not to God in **Leviticus 10:19** *"19And Aaron said unto Moses, Behold, this day have they offered their sin offering and their burnt offering before the LORD; and such things have befallen me: and if I had eaten the sin offering to day, should it have been accepted in the sight of the LORD?"*

I Samuel 1:7 denotes this offering and time of eating as one of the annual feast commanded of the Lord as it was done "year by year". Therefore, it is presumed that this was possibly the Passover Feast.

"God had then tied his people to one place and one altar, and forbidden them, under any pretence whatsoever, to worship elsewhere, and therefore, in pure obedience to that command, he attended at Shiloh. If the priests did not do their duty, Elkanah would do his. Thanks be to God, we, under the gospel, are not tied to any one place or family; but the pastors and teachers whom the exalted Redeemer has given to his church are those only whose ministrations tend to the *perfecting of the saints* and the *edifying of the body of Christ*, **Eph. 4:11, 12.** None have dominion over our faith; but our obligation is to those that are the helpers of our holiness and joy, not to any that by their scandalous immoralities, like Hophni and Phinehas, make the sacrifices of the Lord to be abhorred, though still the validity and efficacy of the sacraments depend not on the purity of him that administers them. He did all he could to encourage Hannah, and to keep up her spirits under her affliction, v. 4, 5. At the feast he offered peace-offerings, to supplicate for peace in his family; and when he and his family were to eat their share of the sacrifice, in token of their communion with God and his altar, though he carved to Peninnah and her children competent portions, yet to Hannah he gave a worthy portion, the choicest piece that came to the table, the piece (whatever it was) that used to be given on such occasions to those that were most valued; this he did in token of his love to her, and to give all possible assurances of it. Observe, [1.] Elkanah loved his wife never the less for her being barren. *Christ loves his church*, notwithstanding her infirmities, her barrenness; and *so ought men to love their wives*, Eph. 5:25." (Matthew Henry's Concise Commentary)

Elkanah had gently reproved Hannah for her inordinate grief, and here we find the good effect of the reproof.

I. **It brought her to her meat.** “She ate and drank, v. 9. She did not harden herself in sorrow, nor grow sullen when she was reproved for it; but, when she perceived her husband uneasy that she did not come and eat with them, she cheered up her own spirits as well as she could, and came to table. it is as great a piece of self-denial to control our passions as it is to control our appetites.” (Matthew Henry’s Concise Commentary)

II. **It brought her to her prayers.** “It put her upon considering, “Do I well to be angry? Do I well to fret? What good does it do me? Instead of binding the burden thus upon my shoulders, had I not better ease myself of it, and cast it upon the Lord by prayer?” Elkanah had said, ‘*Am not I better to thee than ten sons?*’ which perhaps occasioned her to think within herself, “Whether *he* be so or no, *God* is, and therefore to him will I apply, and before him will I pour out my complaint, and try what relief that will give me.” If ever she will make a more solemn address than ordinary to the throne of grace upon this errand, now is the time. They are at Shiloh, at the door of the tabernacle, where God had promised to meet his people, and which was the *house of prayer*.” (Matthew Henry’s Concise Commentary)

The eating of the sacrifice was part of the offering and worship to God. It was more than a time of gluttony, nourishment or pleasure eating; nor was it simply a time of fellowship but it was a reverent time of communing with God for the purpose of unity. **We find in the New Testament the disciples continued this intent as they communed with Christ. Even after His death they did so as He commanded but the Holy Spirit fulfilled so much more than they had expected. Acts 2:46-47** *46And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, 47Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.*

The eating of the offering was part of the worship and communion with God. The sacrifices were offered for atonement of sin that the people could worship with God and commune with Him. We find that the disciples, though they did not offer the blood of goats and bulls for the atonement of their sin, did not forsake the intent of communing with each other in the unity of the Spirit of Christ and in reverent communion to God during the times of feasting as commanded by God.

“They kept up the *communion of saints*. They continued *in fellowship* (v. 42), and *continued daily with one accord in the temple*, v. 46. They not only had a mutual affection to each other, but a great deal of mutual conversation with each other; they were much together. When they withdrew from *the untoward* generation, they did not turn hermits, but were very intimate with one another, and took all occasions to meet; wherever you saw one disciple, you would see more, like *birds of a feather*. See how these Christians love one another. They were concerned for one another, sympathized with one another, and heartily espoused one another's interests. They had fellowship with one another in religious worship. They met *in the temple*: there was their rendezvous; for joint-fellowship with God is the best fellowship we can have with one another, **1 Jn. 1:3**. Observe, They were daily in the temple, not only on the days of the sabbaths and solemn feasts, but on other days, every day. Worshipping God is to be our daily work, and, where there is opportunity, the more often it is done publicly the better. They frequently joined in the ordinance of the Lord's supper. They continued *in the breaking of bread*, in celebrating that memorial of their Master's death, as those that were not ashamed to own their relation to, and their dependence upon, Christ and him crucified. They could not forget the death of Christ, yet they kept up this memorial of it, and made it their constant practice, because it was an institution of Christ, to be transmitted to the succeeding ages of the church. They broke bread *from house to house; katō oikon—house by house*; they did not think fit to celebrate the eucharist in the temple, for that was peculiar to the Christian institutes, and therefore they administered that ordinance in private houses, choosing such houses of the converted Christians as were convenient, to which the neighbours resorted; and they went from one to another of these little synagogues or domestic chapels, houses that had churches in them, and there celebrated the eucharist with those that usually met there to worship God.” (Matthew Henry’s Concise Commentary)

Thus we find that the disciples, even after Christ, kept in reverence the intent of the feasts. We find the seven commanded feast in **Leviticus Chapter 23**.

Seven Feasts of the Lord –

1. **Passover**, 14th day of the 1st month, (March 25th – April 24th Western Calendar), Pesah, What we call communion, in remembrance of the blood over the doorpost when the Spirit of God took the firstborn from Egypt and delivered God's people from slavery. In the New Covenant it is in obedience to Jesus to remember His blood and body that were sacrificed for our sins once and for all.
2. **Unleavened Bread**, 15th day of the 1st month, Matzo, for 7 days you eat unleavened bread and remove it from your household. A time of purging and purification.
3. **First Fruits**, Brought before God as a tithe to provide for the Priest. It was to be the better of the first of their harvest and if they could not bring the harvest they turned it into money and gave it to the Priest. It was to be burnt before God then eaten in worship to God as Holy and a Sacred meal in thanksgiving.
4. **Pentecost**, 50 days after Passover, Shavuot, The Jewish feast of Pentecost, in Hebrew [Shavuot](#), the Feast of Weeks, or Feast of Reaping, one of the three pilgrimage festivals, arose as the celebration of the closing of the spring grain harvest, which began formally in Passover 50 days prior; there are numerous references to it in the Bible. From Rabbinic times, the festival commemorates the giving of the law to Moses at Mt. Sinai. On the Pentecost after the resurrection of Jesus (50 days from the Passover in which He was crucified), the Holy Spirit, according to the Acts of the Apostles, descended on the disciples in the form of tongues of fire accompanied by the sound of a rush of wind, and gave them the power of speaking in such a way that people of different languages could understand them. The Christian feast of Pentecost is an annual commemoration of this event, and it is solemnly observed as the birthday of the church and the feast of the Holy Spirit. In ecclesiastical calendars Pentecost is the seventh Sunday after Easter and closes Eastertide. In the Western Church there are special observances, e.g., a penitential vigil, and in ancient times neophytes were baptized at this time. From the white garments of these converts comes Whitsunday, an English name for Pentecost. The great liturgical Latin hymns *Veni Creator Spiritus* and *Veni Sancte Spiritus* were composed for Pentecost. The Sunday after Pentecost is Trinity Sunday; until Advent the weeks are counted from Pentecost or Trinity. (Columbia Encyclopedia)
5. **Trumpets**, 1st day of the 7th month, (Sept or Oct for Western Calendars) The Feast of Trumpets in the [Torah](#) ([Hebrew Bible](#)) is derived from the [Hebrew](#): *zichron teruah* (זִכְרוֹן תְּרוּעָה "a memorial proclaimed with the blast of horns") see the [Book of Leviticus 23:24](#) [1] that refers to the [command to perform the ritual](#) of the blowing of the [shofar](#) on the [Jewish holiday](#) of [Rosh Hashanah](#) (Jewish New Year). In the days of the [Jewish Temple](#), the *shofar* was accompanied by the blowing of two silver trumpets (which were also blown on other occasions): [Book of Numbers 10:1-2](#); 10:10: *And the Lord spoke unto Moses, saying 'Make thee two trumpets of silver (קִטְרוֹת הַצֹּפֶרֶת שֵׁנַי); of beaten work shalt thou make them; and they shall be unto thee for the calling of the congregation...Also in the day of your gladness, and in your appointed seasons, and in your new moons, ye shall blow with the trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings; and they shall be to you for a memorial before your God: I am the Lord your God.'* [2] (Wikipedia)
6. **Atonement**, 10th day of the 7th month, Yom Kipper, Yom HaKippurim, Yom Kippur is the Jewish day of repentance, considered to be one of the holiest and most solemn days of the year.^[3] Its central theme is atonement and reconciliation.
7. **Tabernacles**, 15th day of the 7th month, Sukkot, also known as the Feast of Booths, the Feast of Tabernacles, Tabernacles, or the Feast of Ingathering, is a [Biblical](#) pilgrimage [festival](#) that occurs in autumn on the 15th day of the month of Tishri (early- to late-October). In [Judaism](#) it is one of the three major holidays known collectively as the *Shloshet ha-Regalim* (three pilgrim festivals), when historically the Jewish populace travelled to the [Temple in Jerusalem](#). The word Sukkot is the plural of the [Hebrew](#) word *sukkah*, meaning booth or hut. During this holiday, Jews are instructed to construct a temporary structure in which to eat their meals, entertain guests, relax, and even sleep. The *sukkah* is reminiscent of the type of huts in which the ancient [Israelites](#) dwelt during their 40 years of wandering in the desert after the [Exodus](#) from Egypt, and is intended to reflect God's benevolence in providing for all the Jews' needs in the desert. On each of the seven days of Sukkot, the Torah requires the Jew to take [Four Species](#) of plants and to wave them in a specific pattern. These species are: the *lulav* (date palm frond), *hadass* (bough of a [myrtle](#) tree), *aravah* ([willow](#) branch)— these three are actually bounded together and collectively referred to as the *lulav*—and the *etrog* (a [citron](#), a lemon-like citrus fruit). These plants are usually sold in religious communities during the days preceding the festival. However, in some Reform communities where these plants are not available locally, other plants such as [reeds](#) are substituted for one or more of the four species.

Passover (*Deliverance from death in Egypt; Remembrance of Christ's blood*) Today we celebrate the Passover as Christ commanded the disciples to do in remembrance. This we call Communion today and we practice it in obedience, as did Christ before His death, with the breaking of bread and partaking of the fruit of the vine. (**Luke 22 15** *And he said unto them, With desire I have desired to eat this passover with you before I suffer: 16* *For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. 17* *And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: 18* *For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. 19* *And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.*) With the Old Covenant this feast was to commemorate the blood over the doorpost as the Spirit of God went through Egypt and took the first born of Pharaoh softening his hard heart to let God's people go. In the New Covenant it commemorates the blood of Christ over the doorpost of our hearts, that washes our souls instead of just our flesh, and made way for the Spirit of God, the Holy Spirit, to free us from the law of sin and death and dwell within God's new temple, us.

Unleavened Bread (*A time of purging and purification of the house*) Christ's body was the bread of life that was broken for us once and for all. Through the process of sanctification in the Spirit of Christ we are to be made new creatures in Christ and purged once and for all of sin, never to let it dwell in our mortal bodies again. We are to daily crucify the flesh and walk after the Spirit. (**John 6 47** *Verily, verily, I say unto you, He that believeth on me hath everlasting life. 48* *I am that bread of life. 49* *Your fathers did eat manna in the wilderness, and are dead. 50* *This is the bread which cometh down from heaven, that a man may eat thereof, and not die. 51* *I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. I Corinthians 5 7* *Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: 8* *Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.*)

First Fruits (*Tithes and Offerings commanded by God*) Today we continue to bring God the tithes and offerings with cheerful hearts to attend to the provision of the priest, or in our case today the Five-Fold ministry in according to **Ephesians 4**. We should as well celebrate this feast as did the disciples who continued from house to house after that Christ had risen and the Holy Spirit had come. As a result many came to Christ daily and were added to the house of God. (**Ephesians 4 11** *And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12* *For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Hebrews 7 5* *And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:*)

Pentecost (*Giving of the law to Moses; Sending of the Holy Spirit*) Christ sent another, the Holy Spirit, who came to fulfill the law. He ushered in a new and better covenant than that of Moses, that the law would be written upon our hearts, as God said it would be with such a people who would be His. Every day we should be a people who are filled with the Spirit, bear the fruit of the Spirit, and walk in the power of the Spirit and not the flesh. Every day we should obey God's commandments and live as He lives and has commanded us. Every day should be a day of Pentecost among God's people. (**Hebrews 8 9** *Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. 10* *For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: 11* *And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. John 14 25* *These things have I spoken unto you, being yet present with you. 26* *But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Acts 2*) In the Old Covenant, this commemorates the law given to God's people on stone tablets; today it commemorates the fulfillment of God's law, as He said He would do in a new covenant – write it upon the hearts and minds of His people. Again, in the old covenant the Spirit of God came through and passed over the doorposts in Egypt which were covered with the blood, but in Acts of the Apostles, the Spirit of God came through the upper room and filled the new temples or dwelling places of God whose hearts were covered with the blood and the law of God written upon their hearts.

Trumpets (*Moses commanded to blow the trumpets to call the congregation together*) Even today, as we are commanded, we should not forsake the assembling of the saints and the seeking of God together in His Word. (**Hebrews 10 24***And let us consider one another to provoke unto love and to good works: 25Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. 26For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,*)

Atonement (*Day of Repentance*) Christ was the perfect and complete atonement for our sins. In what the law and the blood of bulls and goats could not do Christ having died for did so atone for those who would receive His forgiveness. (**Hebrews 9 12***Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. 13For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: 14How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?*)

Tabernacles (*Huts in the desert wandering of Israel*) Today we are now the new tabernacle under the new covenant through Christ. No longer should we be a people wandering without purpose and looking for a Kingdom of promise. Christ has made us joint heirs and restored unto us the authority of the Kingdom of God. (**I Corinthians 3 16***Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? 17If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. Hebrews 11 37**They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; 38(Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. 39**And these all, having obtained a good report through faith, received not the promise: 40**God having provided some better thing for us, that they without us should not be made perfect.*)