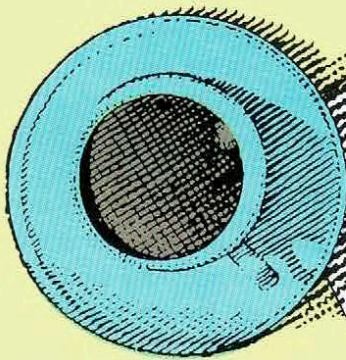


UPLOOK

JANUARY 1995

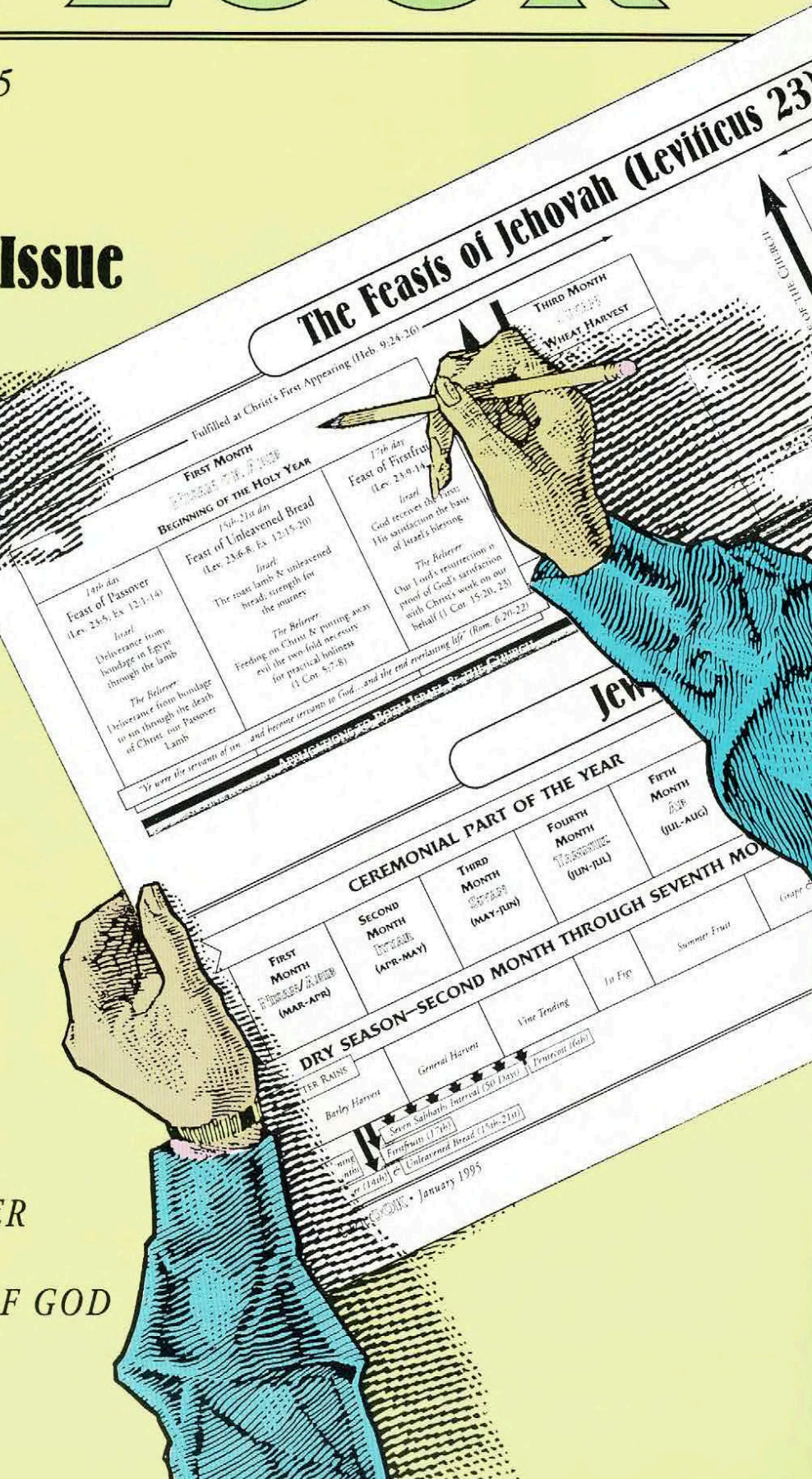
Renewal Issue



Hannah

THE PASSOVER

THE VOICE OF GOD





Hannah

There must be fifteen Peachtree Streets in Atlanta. I was traveling along one of them when a large sign caught my eye: "Israel Expo," it read.

The Jewish Cultural Center was festooned with twelve colorful banners draped across its facade, depicting the ensigns of the sons of Jacob. It did not take me long to pull my car to the curb.

Out in the field beside the building they had set up a make-believe kibbutz. A tent pretended to be the kibbutz synagogue. A crowd had gathered and was listening to a man I discovered was a rabbi.

As I joined the group, a woman was asking: "What tribe do you belong to?" no doubt motivated by those banners displayed on the building.

"Oh," replied the rabbi, "I'm from Judah. We're all from Judah. That's what *Jew* means. All of the other tribes were annihilated."

"I didn't know that," responded the woman.

"Excuse me, sir," I ventured, "but these Jews recently returned to Israel from Ethiopia, I believe they are said to be from the tribe of Dan."

"No, they're the offspring of King Solomon and the Queen of Sheba," he said matter-of-factly, as if merely saying it made it so.

"Well, sir," I continued, "I know you don't recognize the New Testament, but when it opens, it tells about John Baptist's family from Levi, and Anna from Asher. And Paul is from Benjamin..."

"Well, we don't accept the New Testament."

"But your own prophet, Ezekiel, stated that the twelve tribes will be restored to the land..."

"Sir," retorted the somewhat ruffled rabbi, "I want to make one thing clear. We are not biblical Jews; we are rabbinic Jews. We do not follow the Bible; we follow the teachings of the rabbis."

"Just one more question, sir. Who did the rabbis follow? If you follow them and they follow the Bible, wouldn't you be following the Bible, too?"

"No further questions!" Just that abruptly the session was over. The crowd dispersed and, feeling it somewhat chilly in spite of the September Georgia weather, I retreated indoors.

There were various interesting displays—on the lower level, a *suq*, or Middle Eastern market, and on the upper level a room dedicated to fund-raising

for returning Jews to Israel, another room about the Dead Sea scrolls, and one displaying the Feasts of Jehovah. I saved that for the last.

When I eventually entered the Feasts room, a young Jewish woman was finishing with a group of school children. She invited me in with a smile.

"I notice you have only displayed the biblical feasts," I began, thinking of my rabbi friend.

"Yes, the important ones," Hannah replied.

"I'm so glad. Because when you add to the Word of God, you take away from it."

"What do you mean by that?"

"These feasts are God's blueprint for history. When God made the world, He rested on the seventh day and hallowed it. Then there are seven high sabbaths—these feasts. There was a sabbatical year every seven years. And a jubilee every seven times seven years. There was a seventy-year rest (she didn't remember) when Israel failed to give God's land its rest. And then there's Daniel's 70x7 equaling 490 years, of which 483 years are used up. Now it could be just a coincidence, but that 483 years stopped the day the Jews rejected Rabbi Yeshua at Passover time."

"What are the other seven years?" she asked.

"The time of Jacob's Trouble. You remember Jacob went a long way from Bethel, the house of God. How far did he have to come back? Every step he had gone away. Now you know that your people have gone a long way from God."

"Yes," she admitted sadly.

"Well, God is going to bring them back to Himself. It will take a great deal of tragedy until they are ready to receive His Messiah."

"You're one of those born-again people, aren't you? Could we have lunch together? I've never understood what you people believe."

I was glad to oblige. Sitting in the *suq*, I told Hannah about her own feasts and their prophetic significance. I wish I could tell you she received her Messiah that day. I cannot. But often I pray for Hannah, and thousands like her who cling to their shadows when they could embrace my Saviour.

UPLOOK

(USPS 620-640)

Founded in 1927 as *Look on the Fields*,
is published eleven times per year by



GOSPEL FOLIO PRESS
P. O. Box 2041
Grand Rapids, MI 49501-2041

POSTMASTER:
Send address changes to:
UPLOOK
P. O. Box 2041
Grand Rapids, MI 49501-2041

Founding Publisher
WILLIAM J. PELL

Editor
J. B. NICHOLSON, JR.

Managing Editor
SCOTT A. TUCKER

Circulation Manager
PAUL GOODSON

UPLOOK magazine is intended to encourage the people of God in fidelity to His Word, fervency in intercessory prayer, labors more abundant and love to the Lord. Believing in the practical Headship of Christ and the local autonomy of each assembly, this is not intended to be an official organ of any group or federation of local churches. The editor and authors take responsibility for materials published. For any blessing which accrues from this publication, to God be the glory.

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ISSN #1055-2642
Printed in the U. S. A.
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U.S. donors:

P.O. Box 2041
Grand Rapids, MI
49501-2041

Canadian donors:

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*Send your
renewal slip
today.
Don't end
up being
purged
from our
list.*

Each year we ask our readers to reconfirm their desire to continue receiving *Uplook*. Since we do not charge a subscription fee, we need to be sure that we are not sending out unnecessary magazines. We do not want to waste the Lord's resources by sending the magazine to those who don't want to receive it. Also sometimes people forget to inform us of address changes. Thus we purge our mailing list each year.

If you are in one of the following categories, we have automatically renewed you:

A. You have sent in a renewal slip to us since December 31, 1993, or

B. You have sent a donation for *Uplook* or Gospel Folio Press since July 1, 1993, or

C. You have commenced your *Uplook* subscription since September 1994.

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WARNING—DELETION

If you are not in the above categories and you do not renew by March 31, 1995, we will assume that you do not wish to receive *Uplook* and will accordingly delete you from our list.

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Your donation helps to insure that *Uplook* will continue to be published and also helps provide the magazine to those who are unable to send a donation.

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HOW YOU CAN SAVE US MONEY

Please notify us four weeks before you move. While the Post Office will forward the magazine to you, they will charge us \$0.35 for every address correction they process. Also, please notify us if you are receiving duplicates.

WHAT UPLOOK COSTS?


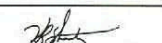
Readers often ask us what it costs to produce *Uplook*. An estimate of the cost per year (eleven issues) is \$12 for U.S. readers, \$16 for Canadian readers and \$20 for readers elsewhere in the world. (All amounts expressed in \$U.S.).

Because we rely heavily on volunteers to assist in the production and assembly of the magazine, we are able to keep our costs down.

ESCALATING COSTS FOR 1995

We are anticipating a substantial increase in the costs of producing *Uplook* in 1995. The Postal Service has already announced a 14% increase in Second Class postage rates. This translates into \$100 per issue in added costs. Also the price of paper is escalating rapidly (20%+) after holding steady for four years. Obviously these increases also affect every aspect of our publishing and book distribution activities.

We are deeply appreciative to the Lord for the privilege of serving, and to His people for faithfully giving what is needed to maintain this ministry. To God be the glory.

GOSPEL FOLIO PRESS (A non-profit corporation incorporated without share capital under the laws of the State of Michigan)		STATEMENT 1	GOSPEL FOLIO PRESS STATEMENT OF INCOME for the year ended March 31, 1994 (with comparative amounts for 1993)	
BALANCE SHEET March 31, 1994 (with comparative amounts for 1993)			1994	1993
ASSETS				
Current assets:				
Cash in bank	\$ 15,307	\$ 17,415		
Accounts receivable	31,974	24,318		
Prepaid expenses and deposits	783	1,115		
Inventory	209,514	141,277		
Total current assets	257,578	184,125		
Equipment, fixtures and leasehold improvements (net of accumulated depreciation):	143,412	151,875		
TOTAL ASSETS	\$ 400,990	\$ 336,000		
LIABILITIES AND EQUITY				
Current liabilities:				
Accounts payable and accrued liabilities	\$ 48,690	\$ 25,277		
Unearned revenue	6,990	17,108		
Short-term loans	15,000	15,000		
Current portion of long-term liabilities	28,164	29,438		
Total current liabilities	98,844	86,823		
Long-term liabilities (net of current portion):				
Annuity payable	85,165	86,514		
Capital lease obligations	8,693	21,187		
Notes payable	95,957	41,356		
Total long-term liabilities	189,815	149,057		
Total liabilities	288,659	235,880		
Equity:				
Contributed surplus	53,677	53,677		
Accumulated surplus from operations (Statement 2)	58,654	46,443		
	112,331	100,120		
TOTAL LIABILITIES AND EQUITY	\$ 400,990	\$ 336,000		
Approved by the board:				
				
				

Excerpts from our financial statements for the year ended March 31, 1994.

Front Lines

NO FROST HERE

Frostproof Bible Chapel (Frostproof, FL) will be hosting a Bible Conference February 18-20, 1995. The speaker expected is James Naismith (ON). The chapel is located on the grounds of Shepherd Retirement Community on Lake Reedy in Central Florida. For more information, contact:

Frostproof Bible Chapel
185 Marion Place
Frostproof, FL 33843
(813) 635-5414

SOUTHEASTERN WORKER'S CONFERENCE

This year's conference will be held at the Cedar Heart Bible Chapel (Petersburg, VA) February 21-22. Scheduled speakers include: Joe Reece (ON), Liddon Sheridan (AK), Steve Hulshizer (PA), Randy Amos (NY), and Elliot Van Ryn (FL). For more information or a registration form, contact:

L. H. Price
4128 Lillie Liles Road
Wake Forest, NC 27587

LEADERSHIP CONFERENCE

Prospect Bible Chapel (Hartford, CT) will once again host the Northeast Leadership Conference on March 21, 1995. Elders, commended workers, and young men are encouraged to attend. To register:

Don Dunkerton
112 Cranford Avenue
Cranford, NJ 07016
(908) 272-6131

NEW HEART FOR GOD

The saints at the New Hartford

Assembly (New Hartford, IA) invite you to their Annual Conference March 25-26. Speakers expected are Alan Parks (MD) and Ed Williams (NJ). Meals and accommodations provided. Contact:

Edward Behrends
905 Beaver Street
New Hartford, IA 50660
(319) 983-2248

DALLAS AREA BIBLE CONFERENCE

Wheatland Bible Chapel (Duncanville, TX) will once again be the host for the Annual Spring Conference April 7-9, 1995. J. Boyd Nicholson (ON) and Larry Batts (NC) will be the speakers. Contact:

Bob Muldoon
(214) 270-5646

EASTER CONFERENCE

The Marple Christian Assembly (Media, PA) invite the Lord's people to their Annual Easter Conference, April 14-16, 1995. Speakers expected are: Roy Hill (UK), Don Norbie (CO), Clark McClelland (ME), and David Robins (ON). Contact:

James Martindale
(610) 273-3985

SPRING IN THE COUNTRY

The Person of Christ will be the topic for the Spring Bible Conference at Countryside Bible Chapel (Winnebago, IL). The conference will be held April 14-16, 1995, with Jim McKendrick (MI) the expected speaker. Limited accommodations are available. Contact:

Jerre Wright
(815) 335-7353

SPRINGING AGAIN

The Palos Hills Christian Assembly (Palos Hills, IL) announces their Annual Spring Conference, April 28-30. Speakers expected are J. Boyd Nicholson (ON), Neil Dougal (MA), and Jim McKendrick (MI). For further information, contact:

Robert Fiebig
7661 Sequoia Drive
Palos Heights, IL 60463
(708) 448-2552

ALL SUFFICIENT!

The third annual Ontario Workers' & Elders' Conference is scheduled for May 9-11, 1995. Markham Bible Chapel (Markham, ON) will be hosting the conference. Registration will begin on the evening of May 8. Boyd Nicholson (ON) and David Adams (ON) will be the speakers. This year's theme will be *Christ—All Sufficient*. Contact:

Ontario Workers' &
Elders' Conference
P.O. Box 26044
RPO King St.
Oshawa, ON L1H 8R4

LOOKING FOR...

Mr. and Mrs. Phil Lefas desire contact with anyone in the Pottsboro—Denison—Sherman (TX) areas interested in assembly fellowship. Their desire is to see a New Testament assembly established in this area. Contact:

Mr. and Mrs. Phil Lefas
Rt. 3, Box 254-H
Walnut and Ila
Pottsboro, TX 75076
(903) 786-8171



The Sabbath

"Let no man therefore judge you ...in respect of...the Sabbaths... which are a shadow of things to come, but the body is of Christ" (Col. 2:16-17).



When God had completed the creation, He rested. It was the seventh day, and on account of God having rested, it is called the "day of rest," or the Sabbath. Such was His delight in viewing the completeness of His work, and in His resting, that He blessed and hallowed the seventh day.

Soon, however, the entrance of sin so marred the fair creation of God that He could rest no longer. Hence the words of the Lord Jesus in defense of the work He did on the Sabbath: "My Father worketh hitherto, and I work" (Jn. 5:17). We read nothing more of the Sabbath until Israel was brought out of Egypt. Being a redeemed and separate people, God then gave them this day of rest as a sign between Him and them (Ezek. 20:12), making known to them, and to no other nation, "His holy rest" (Neh. 9:14).

Note that the Sabbath, though having its place among the Ten Commandments, was really instituted as a matter of grace and privilege previously in connection with giving manna from heaven. The judgment of God on man when he first sinned was: "In the sweat of thy face shalt thou eat bread." But here is a foreshadowing of Christ and His glorious redemption work. The bread from heaven is given, a table is furnished in the wilderness, and the people of God's choice are called to *rest* and not to *labor* (see Ex. 16:29-30). Such exactly is the provision that God has made for man in Christ. "I am the living bread that came down from heaven: if any man eat of this bread, he shall live forever" (Jn. 6:51). Nor is this bread received by *working*. When asked as to this—the Jews laying hold of the word "labor"—the reply at once is given, "This is the work of God, that ye believe on Him whom He hath sent" (Jn. 6:29).

God has worked once more; not now the creation of a world by His word—but a mightier and costlier work, the work of redemption. As it is written, "Behold...I *work* a *work* in your days, a *work* which ye will in no wise believe, though a man declare it unto you" (Acts 13:41). The Lord



cried, "It is finished," and in that finished work, or rather in the person of Him who accomplished it, God found His rest once more.

Thus, as the first creation shared the rest of God, so now the sinner is called to share the rest of God in Christ. The bread of life is freely given, and the conditions are plain: "To him that worketh not, but believeth" (Rom. 4:5).

But, as Israel was slow to understand God, and would go forth to gather when God commanded them to rest, so man refuses still to cease from his works and rest in Christ. Laboring and heavy laden, he yet refuses the offered Sabbath, and clings to His fruitless efforts to work out a righteousness of his own. Vain is every attempt to mingle works with grace. The works must *be perfect* works, or the grace must *be perfect* grace. So it is written, "If by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work" (Rom. 11:6).

And in illustration of this, most solemn is the verdict of God on the breaker of the Sabbath. "While the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day." Upon inquiry, "the Lord said unto Moses, 'the man shall be surely put to

death” (Num. 15:32-35).

The offense might seem trivial, but it was fatal. It was introducing works into God’s rest. Such is the offense of those who, in even so small a degree, cling to their own doings as commending them to God. Where grace has wrought a perfect work and provided a perfect rest, it is presumption of the most daring kind to attempt to add to that work, or refuse to enter into that rest.

In addition to the weekly Sabbath which, as we see, is thus specially associated with the bread from heaven, there were other two great sabbatic occasions. These are enumerated in Nehemiah 10:31—the “Sabbath,” “the holy day,” and the “seventh year.” The “holy day,” doubtless, refers to the “tenth day of the seventh month,” “the day of atonement” (see Lev. 16). “And this shall be a statute forever unto you, that in the seventh month, on the tenth day of the month, ye shall afflict (literally ‘humble’) your souls, and do no work at all...for in that day shall the priest make atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord, it shall be a Sabbath of rest unto you” (Lev. 16:29-31).

Here it is atonement for sin that is associated with the day of rest, bringing before us another aspect of the work of Christ. On this day *the priest* was to be the *restorer*. Israel was to rest. Thus, for us, Christ has done the work of atonement once and forever. When on the cross, “He who knew no sin was made sin for us,” the blood of atonement was shed that cleanseth from *all sin*, and, believing in Him, we cease from our own works, and know, on the Word of God, that we are “clean every whit.”

The seventh year was “the year of release.” “Every creditor that lendeth ought unto his neighbor shall release it; he shall not exact it of his neighbor, or of his brother; because it is called the Lord’s release” (Deut. 15:2).

It was a sabbatic year—a year of rest from the labor of tilling the land—a year in which the sentence of toil in Eden on man was to be set aside. The land was to rest, and man and beast were to rest in measure, too. The heavy burden of a debt that could not be discharged was to be lifted off the shoulder of the debtor. Does it not speak to us again of the Lord Jesus and the grace that gave His life a ransom for us—that has forgiven us all trespasses, and given our weary, burdened souls a perfect, eternal rest?

Still more blessedly was this shown at the expiry of seven-times-seven years. The forty-ninth year having ended, the fiftieth year, the jubilee, was ushered in by the

joyful sounding of the trumpet on the day of atonement.

During the previous forty-nine years, many had grown poor, and sold their possessions. For a time, it passed into other hands, but the moment the jubilee trumpet sounded its welcome blast, the forfeited inheritance returned, by the sovereign decree of God, to its original possessor.

And here is another aspect of the salvation that is ours in Christ. We do not get back our forfeited paradise on earth; but “in Him we have an inheritance.” Our inheritance is secured for us and we for it by the same blood that has made atonement for our sins.

Thus, whether it be bread from heaven, or atonement, or release from debt, or obtaining an inheritance, all are connected with *rest*, and *works* are excluded.

All these Sabbaths are but so many shadows of the true rest that the soul finds in Christ. He is the Sabbath for us. We cease from all our vain struggles and rest in the knowledge that the true bread from heaven is given to us; that the true release is come, and debts, whether fifty or five hundred pence, are frankly forgiven; an inheritance, incorruptible, undefiled, and that fadeth not away, is reserved for us in heaven. If this be our true Sabbath, what, then, is the real sin of Sabbath-breaking? Much, is made by some of the *shadow*, while the blessed *reality* is unknown or ignored. Is it not to carry burdens on this our day of rest?—to carry a guilty conscience on this day of atonement?—to refuse to go free when release is proclaimed?

But while the believer in Jesus is called to a blessed present rest in Him, yet this rest is not *idleness*. God never associates idleness with rest. There are works suited to the Sabbath. “To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke...to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house. When thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh” (Isa. 58:6-7). Such are the works that the Lord Jesus delighted to do on the Sabbath. The blind religious zeal of the Pharisee was roused as grace was patiently undoing the heavy burdens, and letting those oppressed by the devil go free. But He who was Lord of the Sabbath understood that, while works of law were excluded, works of grace and redemption were fitting accompaniments of the rest of God. **U**

Reprinted from *Shadows of Christ*, published by Pickering & Inglis, out of print.

The Passover

Passover is a happy season in Jewry. There is great preparation for this Festival of Freedom.

For several days before Pesach (Passover), Jewish people throughout the world cleanse their homes of all leaven in anticipation of celebrating Sedar. No matter what the circumstances, wherever a Jewish family still has a roof over its head and a box of matzoth, there mother and children gather around the table where father directs the time-hallowed ritual.

The first two Feasts of the Lord, Passover and the Feast of Unleavened Bread, are combined today in the Passover and last seven days. Hence, the seven days observance in Jewry today (Lev. 23:4-6).

Since that memorable night in Egypt 3,500 years ago (see Ex. 12), Jewish people have been observing annually that deliverance. Beautifully touching are the instructions given to Israel through Moses: "And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you? Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand" (Deut. 6:20-23).

Thus it developed down through the centuries that the Jewish boy seated at the Passover table would go through the ritual which involved asking the father certain questions. The boy asks, "Why is this night different from all other nights?" Then follows the recital by the father of all the wonderful events that led up to the Passover deliverance from the Pharaohs. So there is kept alive, age after age, that racial cohesiveness which makes the Jewish people self-conscious and causes them to realize how, in many wonderful ways, God has accomplished His miraculous preservation.

That is the reason why Jewish people, even against hope, can press on, and know that all the Pharaohs, Hamans, Herods, and Hitlers together cannot wipe them out. If the nation of Israel can be wiped out, then God would be the greater loser, for His Word is at stake; He said they would never



cease to exist as a nation. During those early days of Joseph's sojourn in Egypt, it looked as though the nation was doomed to go out of existence because of the famine in the land. That small company, about seventy-five souls, was preserved by going down into Egypt; there they grew to 600,000 men, besides women and children.

In some places, perhaps even in Israel, it must seem that death is again stalking close to the Passover door. In such places I can imagine it is not safe to leave the door open—not even for Elijah! Rabbis of old taught that the Messiah was most likely to come on the night of Passover. A vacant chair is to be seen at the Sedar feast for Elijah, the herald of the Messiah (Mal. 4:5-6).

The Saturday before Passover is *Metzora-Shabbath Hagadol*, the Great Sabbath. It commemorates the procuring of the Passover Lamb. In that original *Metzora* of long ago in Egypt, and the subsequent slaying of the lamb, being commemorated now, we recall how God heard the cry of the Jewish people. He knew their sorrows; He came down to deliver them by means of the shed and applied blood of the Passover Lamb. The Lord God still hears our cry; He knows our sorrows and has come down to deliver us. In the true meaning of Passover, people today—Jews and Gentiles—can learn how they can enjoy an eternal Festival of Freedom in Christ, our Passover.

Now let us look carefully at the table Jewish people will gather around. There will be the shank bone of a sheep, unleavened bread, bitter herbs, wine, candles, an egg, salt water, greens, and grated apple. All agree that a bloodless shank bone of

a sheep is a poor substitute for the prescribed Passover lamb. The bread must be unleavened for leaven is a type of evil. Bitter herbs look back to the bitter sufferings under the lash of Egyptian taskmasters. The wine speaks of sacrificial blood. The candles bring to our minds the Tabernacle worship in the wilderness. The egg is added because in it are the qualities of life, a type of resurrection. Salt water speaks of tears shed in Egypt. The grated apple, having the color of clay, recalls the clay with which bricks were made in that long ago.

Let us consider in more detail the unleavened bread, the three *matzoth*, for this also is the Feast of Unleavened Bread. The middle *matzo* is broken and half of it is hidden. The hidden half is brought forth and eaten by every member of the family at the end of the meal. It is called *afikomen*. Could these three *matzoth* be symbolic of the trinity of God? Here on the Sedar table this truth is clearly symbolized. The middle *matzo*, the one that is broken, pictures the Messiah. We read that at the Passover table with His disciples, He took bread, broke it, and divided it among them. He then said, "Take, eat: this is My body, which is broken for you: this do in remembrance of Me" (1 Cor. 11:24). The broken and hidden half of the *matzo* is typical of His death and burial. And the bringing forth of it at the end of the meal is symbolic of His resurrection.

Yet only three things were commanded by God for the Passover table. They were the lamb, the unleavened bread, and bitter herbs. That is all. The most important and most significant of the three that night in Egypt was the lamb. Surely without the Passover lamb there could be no Passover, but the lamb is conspicuous at the Sedar by its absence. There has not been a lamb at the Passover feast for 1,900 years. Why? The answer is found in the Word of God: "He [the Messiah] was led as a sheep to the slaughter; and like a lamb dumb before His shearer, so opened He not His mouth" (Isa. 53:7; Acts 8:26-40). "Even Christ our passover is sacrificed for us" (1 Cor. 5:7).

Christ was the fulfillment of the lamb slain in Egypt on that Passover night. Without the lamb, then, there could have been no Passover, no deliverance. Without the Lamb of God now, there can be no true Passover and no deliverance. Without the Lamb slain, there could be no blood sprinkled and without the sprinkling of the blood, God could not have passed over; He could not have stopped the destroyer from coming into the houses of those fathers in Egypt and claiming the firstborn in death. There had to be

a lamb then, and there must be the Lamb now. There is no longer a lamb at the Passover feast because *Jeshua Hamashiah*, Jesus the Messiah, is the Lamb of God.

That night it all depended on the shed blood of the Passover lamb. Today it all depends on the shed blood of Christ. Then, if there was no blood, there was no redemption. Now, if there is no blood, there is no redemption. What a night that was, that night in Egypt! All that happened that night was typical of God's passing over and sparing sinners, Jews and Gentiles alike, who are under the shed blood of the Lord Jesus.

So the scriptural reason—God's reason—why there is no lamb at the Passover feast is that God provided His Son as the Lamb. The Passover table is both a memorial of deliverance out of Egypt and a prophecy of the coming of the Messiah. The place at the end of the table, with the empty chair, is a constant reminder of the Coming One.

The Jewish prophetic Scriptures teach that He is coming again as the "Hope of Israel" (Acts 28:20) and "the Desire of all nations" (Hag. 2:7). In His coming again to earth, He will deliver and save Israel as a nation, usher in their glorious future, and right all wrongs of the earth.

The only way those Jewish forefathers were delivered in Egypt 3,500 years ago was by believing and acting on the message from God. They believed it was either the death of the lamb or the death of their firstborn. They believed that the Lord would pass over and protect their homes from death if the lamb had been slain and the blood applied. They believed God, who said, "When I see the blood, I will pass [hover] over you." As Jehovah protected the houses marked with the blood of the paschal lamb, so God protects those of us who believe that the shed blood of the Messiah is the only atoning blood today.

Either we accept God's Lamb, "Christ our Passover sacrificed for us," or we receive death, the wages of sin. It is an individual matter. Whether we are Jews or Gentiles, we must believe God's message, and like those fathers in Egypt, act on it.

We therefore beseech every Jew to look away from days and observances and behold God's Lamb, the only provision great enough to satisfy the heart and holy standards of God. And as on the original Passover night, Gentiles too may find safety in the place where the blood has been shed and applied: "Behold the Lamb of God, which taketh away the sin of the world" (Jn. 1:29).



Reprinted from Jewish Holy Days, published by Lotzeaux, available from GFP.

The Feast of Unleavened Bread

*It would be helpful if you read the following three sections of God's Word before reading this insightful article excerpted from the author's chapter on this feast in his book, "Harvest Festivals":
Lev. 23:6-8
Ex. 12:15-20
1 Cor. 5:7-8*

The Feast of Unleavened Bread was inseparably associated with the Passover, the connection between the two being so close that they are sometimes spoken of as if they were the same (Lk. 22:1).

The paschal lamb was slain on the fourteenth day of the month, toward the end of that day, and the Feast of Unleavened Bread commenced immediately the fifteenth day began, so really no time elapsed between the death of the lamb, the sprinkling of the blood, and the keeping of this feast.

Five out of the seven were one-day feasts: Passover, Firstfruits, Weeks, Trumpets, and Atonement; the other two, Unleavened Bread and Tabernacles, being seven-day feasts. The one-day feasts speak of certain acts of God completed once and for all. The seven-day feasts speak of the blessed results of those acts, both to God and man.

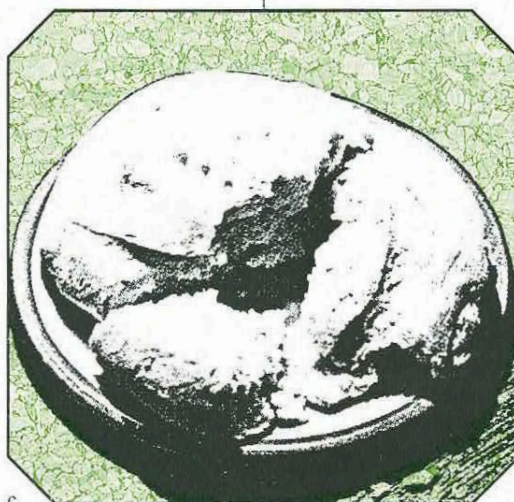
Thus, while the Passover is a type of Christ's death, the Feast of Unleavened Bread points to the whole course and character of the believer's life, from the day of conversion onwards. It speaks of communion with God, based on holiness and truth. The death of Christ is the foundation of all fellowship with God. Feeding on the Person of Christ, the roasted Lamb, is the means by which that fellowship can be maintained. Holiness, putting away leaven, is the necessary condition of enjoying fellowship with God.

Here is the Spirit's commentary on this feast: "Christ our Passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth"

(1 Cor. 5:7-8). The Israelite put away leaven as soon as he got under the blood. So the Christian's responsibility for holiness begins at conversion.

The subject of holiness has been so obscured with error, loose thinking, exaggerated language, and extravagant claims to sinless perfection that many sensitive souls, knowing something of their own imperfections, have shrunk from it, forgetting that, however abused, it is a scriptural doctrine. The standard should not be lowered because the truth has been so sadly abused.

Deliverance from judgment is not the only purpose of redemption. Holiness of character and godliness of life is part of that purpose (1 Pet. 1:15-18). Such is the divine purpose: we have been redeemed from an empty to a full life, from a useless to a useful life, from an unholy to a holy life. Christ died to make us happy hereafter, but also to make us holy here. An African Christian once said, "The cross of Christ condemns me to be a saint."



The Israelite was to keep this feast for seven days. Seven is the number of perfection and suggests a complete period of time. This seven days might refer to the whole period of the believer's life. Zacharias stated this truth when he asked the Lord to grant "that we being delivered out of the hand of our enemies might serve Him without fear, in holiness and righteousness before Him, all the days of our life" (Lk. 1:74-75).

Alas, many begin well, but fall out by the way. The road of life is strewn with the wreckage of the lives of those who once professed faith in the Lord Jesus, but, for some reason went back into the world. Speculation as to whether they were really saved or not is valueless. We leave the matter with

The Feast of Unleavened Bread

the Lord who knows them that are His. But we can say, "Let every one that nameth the name of Christ depart from iniquity" (2 Tim. 2:19).

Leaven in Scripture is always a type of that which is sinful and corrupt, the parable of the leaven in Matthew 13 being no exception. It is a permeating evil, corrupting everything it touches. "A little leaven leaveneth the whole lump" (1 Cor. 5:6). There must be no allowance made for evil where communion with God is sought. There will always be sin in the nature, but that should never be made an excuse for sin in practice. There is no fellowship with God if sin is condoned. Notice now the kinds of leaven spoken of in Scripture:

The old leaven (1 Cor. 5:7-8) probably refers to old habits indulged in before conversion that are apt to reassert themselves in moments of unwatchfulness. The lesson of breaking off old habits and discontinuing old associations is enforced in Leviticus 18:3, "After the doings of the land of Egypt, wherein ye dwelt, shall ye not do." Things that are looked on with favor in Egypt have no part in the life of the Christian.

The leaven of malice and wickedness (1 Cor. 5:8): the frequency with which these two things are referred to in the New Testament is startling (see Eph. 4:31; 1 Pet. 2:1). If one did not know any better, one would scarcely believe that such words were addressed to Christians. But we know from experience that there is often envy, pride, jealousy, boasting, and spiritual conceit among the people of God. This must be dealt with ruthlessly in our own hearts.

The leaven of the Pharisees and the Sadducees: "Beware...of the leaven of the Pharisees, which is hypocrisy" (Lk. 12:1). The Pharisees made their religion a cloak to cover up their real character. They were outwardly the most religious people of their day, but inwardly they were full of corruption. Everything they did—almsgiving, prayer, etc.—was done in the spirit of ostentation, to be seen of men. This is a common form of leaven nowadays. When we examine our so-called Christian activities, we are disagreeably surprised to find that there is a good deal of the leaven of the Pharisees in those things.

The leaven of the Herodians (Mk. 8:15) was worldliness. Can we find that leaven in our lives? I am afraid we can. In the old days we had to go out into the world to get worldly things; nowadays we don't need to move out of our chairs; just press a button. The leaven of worldliness is found in our lives if we are more concerned about the


things of this life than we are about the things that pertain to life and godliness. Do we spend more time and expend more energy in the pursuit of material progress and prosperity than in endeavors for spirituality?

The leaven of evil conduct (1 Cor. 5), so conspicuous in the Corinthian assembly, is, happily, still quite rare among the people of God. Wherever it is found it should be dealt with firmly and tenderly, in the spirit of love and with the sincere desire for the restoration of the offender to fellowship with God and His people.

The leaven of false doctrine (Gal. 5:9) that infected the Galatian assemblies had nothing to do with what we would call the fundamentals of the faith, but it was nonetheless serious. It was an attempt to mix works with faith, found in the preaching of those who affirm that salvation is in keeping the commandments, observing ordinances of the church, and generally doing the best we can.

The Israelite was not to allow any leaven in his house (Ex. 12:15). He was not only forbidden to eat that which was leavened himself, but he was to make certain that there was no leaven in his house. Both personal and collective holiness is incumbent on us today. Our individual lives must be clean and our associations must be pure.

This raises the important question of what to allow, not only in our own lives, but in our domestic circles. As individuals, we are responsible to keep leaven out of our own lives, as parents we should see that there is no leaven in our homes. Many who are very zealous about keeping leaven out of the church are not so particular about leaven in the home. All parents who are discerning realize how difficult it is to keep growing children within reasonable bounds. The age in which we are living is a difficult and dangerous one for our young people and we have every sympathy with them in their struggles. Yet the parents, not the children, should govern the home. The father and mother should have the final say as to what is to be allowed in the home and the parent who lets go the helm of the home is heading for a domestic disaster.

We cannot walk in darkness and have fellowship with Him who is the light, in whom is no darkness at all. There must be an unclouded sky between the soul and God, if communion with Him is to be a reality. Is it time for some searching through the house and the heart for leavening influences? Only then can we keep the feast with delight, finding our satisfaction in the enjoyment of Christ. 

Reprinted from Harvest Festivals, published by Loizeaux, being reprinted by GFP.

The Feast of Firstfruits



"Ye shall bring a sheaf of the firstfruits of your harvest unto the priest: and he shall wave the sheaf before the Lord, to be accepted for you; on the morrow after the sabbath the priest shall wave it." (see Lev. 23:9-14).

This Feast of Firstfruits was never kept, nor could it be kept, in the wilderness or in Egypt. It could not be held anywhere else than in the Promised Land for the very simple reason that this sheaf that was to be offered was to be the first of the harvest of the land to which they were going. And they were not only to be in the land, but they were to be possessing it in order to be able to sow and reap a harvest: "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, that thou shalt take of the first of all the fruit of the earth" (Deut. 26:1).

It was one thing to be in the land and another thing to possess it; for there were enemies galore, all intent on keeping Israel out; and they had to fight them, and did fight them under Joshua's leadership. In Scripture all this answers to the truth that all things are ours in Christ, for God has blessed us with all spiritual blessings in the heavens in Him (Eph. 1:3). But the enemy would keep us out of the possessions that are ours; thus Ephesians 6 shows that we must fight against those wicked hosts in the Spirit's power.

Obadiah speaks of a day when the house of Jacob shall possess their possessions (v. 17). How many Christians really enjoy and know much of the vastness of their estate, which should even now by faith be enjoyed? There can really be no harvest, and so no offering from you to God in the full sense of the word until you possess the land.

As 1 Corinthians 15:20 shows, the Lord Jesus in His resurrection is this firstfruits of the great harvest of souls which is to follow: "Christ the firstfruits; afterward they that are Christ's at His coming." This sheaf was to be offered on the morrow after the sabbath, in other words, on the "first day of the week;" for our blessed Lord rose on that day, which we celebrate as the day of His glorious victory over all the power of evil. Through His resurrection, our risen Joshua leads us into the promised land, victorious over all our enemies.

That sheaf of firstfruits is but the initial fruit of all the blessing which He has won for His own. That firstfruits is presented to God on our behalf, to be accepted for us (Lev. 23:11), for He was not only delivered for our offenses but raised again for our justification. And, having trusted Him as our Saviour, we not only have died with Him but have risen with Him, henceforth under His leadership to be led on into the possession of all our great blessings. Now dwelling in our promised land, we bring our baskets of firstfruits (Deut. 26:1-11) to the Lord; or in New Testament language, we bring "the fruit of our lips, giving thanks to His name." It is only as we enter by faith into the enjoyment of our riches in Christ that we are really able to bring to God the praise which is His due.

This sheaf of firstfruits speaks of Christ risen from the dead. There is something unique about this type of the resurrection. Resurrection was a known truth in the Old Testament (see Mt. 22:31, 32; Acts 23:6, 8); it was a resurrection *of* the dead. But this sheaf of firstfruits speaks of resurrection *from* the dead; it suggests that only one sheaf would be presented before the Lord and the others left in the field. This was a distinct truth; the Old Testament only spoke of a general resurrection. Therefore the disciples did not understand what the Lord meant when He spoke about the Son of Man rising from the dead (Mk. 9:9).

And they are not the only ones who wonder. Christendom today thinks too of a general resurrection day, when all men shall stand before God to be judged. This is not true. The New Testament reveals that Christ would rise from the dead first, hinted at in this "Feast of the firstfruits," and afterward they that are Christ's at His coming. First Christ, then all the believers in Christ (see 1 Cor. 15:20; 1 Thess. 4:16, etc.), then the rest of the

The Feast of Firstfruits

dead (Rev. 20:5). When believers only are raised at the coming of the Lord Jesus in the air—according to 1 Thessalonians 4—they join in what is called the “first” resurrection. The wicked are not raised till at least a thousand years later.

This is the only offering offered to God in the Old Testament that required no previous preparation. Animals had to be slain, grain to be threshed and ground into flour, and so on, but this offering went right from the field into God’s presence. It pictures how the Lord Jesus rose with a glorified body, immediately fit for the courts of glory to which He ascended. This is referred to in John 13:32 where it says that the Son of Man was to be straightway glorified. In our case, after rising from spiritual death of sin into new life through faith in Christ, we pass through the process of threshing, the testings and trials of life, ere we go home to heaven; and then we must wait the Lord’s coming to be made like Him. But He was straightway glorified. For the present we experience the trials of this life; that the trial of our faith might be found unto praise and honor and glory at the appearing of Jesus Christ.

In connection with the offering of the sheaf of firstfruits there was to be no sin offering. This is significant, for on every other occasion except the daily offering there was a sin offering. But not here; for, praise His name, sin was settled on the cross, forever settled. But there was a burnt offering and a meal offering—oil and wine. All was offered to God, indicating the joy and delight that God found in the victory and triumph of His beloved Son.

It was waved before the Lord, “to be accepted” for us. The Lord God, as it were, received His portion first; not till then do we get our portion (Lev. 23:14). They were not to eat bread, corn or green ears, until the selfsame day that they had brought an offering to God. All our blessing is based on what He has done. He must always have His portion first. How often we do give to God what we have left. Shame on us! We also remember Him on the first day of the week; we begin the week by giving God His portion; that should be the whole tenor of our life. Then, having given to Him, the rest of the week we may feed on the produce of the land; delighting ourselves in all the riches that belong to us, bought for us by His precious death; and secured to us by His risen life at God’s right hand.

How little we realize all that is involved in the fact that He lives! He died and rose to introduce us into our spiritual inheritance. He is the only One who ever made a will,

then died, and yet executes His own testament. How many blessings are associated with the fact that Christ rose again! In fact, all of them are dependent on this: our justification (Rom. 4:24-25), our eternal security (Heb. 7:25), our right to come into God’s presence (Heb. 10:21-22), our eventual going home to heaven, to name some. As risen Lord He is our High Priest, our Advocate, our Commander, our Goal. Thus worship belongs to Him; and as a result joy is ours (Deut. 16:11).

This commandment of the waving of the sheaf of firstfruits each year on the Sunday after the feast of the Passover proves that the Jewish year had to begin shortly before the commencement of this barley harvest. During the Feast of Tabernacles, many months later, we have another harvest—the harvest of the corn. The first harvest, the barley harvest, was as it were for the poor, for barley was the poor people’s food. It took place at the beginning of the year. It is lovely to see that thus the poor were provided for first. So the gospel is still preached to the poor.

As already said, the barley was to be ready for harvesting by the middle of the first month of each year, immediately after the Feast of the Passover. But since the Jews reckoned time by the moon instead of by the sun, they soon ran behind. The moon periods are approximately twenty-nine-and-a-half days each, while time is actually controlled by the sun, as we know now. This is divided into periods of thirty-and-a-half days each. Thus in the course of about three years the Jews would be one month behind the season itself, for that of course came in its proper time every year. There is an interesting thought here. Going by the moon, as the Jews did, they soon lost time. The Church is like the moon with its reflected light, and if we take Christians as our standard, we will soon lag, too. Let us go by the sun—our Lord Himself. Let Him be your standard. Let us rather run the race, looking unto Jesus. He is our Guide and our Goal.

He who set blood-red on Calvary’s cross and rose again with the golden glow of victory over sin and death is indeed the One to whom we may look, and on whom we may count for everything. He is the “Firstfruits,” blest earnest of all that is to come. Every grain shall be like the grain of wheat that first fell into the ground and died—when we see Him as He is. What a day of rejoicing that shall be when He shall come with gladness, bringing His sheaves with Him!

Reprinted from His Appointments, published by Loizeaux, presently out of print.

What's Going On?

NONE TO HELP

In the past five years, the number of homeless people has exploded to as many as 100,000 in Moscow, but compassion is in short supply. Last December, before the elections, the mayor had street people rounded up, blasted with water, and dumped in a field 50 miles from the city. One homeless man said, "The only government people who care about us are the militia, and they only care about us with their nightsticks. There are many authorities to punish us, but none to help us." —*Pulse*

GET A KICK OUT OF WITNESSING

The productive results from the DIME publication of a gospel tract for the World Cup Soccer Games continue. Joel Clark (Peru) and the believers of Lima have recently ordered 50,000 more tracts to distribute at their National Stadium. Arrangements have been made so that each person who responds to the invitation for the free Emmaus Correspondence Course will receive a personal visit upon delivery of the course. Pray for these contacts!

FAMILY VALUES

In India, females are sometimes aborted and often valued little later in life. The horrific practice of dowry death continues, and appears to be increasing. The government has instituted a new law which forces in-laws to prove their innocence if new brides are found slain.

Every week, newspapers report cases of brides burned in oven "accidents," committing suicide by hang-

ing themselves from impossible positions, and mysteriously drowning or disappearing. Experts conclude that in almost every case, the husband or in-laws have justified murder because payment they receive for taking a bride was not enough.

In 1987, some 2,000 cases of dowry death were reported. In 1991, the number swelled to 5,157 and is believed to be many times that today. In one landmark case, a husband and his mother were jailed for dousing his pregnant bride with kerosene and igniting her polyester sari on fire. The husband reportedly bolted the door to their home against neighbors who heard her screams and tried to help.

POSSIBLE ADDITIONS?

Mike and Anne-Marie Attwood recently informed *Uplook* of the encouragement they have had in their gospel outreach in Kilkenny, Ireland. An Outreach Evening sponsored by the assembly resulted in 9 unbelievers in attendance at the meeting. It was not only encouraging that these came, but how they came—not one came as a result of leaflets or posters. Each of the unsaved said they attended because of some personal contact they had received from the believers.

Mike and Anne-Marie are also expecting the birth of another baby, and would value your prayers.

LESS TURKEYS

Turkey claims it has killed 3,000 rebels from the Kurdish Workers Party this year, bringing the total to 13,000 in a decade of violence.

Turkey has deployed 220,000 troops—nearly half of its entire army—to defeat the guerrillas, who number no more than 20,000. A government official acknowledges that 600 villages and nearly 800 hamlets have been evacuated in the violence so that rebels cannot seek refuge.

BLINDED EYES CAN SEE

Ron and Sue Bates, missionaries to Romania, have asked the Lord's people to pray for the following: Work is rapidly progressing towards making Romanian the eighth language in the world to have the entire Bible in Braille. Sue and two other ladies have worked extensively on this project. A printing house in Targoviste has been established to print the Bibles. It now costs \$7.00 per volume to print in Braille. There are 46 volumes in the Braille Bible. As you can see, it is quite expensive.

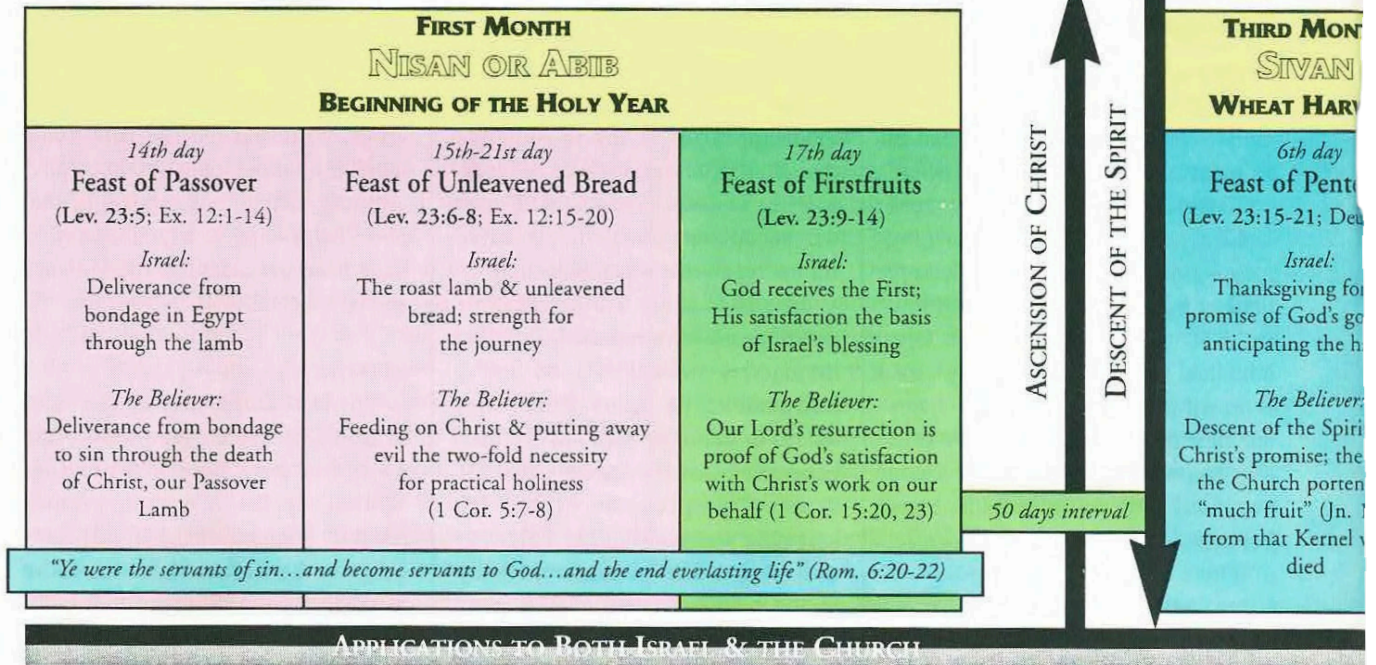
Ron has been traveling monthly into Russian Moldavia and has been in contact with a group of Jews in Cisineau. Approximately 20 people are waiting to be baptized. The need there is great. Many Russian and Romanians have nothing—books and Bibles are in great demand, especially for children. If you would like to help in this work, all donations can be sent to CMML. Please specify "Romanian Braille Bibles."

MISSIONARY PRAYER HANDBOOKS

The 1995 Handbooks are available either from Christian Missions In Many Lands or from Gospel Folio Press (see address on inside back cover). Order yours today. **U**

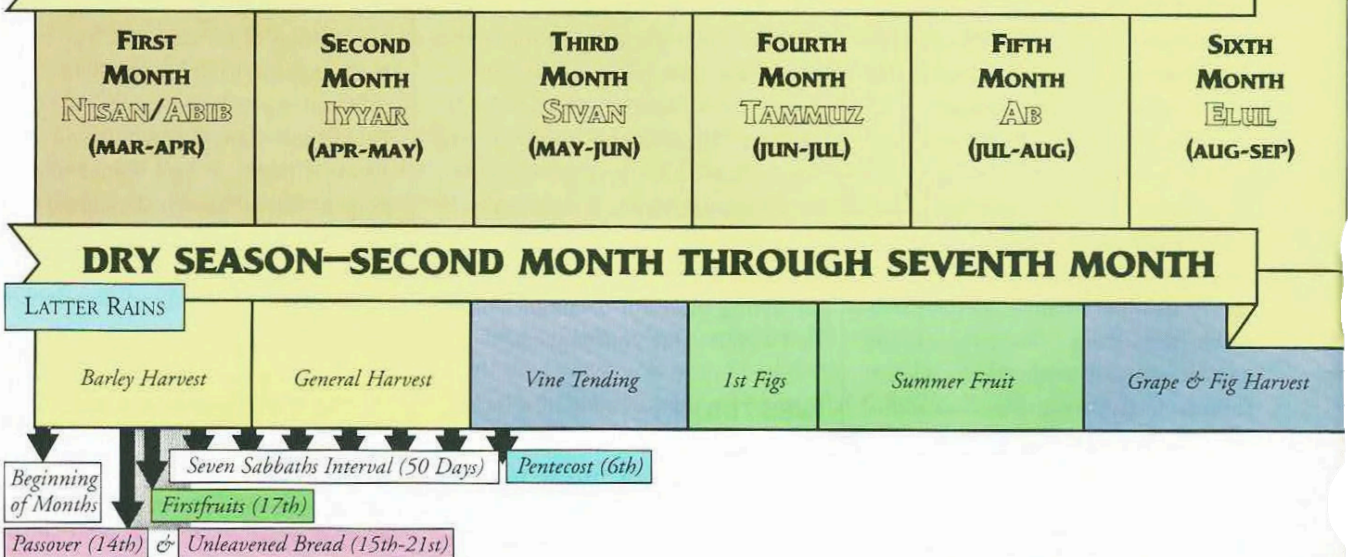
The Feasts of Jeho

Fulfilled at Christ's First Appearing (Heb. 9:24-26)



Jewish Calendar

CEREMONIAL PART OF THE YEAR



Yah (Leviticus 23)

To Be Fulfilled at Christ's Second Appearing (Heb. 9:28)

RAPTURE OF THE CHURCH

Present Age of Grace

"Her warfare is accomplished...her iniquity is pardoned...and the glory of the Lord shall be revealed" (Isa. 40:2, 5)

APPLICATION TO ISRAEL ONLY

SEVENTH MONTH

TISHRI

BEGINNING OF THE CIVIL YEAR

1st day
Blowing of Trumpets
(Lev. 23:23-35)

Israel gathered to the Land one by one (Isa. 27:12-13); in unbelief (Ezek. 37:7-8); and ultimately gathered not only to Jerusalem but also to Jehovah (Mt. 24:31)

10th day
Day of Atonement
(Lev. 23:26-32; 16:30)

Israel recognizes their Messiah (Isa. 53:3-8), mourns their sin, and finds cleansing and restoration in the opened Fountain (Zech. 12:9-13:1)

15th-22nd day
Feast of Tabernacles
(Lev. 23:33-44)

Israel reinstated in the Land; Messiah on the throne; the Millennial reign (Zech. 14:4, 9, 16-27) is a time of rejoicing (Deut. 16:15), national peace and prosperity

The eighth day (the new beginning) the tabernacle of God is with men (Rev. 21:1-6)

Adar Months

CIVIL PART OF THE YEAR

SEVENTH MONTH
TISHRI
(SEP-OCT)

EIGHTH MONTH
MARCHESHAVEN
(OCT-NOV)

NINTH MONTH
KISLEV
(NOV-DEC)

TENTH MONTH
TEBETH
(DEC-JAN)

ELEVENTH MONTH
SHEBAT
(JAN-FEB)

TWELFTH MONTH
ADAR
(FEB-MAR)

WET SEASON—SEVENTH MONTH THROUGH SECOND MONTH

EARLY RAINS

Plowing

Olive Harvest

Grain Planting

Spring Growth

Flax Harvest

Tabernacles (15th-22nd)

Day of Atonement (10th)

Blowing of Trumpets (1st)—Civil New Year

Prepared by Scott Tucker, Jim McKendrick, & J. B. Nicholson, Jr.

A Harvest from the Festivals

W

ith any book we may find ourselves reading an explanation several times without understanding it. Then we turn the page, and our eyes light on a picture; suddenly all is clear. God has, in His wisdom, given us a strikingly beautiful "picture section" in His Book. In 1 Corinthians 10:11, we read, "Now all these things happened unto them for ensamples." The word "ensamples" means literally, "types." And what is a type but a picture—an Old Testament picture of a New Testament truth. We find, then, that what is true of other books is true of the great Book as well. The pictures help bring the words to life to our sluggish minds and hearts. Truths stated doctrinally in the New Testament sparkle with new lustre and clarity from the light cast upon them by the lovely pictures of the Old Testament. —Mark Frees

Concerning the Great Day of Atonement, and God's setting right of all the accounts, the Scottish evangelist, James McKendrick used to say, "We are not swindled into heaven, nor smuggled into glory; we are saved righteously."

*Oh, the peace forever flowing
From God's thoughts of His own Son!
Oh, the peace of simply knowing
On the cross that all was done.*

*Peace with God! the blood in heaven
Speaks of pardon now to me:
Peace with God! the Lord is risen!
Righteousness now counts me free.*

—A. P. Cecil

"For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

(1 Corinthians 5:7-8)

"It was probably as the sun was beginning to decline in the horizon that Jesus and the other ten disciples descended once more over the Mount of Olives into the holy city. Before them lay Jerusalem in her festive attire... The courts were now crowded with eager worshipers, offering for the last time, in the real sense, their paschal lambs. The streets must have been thronged with strangers and the flat roofs covered with eager gazers, who either feasted their eyes with a first sight of the sacred city for which they had so often longed, or else once more rejoiced in view of the well-remembered localities. It was the last day-view which the Lord had of the holy city, till His resurrection! Only once more in the approaching night of His betrayal was He to look upon it in the pale light of the full moon. He was going forward to "accomplish His death" in Jerusalem; to fulfill type and prophecy, and to offer Himself up as the true Passover Lamb, "the Lamb of God, which taketh away the sin of the world."

—A. Edersheim, *The Temple, Its Ministry and Services*, pp. 194-195

*The Word of Life, if prized by you,
We owe to the despised Jew;
In all their wanderings, far and near,
His Word was sent their hearts to cheer;
Preserved by them, and handed down,
We see their light—their Saviour own;
Then on your knees, before His throne,
Remember oft the Jew.*

*If Christ, the Lord, is prized by you,
He once was a despised Jew;
Without a spot to lay His head;
For you He came, and lived, and bled;
And can you then refuse to feel
Compassion for His nation's weal?
Their griefs might break a heart of steel—
Oh, pity then the Jew!*

*If we would 'prosper' all life through,
Still Zion's peace we must pursue;
Though trodden down, the Jews shall rise
And own that Christ they now despise;
Then lend your every aid to bring
The alien Jew to Christ our King,
That Jew with Gentile soon may sing,
"Salvation to the Lamb!"*

*We dare not, will not, hence refuse
To love, and feel, and pray for Jews.
O praise our God! Through Abraham's race
Came Light, and Christ, and promised grace
Then, God of Abraham, hear our cries
Remove the veil from Israel's eyes;
Make Jews and Gentiles truly wise,
And Jesus all in all!*

[The holy days] "which are a shadow of things to come; but the body is of Christ."

(Colossians 2:16-17)

The Feast of Weeks (Pentecost)

The lintel with its crimson stain, and the open grave with its radiant glory are the bases on which the two wave loaves must lie, as they proclaim that the Christ who died and rose must be the master of our dwellings as well as of our assemblies.



There are delicate differences and suggestive shades of beauty in the various names given to the subject of our present study—thus, The Feast of Weeks, *Chag Shavuot*, stresses the lessons which we learn in our times of waiting (Ex. 34:22; Deut. 16:10, 16; 2 Chron. 8:13).

"The Firstfruits of thy labors" reminds us that no spiritual experience need ever be sterile (Ex. 23:16).

"The Feast of Harvest," *Chag-Hakazir* (Ex. 23:16), bears the heart onward to days when Christ and we shall see, side by side, the travail of our souls, in satisfaction.

The Jewish name, used by the Talmud and Josephus, is Asartha (the conclusion) but our interest lies in the hallowed word, Pentecost, the fiftieth day, which gathers up and treasures all the earlier titles.

The ritual of Pentecost may be considered under two headings, namely, "the new meal offering" in itself, and then its attendant sacrifices.

The Deuteronomic law laid down that seven weeks must be calculated, beginning from the day when the sickle first touched the standing corn, and at the expiry of that term, a tribute of a free-will offering had to be brought to Jehovah, first as a thanksgiving for freedom from Egypt, and secondly, as a recognition of the mercy of God in giving a good harvest. (See Deut. 16:9-12).

Probably the praise-song of the farmer would be sung, and his basket of first-fruits brought, at the expiry of the seven weeks (Deut. 26:5-10).

The law of Leviticus sets the whole matter in another frame, and lifts it to a level far above harvest joy or personal gratitude, as in Isaiah 9:2, or

Jeremiah 5:24 (in Hosea 9:4 we have the opposite emotion in the plaint of an exiled Israelite eating his bread of mourning).

From the standpoint of the Sanctuary, material prosperity is secondary, and hence in Leviticus 23:15-17, the chief feature of the ritual is a "fiftieth" day, a new start (as to which Deuteronomy says nothing) and the bringing of a formal "gift," in which the Crown rights of the divine Land-lord are clearly confessed (Lev. 25:23, etc.).

This tribute consisted of two wave loaves made of just double the usual quantity of flour used for the daily Meal or Cereal offering; the whole community must identify itself with the gift, and it is noted that it must be "baken with leaven."

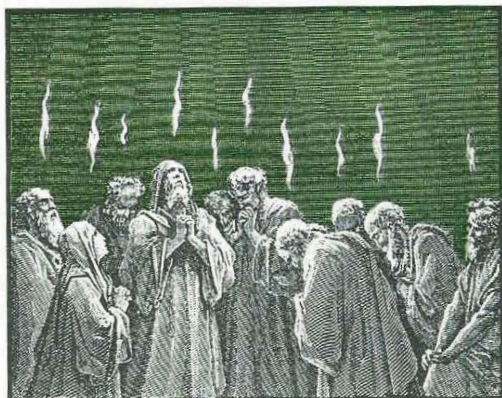
This latter detail connects these loaves with the "thanksgiving" offering of Leviticus 7:13, and reminds us that the arresting touch of fire (Acts 2:3) has fallen upon the saints, and that henceforth the swiftly moving pervasive activities of man's restless mind must be checked and subdued by the gracious Guest who dwells within the Church.

The controversy as to the date of Pentecost has raged for over two thousand years and, like the angels, I "fear to tread" this trampled battlefield—others may rush in, if they please.

The case stands thus—if we read the "sabbath" of Leviticus 23:16 as referring to a "seventh" day of the week, then the day of Pentecost will change every year, according to the day of the week on which the Passover would fall.

If we understand the "sabbath" to mean a festival day (as in Lev. 25:2, etc.) then we must read it as a fixed date; but here two alternatives confront us; are we to calculate from Nisan 15 (the wave sheaf) on "the morrow after the Sabbath" (Lev. 23:11) or from the seventh day of the Passover feast (Nisan 21) which was also a sacred day?

I am not aware that we have any record of the celebration of any Pentecostal feast in the Old Testament; and indeed the only reference to it is a passing allusion in 2 Chronicles 8:13 in which we find the grouping of the "set times" at which every



male Hebrew was summoned to the central shrine.

This silence is precisely what one would expect; since the chief value of Pentecost lies within the limits of Church history and does not closely affect the Jew.

The scroll of Ruth was read at each annual "Pentecost," and the suitability of this record of a sacred "barley harvest" needs no argument.

The New Testament allusions to our feast are found in three passages:

(a) In Acts 20:16 Paul travels in such haste that he passes by his well-loved Ephesus so that, if possible, he may be at Jerusalem on the day of Pentecost.

The haste evaporated long before Paul reached his goal (Acts 21:4, 10) but I think Luke would remind his readers that it is well at times to return in spirit to the holy memories of early days of power.

(b) In 1 Corinthians 16:8, the servant is surveying the wide fields of opportunity and notes two contrasted facts; a "great door effectual" stands open, but also "there are many adversaries."

This suggests to Paul that Ephesus, the meeting place of so much Satanic power and divine support, will be a suitable spot at which to celebrate his Pentecost.

But the key and fortress of our understanding of the "feast of weeks" lies in the record of Acts 2.

The "beloved physician" offers to us a detailed exposition of all the main features of the Old Testament ritual, and this may be exhibited as follows:

1. The date given, fifty days after harvest (Lev. 23:15-16). This answers to Acts 2:1, from which we learn that seven weeks after Christ had conquered the grave and risen from the harvest fields of death, He shed forth the gift of His Spirit.

2. The wheat harvest of Exodus corresponds with the glorious reaping time under the ministry of Peter (see Acts 2:41; 4:4).

3. The two wave loaves are best understood as answering to the gracious and sympathetic spirit of fellowship which marked the early Church.

Peter also divides the beneficiaries of Christ's legacy of power into two classes; On the one hand, "you and your children," and on the other, "to all that are afar off" (2:39).

To this agrees the argument of Paul in Ephesians 2:11-22 in which the apostle asserts seven times over, that Calvary and the Spirit have welded into one the hostile and conflicting interests of the Hebrew and Gentile camps.

To such a man as Paul this result of the Cross was not a by-product but the very heart and marrow of his message; he writes: "the mystery of Christ (is) that the Gentiles should be fellow-heirs and fellow-members of the promise in Christ Jesus through the gospel."

4. The Old Testament strongly insists that the Feast of Weeks must be celebrated, in common with its companions, at the place which the Lord thy God shall choose (Deut. 16:2, 6, 7, 11, 15, 16).

In exact conformity with this, it appears that the Blessed Spirit descended from heaven to an Upper Chamber in the Temple at Jerusalem. The author of "Acts" expressly tells us that the "early brethren" frequented and held their meetings within the Temple precincts, both before and after Pentecost (Luke 24:52-53; Acts 1:14; Acts 2:46), and Jeremiah bears witness to the existence of such upper chambers within the house (Jer. 35:1-4).

I wonder whether the Rechabites refused the tempting pots full of this world's wine in the same chamber in which the "new wine" of the Spirit was poured out and gladly drunk by the apostles and their friends. The word for "upper chamber" in Acts 1:13 is not the same as that used in the Gospels; in the former the word suggests "a place of prayer," in the latter it is simply a guest or festal room.

5. The Law ordained that certain cereal and annual sacrifices should accompany the feast, and a comparison between the lists given in Numbers 28:26-31 and Leviticus 23:18-20 should be of interest.

In the Handbook for the Wilderness eleven sacrifices are commanded, viz., two young bullocks, one ram, seven he-lambs of the first year and one he-goat, "to make atonement for you."

Here we find that the bullock heads the list as representing Christ's service in power for us; then the ram (His active devotion to God) the lambs (His passive subjection to the hands of lawless men, His shearers from Rome and Judea) and finally the he-goat, the customary sin-offering.

The careful reader will note that in this one case, the usual formula "for a sin offering" is omitted, since at Pentecost the emphasis lies upon the full glory of a completed sacrifice. Contrast Numbers 28:30 with vv. 15, 22; 29:5, 11, 16, 19, etc.—in all these latter cases the formula "for a sin-offering" is found, but it is dropped, in the first reference given we read simply "to make six—in each."

Reprinted from the Believer's Magazine, 1929.

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The Memorial of Trumpets (New Year)

"He shall send His angels with a great sound of a trumpet, and they shall gather together His elect" (Mt. 24:31).



We notice that the first four feasts come close together at the beginning of the year. Then come almost four months of reaping until the last sheaf was cut, though there was still good grain left standing in the corners of the fields.

In creation, God made the world in six days and rested on the seventh. In the dispensation of law, men worked six days and rested on the seventh. In the feasts of Jehovah, six months of the year passed by, but when the seventh month came, on the first day of the seventh month: "Ye shall have a rest, a memorial of blowing of trumpets, a holy convocation. No manner of servile work shall ye do; and ye shall present an offering by fire to Jehovah" (Lev. 23:24-25, New Trans.).

The four feasts that are passed all have been most exactly fulfilled. At the present time, we are still in that long space left for the harvest between the Feast of Pentecost and the Feast of Trumpets. The Feast of Trumpets begins the second series of Jehovah's set feasts.

In Numbers 10:2, God commanded Moses to make two silver trumpets.

These trumpets were

used for calling together the assembly, and for the journeying of the camps. They were to be used when Israel went to war and God promised that when these trumpets were blown, He would remember His people and save them from their enemies (Num. 10:9). They were also used in their set feasts and in their new moons. God said, "that they may be to you for a memorial before your God." The silver tells us of redemption, and those notes on the silver trumpets would not only bring to remembrance God's covenant with His earthly

people, but they also brought to remembrance the price that was paid to purchase that redemption.

This feast was a special time of blowing these trumpets. It was called "A memorial of blowing of trumpets" (Lev. 23:24). It was truly a feast of remembrance. Does this not tell us of that great trumpet that is to be blown in a coming day? Then "He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of Heaven to the other" (Mt. 24:31).

"All ye inhabitants of the world, and dwellers on the earth, when a banner is lifted up on the mountains, see ye, and when a trumpet is blown, hear ye!...In that time shall a present be brought unto Jehovah of hosts of a people scattered and ravaged, to the place of the name of Jehovah of hosts, the Mount Zion" (Isa. 18:3-7, New Trans.). And again, "It shall come to pass in that day, that the great trumpet shall be blown; and they shall come that were perishing in the land of Assyria, and the outcasts in the land of Egypt, and they shall worship Jehovah in the holy mountain at Jerusalem" (Isa. 27:13, NT; also Zech. 10:8).

There are very many more passages that tell of the gathering of Israel and Judah, but these make quite clear that at a certain time, a special call will go forth from God to bring His own people back to their own land. Both the Old Testament and the New Testament speak of this call as a Trumpet, so we believe that the Feast of Trumpets foretells that trumpet blast that will call Israel back.

But the Feast of Trumpets was also to call to remembrance, and in Numbers 10:9, when God told Moses to make silver trumpets, He told Israel that when they went to war against the enemy that oppressed them, "then ye shall blow an alarm with the trumpets, and ye shall be remembered before Jehovah, your God, and ye shall be saved from your enemies." Although Israel now seems to be cast off and rejected, the Word of God tells us that this shall not be always so. In Ezekiel 16:60, we read, "I will remember My covenant with thee in

the days of thy youth, and I will establish unto thee an everlasting covenant."

"Zion said, Jehovah hath forsaken me, and the Lord hath forgotten me." It looks like that just now, but is it really so? Listen: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Even these forget, but I will not forget thee. Lo, I have graven thee upon the palms of My hands" (Isa. 49:15-16, NT).

We might turn to many other passages telling us that God again will remember His people. But in the Feast of Trumpets, is it not God who blows the trumpet Himself? The verses quoted in Ezekiel 16 continue this way, "I will establish My covenant with thee, and thou shalt know that I am Jehovah; that thou mayest remember, and be ashamed" (vv. 62-63, NT).

Israel forgot their God and forsook Him, and now it appears as though God had forgotten and forsaken and cast away His people Israel. But it is appearance only. Paul asks, "Has God cast away His people?" And the reply is clear and decisive, "Far be the thought—God has not cast away His people whom He foreknew" (Rom. 11:1-2).

God describes the Feast of Trumpets, saying, "Ye shall have a rest, a memorial of blowing of trumpets, a holy convocation" (Lev. 23:24, NT). And the Spirit of God in the Psalms says of it, "Sing ye joyously unto God our strength, shout aloud unto the God of Jacob; raise a song, and sound the tambour, the pleasant harp with the lute. Blow the trumpet at the new moon, at the set time, on our feast day" (Ps. 81:1-3, NT). What a happy day that will be for Israel! How little do they know of rest and joy now, driven from one country to another.

But even though we know Israel must first pass through the most terrible judgments, yet their rest and joy is soon to come. Indeed, may it not be possible that the first notes of that silver trumpet, or their echo from above, are beginning to fall on the ears of Israel? On every hand we see them hearing a call to remember and return to the land of their fathers, and tens of thousands are heeding the call and returning. Is it not apparent to all that Israel is again beginning to come in remembrance before God?

We sadly fear that Israel has not yet heard that trumpet in a way that makes them remember their God, and turn to Him again. In Isaiah 27:13, we saw that Israel was to return to "worship Jehovah in the holy mountain." They can only do this when they accept the Lord Jesus as their Mes-


siah. But, alas, they are not now prepared to do this, so we may know that at present those sweet notes of the silver trumpet are not sounding out as they soon will.

But if even the echo of the notes from afar are beginning to sound, telling us that the silver trumpet is about to be blown, let us lift up our heads, listening the more longingly for the note of another trumpet—"In a moment, in the twinkling of an eye, at the last trump" (1 Cor. 15:52).

No, it is not the trumpet that calls Israel back to their land that we, the Church, are listening for, but for the Lord Jesus Himself (1 Thess. 4:16-17). What a day of joy and gladness and rest will this be for the Church! Then we will be forever with the Lord. And the loved ones who have gone before will be raised first, and we shall be together again to go no more out!

But it was not only a day of joy and gladness and rest; the Lord specially warns against any "servile work" on that day. How different to the teaching of some that it is only by our own efforts in watching and overcoming that we can even hope to see that day, or hear that trump! Such teachers little know the grace of God or the value of the redemption told out in those notes of the silver trumpet, nor do they know the worthlessness of their own servile work in making themselves fit for that day. It is not the fear of being left behind at that day that God sets before us as a motive to keep clean down here, but the blessed hope of seeing Him and being like Him (1 Jn. 3:3).

The Feast of Trumpets follows the harvest described in verse 22. It came on the first day of the month, the time the moon is smallest. In China we call it "the Black Moon." And is the world not getting darker? But the morning star appears just before dawn, when the night is the darkest. So, brethren, as we see the professing Church getting worse, as we see it growing darker and colder, and more and more like the world, let us look up and watch more earnestly for the Morning Star and listen more intently for the sound of our trumpet.

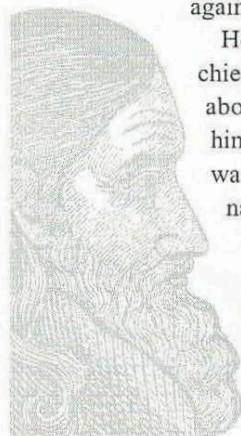
The Lord always makes it clear that His coming is imminent. "Yet a very little while and He that comes will come, and will not delay" (Heb. 10:37, NT). Let us beware that nothing whatever shall come into our hearts that will ever allow us to say—even in the inmost recesses of our thoughts—"My Lord delayeth His coming." May we ever, daily and hourly, be expecting Him, and our hearts ever crying, "Amen, even so, Come, Lord Jesus." 

From The Seven Feasts, published by Christian Book Room, available from GFP.



Lorenzo Dow

When Humphrey and Tabitha welcomed their fifth child into their home in Coventry, Connecticut, did they have any idea of the influence that boy would one day wield?



Lorenzo Dow (1777-1834) was the quaint, yet colorful figure of pioneer lore who traveled by foot and horseback, preaching the gospel in backwoods camp meetings to thousands of thirsty souls.

Even as a boy, Dow distinguished himself as the village mystic. A bit of a recluse, he could brood for hours on his vivid dreams and spiritual impressions. When he was eight, his parents moved into a vicinity where the young people "were very vile." There he acquired their expressions and habits, and his serious impressions seeped away. But one day he tried to kill a bird, and was horrified to watch its final gasps. Death became real. Sensing his sinfulness, the fear of death and God's condemnation haunted him. His fierce dreams plummeted him into despair.

In the year John Wesley died (1791), he had a vivid dream in which an old man (Wesley) appeared to him three times in succession and warned him that he had better pray. "Keen conviction seized my heart; I knew I was unprepared to die. Tears began to run down plentifully, and I again resolved to seek the salvation of my soul."

He broke off his friendships with the local mischief-makers and began, as best he knew, to learn about Christianity. But he had no one to show him how to be saved. One thing he did pick up was a fatalistic view of the doctrine of predestination. Referring to his dream about Wesley, he says: "Frequently before and after the above, the enemy of souls harassed me much with the forementioned doctrine of reprobation, my view of which excited such enmity and rage against the Supreme Being, as the Author of my most wretched helpless fate, that I cursed and swore, and blasphemed His name, throwing sticks and stones toward heaven, defying Him to come down and destroy me."

Persuaded that he was predestined to be damned, he loaded a gun and walked into the woods, where he planned to shoot himself. But when about to pull the trigger, he decided to wait a

little longer. Providentially, at this time the Methodists came to his town. They were everywhere "spoken against," but Lorenzo concluded that if he was one of God's elect they could do him no harm, and if he was eternally reprobated they could do him no injury.

The preacher, Hope Hull, described Lorenzo's plight so accurately that the nervous teenager literally began to shake. In his agitation, he clutched his cousin to keep from falling off his seat. His conviction of sin became so overwhelming that he collapsed on the road several times on his way home. Reaching home, he prayed for hours until he fell asleep. In that sleep he had another fearsome dream about hell, which shocked him into consciousness. "And, oh! how glad I was to find that it was only a dream," he wrote.

Praying again, he said, "Lord! I give up; I submit; I yield; I yield; if there be mercy in heaven for me, let me know it; and if not, let me go down to hell and know the worst of my case. As these words flowed from his heart, he records, "I saw the Mediator step in, as it were, between the Father's justice and my soul, and these words were applied to my mind with great power: 'Son, thy sins which are many are forgiven thee; thy faith hath saved thee; go in peace.'

"The burden of sin and guilt and the fear of hell vanished from my mind, as perceptibly as a hundred pound weight falling from a man's shoulder; my soul flowed out in love to God, to His ways and to His people; yea, and to all mankind. My soul was so happy, that I could scarcely settle to work; and I spent the greatest part of the day in going from house to house through the neighborhood, to tell the people what God had done."

Immediately after he was converted, he joined with the Methodists. He soon felt a compulsion to preach, but resisted it as a temptation. The more he resisted, however, the greater his misery.

In 1796, when nineteen years old, the Methodists gave him their "license" to preach. Soon after this, it became obvious that Lorenzo's

orbit was off course in Methodism's miniature solar system. On one hand, he enjoyed sweeping success, but the originality of his preaching met with stern reaction from his co-laborers. In his early ministry his clothes wore so thin that he feared, since he had so little money, that he would go naked. Lorenzo then learned how to pray like the psalmist, "I am poor and needy, yet the Lord thinketh upon me." Besides privation, his "presiding elder" and others criticized him for ignorance, conceit, and for his mannerisms so that he almost halted his preaching. But "the hand of the Lord was heavy on him." Instead of being resigned, he was re-signed back to the battle lines.

Preaching became a bitter tonic. Lorenzo could scarcely live with it, but he could not live without it. He never enjoyed robust health, but did say that when he preached he felt his health improve. He liked to apply Paul's saying to himself, "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!"

Lorenzo was about 5 feet, 10 inches tall, of light complexion, with pock-marked cheeks. He had small, light eyes, dark-brown hair and eyebrows, and small features. He had a quiet vein of humor, and his delivery was daring, energetic, and uncompromising.

In 1799, he dropped out of the Methodist conference, and before the year was out was sailing across the Atlantic to preach to the Roman Catholics of Ireland. Thereafter he pursued his ministry outside of denominational confines.

Lorenzo maintained many Methodist habits such as following circuitous preaching routes, and he kept friendly contact with other preachers among the Methodists. But Dow saw a larger picture, and to the end of his pilgrimage loved to repeat the lines:

*Thus names and sects and parties fall,
And Jesus Christ be all in all.*

Ireland was probably his most dangerous mission field. He also visited the isle in 1805. Once while riding a canal boat, he discovered that the boat served a double purpose as a gambling den. He tried to purchase the cards from the captain, but he refused to sell them. The captain finally yielded the deck of cards to Dow, who shocked him by throwing them overboard. Things on board became tense, but the happy ending was that a number of the gamblers were convicted of sin and converted.

At Hacklestown, Ireland, two young ladies in a home

where Dow stayed overnight were so absorbed in fancifying their dresses that Dow told them, "Every time you wear them, remember another suit you'll have—the winding sheet." This morbid reference to their graveclothes made the desired impression. Both were brought to Christ.

So remarkable were Dow's meetings that many were convinced that he had supernatural powers. While traveling one Sunday to a place where he had planned to preach, Dow overheard a man cursing bitterly. He asked him what the problem was. The man answered that he had an axe stolen the previous evening. "Come along with me to the meeting," said Dow, "and I will find your axe." The man consented, and, as they neared the meeting place, Dow picked up a large stone, which he carried with him into the building and laid on the pulpit in full view. Midway through, he halted, raising the stone in his hand and with a threatening gesture said: "A man in this neighborhood had an axe stolen last night, and if the person who stole it does not dodge, I will hit him on the forehead with this stone." He made a violent lunge as if he were throwing the stone. The thief ducked in terror.

In another place, a person who had been robbed asked Dow to discover the thief. Dow told him to gather the suspects and to get a black pot and a rooster. Once assembled, Dow put the rooster under the pot, then had the room darkened. He explained that he wanted each one to go up to the pot in the dark, and touch it with his fingers, explaining that when the guilty person touched the pot, the rooster would crow. All complied, and when the lamps were lighted, one person present had no soot on his fingers—the one that had reason to fear touching the pot.

These are fair samples of the novel doings of Lorenzo Dow. His methods were unique. Once he exhorted a hired servant to pray. She complained that she did not have time. Lorenzo's solution? He gave her a generous day's wage, with the understanding that she was to spend the whole day in prayer. At one place where Dow was preaching, the young men would leave when the preaching became too heated. Dow's remedy? He preached with his back against the door. He was direct, fearless, gracious.

In 1834, after 35 years of preaching, Lorenzo Dow laid down his cross to take up his crown.

MATERIAL FOR THIS ARTICLE HAS BEEN TAKEN FROM:

The Dealings of God, Man, and the Devil: The Life, Experience, and Travels of Lorenzo Dow by Lorenzo Dow
Journey of Life by Peggy Dow



The Day of Atonement

*"So Christ
also having
been once
offered to
bear the sins
of many,
shall
appear a
second time,
apart from
sin, to them
that wait for
Him unto
salvation"
(Heb. 9:28,
R.V.).*

The Day of Atonement was Israel's annual cleansing from sin. A full account of all the services of this eventful day will be found in Leviticus 16, given by Jehovah through Moses to Aaron. In Leviticus 23, it is viewed especially from the Divine side, as a feast of Jehovah, expressive of the joy derived by Him from the atoning death of Christ.

It is worth noting that the day on which the blood was carried within the veil was the tenth day of the seventh month. The seventh month had been changed to the first month, at the time of Israel's deliverance from Egypt. The paschal lamb was henceforth to be chosen from the flock, and set apart for sacrifice on the tenth day of this month. Its death on the fourteenth day was the foundation of all that followed, as we gather from the fact that the Feasts of Unleavened Bread, First-fruits, and Weeks are all dated from the Passover.

The seventh month begins the second half of Israel's year, and the second series of Jehovah's set feasts. And here again on the tenth day of that month, the blood of a victim is the prominent feature, but not to be used as in the Passover. There, the blood of the lamb was sprinkled on the lintel and side-posts of the door, to avert the stroke of judgment on Israel's firstborn sons. Here the blood is carried within the veil and put on the mercy-seat. In the former case it is the sacrifice of Christ, appropriated by faith, that which alone can deliver the sinner from righteous wrath. But in this ordinance, it is the blood of atonement presented Godward as that by which His throne is estab-

lished in righteousness, His claims fully met, the believer permitted to draw near in spirit to commune with God, and the ground on which he will enter the presence of God in person some day.

The sacrifices of the Day of Atonement were:

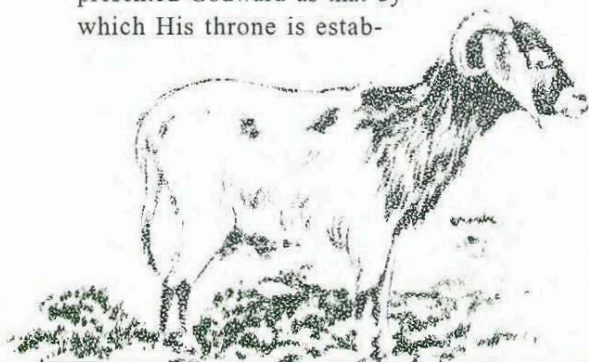
1. A sin-offering and a burnt-offering for Aaron and his house.
2. Two goats for a sin-offering and a ram for a burnt-offering for the congregation.

The blood of the sin-offering for Aaron and his house was sprinkled on the mercy-seat once, and before it seven times, and over the sprinkled blood a cloud of sweet incense covered the mercy-seat. The word "atonement"—which occurs forty-eight times in the Book of Leviticus alone—means "a covering." The blood covered the mercy-seat; so also did the cloud of incense, and in this we have an expressive type of the work and worth of the Lord Jesus in whose blood the believer is made near to God, and in whose Person he stands accepted. The atoning blood covers all his sin. The perfectness of Christ encircles his person.

The house of Aaron stood in the same acceptance as Aaron himself, and thus "the household of faith," the priestly house of New Testament times, including all true believers (1 Pet. 2:5), has access now into the holiest of all (Heb. 10:19).

The blood of the goat for the congregation on which the Lord's lot fell was likewise sprinkled within the veil, and then the sins of the people were confessed by Aaron over the head of the scapegoat. It was then sent away into the wilderness. Thus the claims of Jehovah were all met, the priesthood was established, and the congregation cleansed from all their sins before the Lord, and set at rest. The answer to all this, in so far as it applies to the saints of this time, is fully given in the New Testament, where the cleansing (Heb. 10:17-18), acceptance (Eph. 1:6), and access (Heb. 10:19; 4:16) of believers is made fully known.

However, the truth here set forth has special reference to the future. The Day of Atonement—in its order—comes after the Feast of Trumpets, and



The Day of Atonement

before the Feast of Tabernacles. We have already seen that the answer to the Feast of Trumpets will be the coming of the Lord Jesus as Son of Man to earth. The Feast of Tabernacles looks forward to the millennial reign of Christ. The Day of Atonement comes in between. To what event then does it point? Where are we to find its anti-type? Clearly, it must be something after the Advent of the Lord, and before His Kingly reign.

Its application to His heavenly people is their reception to the immediate presence of God as priests, their establishment around His throne to sing redemption's song (Rev. 4-5), and as the servants of Jesus Christ, in their manifestation before His judgment seat, to have their service reviewed, and their work rewarded (2 Cor. 5:10; Rev. 22:12). In that full blaze of heavenly light to which the redeemed shall be introduced in the highest heaven, the immediate dwelling place of God, the value of the blood of Christ will be known by them as it never was before. So also will the exceeding sinfulness of sin, the marvelous grace of God, and the fullness of Christ's redemption. There, amid holy and heavenly hosts, surrounding God's throne, the slain Lamb in the midst will still be the object of their worship and the theme of their song. The eye of God will rest with ineffable delight on that glorified throng, each member of which stands on the merit of the blood of the Lamb, and encircled with His excellence. This will be a rich feast of Jehovah, and the saints themselves will share it, each and all.

The manifestation of the risen saints before the judgment seat of Christ, will be a further answer to this type. At this tribunal, not their salvation or the acceptance of their persons, but the character of their service will be under review. Then the Master's estimate of all will be known. What a change from present estimates of service that hour will bring! How small will that appear which often bulks in men's opinions and obtains their praise! How great those little acts and hidden deeds known only now to Christ and to God.

But while there will be much to humble the saints at Christ's judgment seat, there will be nothing to condemn them, for the blood of atonement, the memorial of the ever precious death of the Lamb of God, will speak forth its value, and cover all the sins and failures of the Lord's redeemed. Then after all has been manifested—the good rewarded, the bad burnt up—the servants of God will pass into their places in the kingdom of their Lord, in the per-

fect enjoyment of rest. And thus the three features of the Day of Atonement—acceptance, humbling, and rest—will be fulfilled in the risen saints. How all this will enhance the value of the blood of the Lamb!

The fulfillment of the type in regard to the earthly people is touchingly described in the prophetic Scriptures. Delivered from the allied forces of Antichrist and his confederate kings—who at that moment will surround the earthly Jerusalem—by the sudden appearance of the Lord on Mount Olivet, they will look up to find that the One who is their great Deliverer is Jesus of Nazareth, whom they crucified. The wounded hands and feet will bring back to mind and conscience that hour when in their hatred of Him, they cried out, "Crucify Him." Now they look on Him whom they pierced, and mourn. And what a mourning that will be, when "the Spirit of grace, and of supplication" is poured out upon them, and their melted hearts are turned to the Lord.

Their bitterness and grief passes all description as they look on Him whom they had crucified and slain. The deep searchings of heart of Joseph's brethren as they remembered their cruelty to him are but a faint illustration of the anguish of awakened Israel in the latter day when every individual, alone before God, will mourn their rejection of the Messiah as one mourneth for an only son.

But just as when the anguish of Joseph's brethren was at its depth, the veil that hid him as their brother was removed, and he in grace revealed himself to them as their kinsman and deliverer, so will the glorified Christ reveal Himself and His atoning work to the melted hearts of awakened Israel. They will turn to find the repose of their souls in the atoning death of the Lamb slain. Then the language of Isaiah 53 will burst from their lips, "Surely He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities." And in that bruising their healing will be found, for "in that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin, and for separation and uncleanness" (Zech. 13:1, mar.). This is not a new sacrifice, but the abiding efficacy of the one great sacrifice of Calvary extended to them. Thus humbled, cleansed from sin, and brought to God, they will pass into the millennium under the benign rule of the Prince of Peace with His heavenly bride. **U**

Reprinted from Feasts of Jehovah, published by Kregel, available from GFP.

The Feast of Tabernacles (Booths)

The Feast of Booths (Succot) is the last of God's "fixed times," and points to the earthly reign of David's Greater Son and God's Messiah.



Jeremiah spoke with great clarity when he said: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS" (Jer. 23:5-6).

It may be asked, Where is the Feast of Tabernacles (Lev. 23:33-43) mentioned in connection with the earthly kingdom of our Lord Jesus Christ? We would refer you to Zechariah 14.

"And His feet shall stand in that day upon the mount of Olives, which is before Jerusalem.... And the Lord shall be king over all the earth: in that day shall there be one Lord and His name one.... And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to

worship the King, the Lord of hosts, and to keep the Feast of Tabernacles..." (Zech. 14:4, 9, 16-18).

The literal fulfillment of prophetic Scripture is an unanswerable

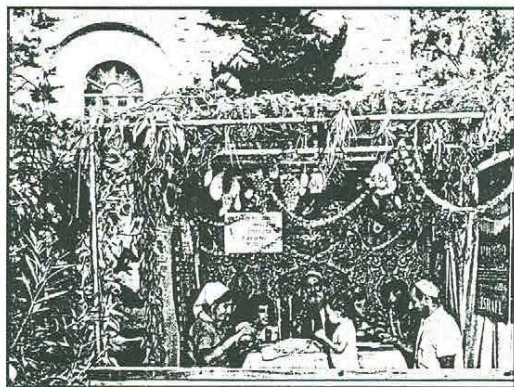
argument for the supernatural inspiration of the Word of God. One-fifth of the Bible deals with the foretelling of future events. The holy men who penned the prophetic Scriptures, "being moved" as Peter said, "by the Holy Ghost," wrote with such amazing accuracy that even the most skeptical of men, if honest, have to admit that, were those prophets writing a history book today, they could not write with more certainty and exactness than they did centuries ago.

In the Old Testament, there are two distinct

groups of prophetic statements which referred to Christ: those concerning "the sufferings of Christ" and those which told of "the glory that should follow" (1 Pet. 1:11). The Jews never did see the first group of prophecies, or if they did see them, they did not understand them. They were not expecting a Messiah who would come in humiliation: One who would be born in a sheep pen, live in a humble carpenter's home, spend His time of ministry among the sinners and outcasts, be mocked by enemy soldiers, and finally be put to death between two thieves. They only saw their Messiah as One who would come in glory, who would wield a scepter and liberate them from their enemies, establishing an eternal kingdom which God had promised so many times to the fathers.

Because of this failure on their part to understand the whole scheme of God, Jesus was continually rebuking them. After His resurrection, as He walked with Cleopas and his companion on the Emmaus road, they expressed their vain hope that the One whom they trusted as their Messiah was to have "redeemed Israel." Then He said to them: "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the scriptures the things concerning Himself."

In our day, things are just the opposite. If the Jews were farsighted, we have been nearsighted. As they, in their study of prophetic scripture, could see only the "glory which should follow," so the majority of Christians have seen only the "sufferings of Christ." Please do not misunderstand, for we must not minimize the Calvary work of our Lord. His finished work at the Cross will be the perpetual topic of conversation among the redeemed for all eternity. Let us continue to preach "the sufferings of Christ," but we cannot exalt His atoning work by minimizing "the glory which should follow." The greatest event in all past history was His first coming; the greatest event in fu-



ture history will be His second coming.

In the wisdom and counsels of God, Christ is today where He ought to be—a Risen Man in the glory. He has been highly exalted and has been given the Name which is above every name. He is our Great High Priest and intercedes for us. He is also our Advocate, and is filling God's eternal purpose perfectly. But, in relation to this world, the throne which belongs to Him is still vacant.

Where will His throne be, and where shall be the capitol of His kingdom? In Isaiah 2:3, we read: "Out of Zion shall go forth the law, and the Word of Jehovah from Jerusalem." The city of Jerusalem, thus restored, will be the center of the world. That is to say, Jerusalem will be not only the religious center but the political center of the whole earth. From thence shall be administered the perfect law of God and from thence also shall be regulated the world's worship. "And it shall be in that day, that living waters shall go out from Jerusalem" (Zech. 14:8).

How extensive will be His kingdom? "Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him" (Ps. 2:8-12). "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever" (Rev. 11:15).

What will His kingdom be like? There will be changes in nature. Instead of the briars and thorns we will have the fir tree and the myrtle. The curse that was placed on the creation after man's sin will be lifted. The lion will eat straw like the ox. The leopard will lie down with the kid. The wolf shall dwell with the lamb. The cow and the bear shall feed; and their little ones shall lie down together. The sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all His holy mountain: for the earth shall be full of the knowledge of the Lord as the waters cover the sea (see Isa. 11:6-9). There will also be righteousness: "He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears: but with righteousness shall He judge the poor, and reprove with equity for the meek of the earth...And right-

eousness shall be the girdle of his loins, and faithfulness the girdle of his reins" (Isa. 11:3-5).

"Endeavor then," says Mr. W. Trotter, "to realize what would be the condition of a kingdom under the absolute government of a monarch so wise as never to make one single mistake, so equitable as to deal even-handed justice to all, so tenderhearted as to rule with the gentlest sway, so pious and benevolent as to seek no object but the glory of God and the well-being of His subjects, and so powerful as to secure the absolute submissions of all within the sphere of His dominions! What a kingdom! But when we think of such a kingdom as extending over the whole earth, and embracing all nations within its limits; and when we understand that Christ Himself is to be its Head and Lord, and that the risen saints are to be His associates on the throne, all language fails, and the heart can only find relief in adoration too profound to be expressed."

Harris H. Gregg concluded a very helpful little pamphlet, *The History And Relief of Doubt*, with a statement which we have chosen to sum up this brief study:

"The feasts of the Lord (Lev. 23) were God's annual clock in the tabernacle and temple. But, like the sun and solar system, they were for signs as well as seasons (Gen. 1:14). The solar system is God's clock for earth, for our clocks and watches, for vegetation and animal life, and for man's welfare. All light and time come from the heavens. The Lord's feasts were the clock of Christ and prophecy.

"It was Passover when Christ died as the Paschal Lamb of God, to take away, finally, the sin of the world. The clock pointed to 'the feast of firstfruits' on the morning of His resurrection. It pointed to Pentecost when He sent the Holy Spirit to gather His firstfruits, His exodus from Israel and all Gentile nations (Acts 2). For over nineteen centuries, it has slowly moved toward the Feast of Trumpets, and Christ's return. Then it will point to the Day of Atonement, when, on the ground of Calvary, He will show Himself in His glory to Israel. He will be their glory, and Israel will be His glory. It will be His year of Jubilee, and theirs. Then the clock will point to the Feast of Tabernacles, when Israel will bring all Gentiles to their Christ. The Garden and City of God will fill the earth with His glory, His love, and resurrection life and light. Then the clock will stop at the eternal Sabbath of God's rest, in the new heaven and earth. 'There remaineth therefore a rest for the people of God.'"

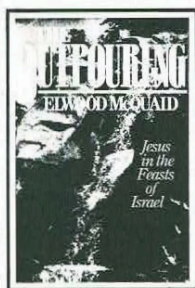
Reprinted from Feasting on the Feasts, published by Dunham, out of print.





A Real Feast

I promised myself I would take the time to study the Feasts of Jehovah, but you know how that goes.



The Outpouring by Elwood McQuaid

It was the summer of 1989 while having some meetings in London, Ontario, that I picked a book out of the library of my host called *Harvest Festivals* by H. K. Downie. I had never read anything on the Feasts of Jehovah before and had never in adulthood heard them expounded from the platform. I was fascinated with what I read. Not having completed my reading before I left, I found an old copy in Grand Rapids and finished the book.

That Fall, a brother dropped off a chart he thought I might use. It was a large wall chart of the Feasts of Jehovah. Right then I knew this study I had promised myself had to commence.

During the following Spring, I had the unusual opportunity of having six days to drive across the country from Nashville to San Diego by myself; so I took that opportunity to dig into a study of the Feasts. What a treasure of material I found! As a result, this has become one of my favorite passages of Scripture. Its rich truths scan the whole Book and is full of the doctrines of salvation, as well as dispensational and prophetic truth.

While *Harvest Festivals* is out of print, there are some good books available that would be useful additions to any library.

The standard work is *The Feasts of Jehovah* by John Ritchie. Included in this book is a very helpful chart. Its straitforward exposition makes this book one of the beginning books of your study. One word of caution I feel is in order. The Feast of Trumpets signifies the returning of Israel as a nation at the second coming of Christ (Mt. 24:31). Mr. Ritchie, while emphasizing this in his book, also points out that the church is looking for a trumpet as well. In recent years, that interpretation has spurred many outlandish "date-setting" schemes. Mr. Ritchie certainly believed in the imminent return of Christ and never had date-setting in mind. But in our day, we need to be clear on its true meaning. The trumpet sound that you and I are looking for, calls the Bride away from earth to heaven. The trumpet sound that Israel hears brings

them back to Jerusalem and into the glorious kingdom prophesied in the Old Testament; this is the fulfillment of the Feast of Trumpets.

The second book that I found of great value is *The Outpouring* by Elwood McQuaid. He is the editor of the magazine, *Israel My Glory*, published by Friends of Israel. His book looks at the Lord's trips to Jerusalem during the feast days as emphasized in John's Gospel. He explains many Jewish traditions that had sprung up around the feasts; with that as a backdrop, he shows how the miracles He did, the actions He took, and the words He spoke at the feasts not only demonstrated His Messiahship but proved He was the fulfillment of the Old Testament types to which the feasts pointed. The Jewish people had missed the point of the feasts and their traditions had made them "the feasts of the Jews." Jesus drew their hearts back to the real intention of the feasts, Himself. It is well written, and a fresh look at the feasts.

Another book recently written is *God's Prophetic Calendar* by Lehman Strauss. In his exposition, Mr. Strauss lays particular emphasis on the prophetic overview of the plan of salvation from the death of the Lord Jesus to His second coming. He states in the introduction: "I have not located a single chapter in the Bible that, in my judgment, is more doctrinally and prophetically profound and fraught with more of the weight of God's plan for holy living, than the twenty-third chapter of Leviticus. Here is an orderly unfolding of the prophetic panorama, reserved in clarity for the student who will take the time to study it carefully." This book, while not complete in many details, does demonstrate the chronological order of God's program of salvation for Jew and Gentile.

With these books you will have some good help in the study of this very full chapter in God's Word. And in understanding this chapter you will have a better grasp of the whole of God's great plan of salvation, centered in the Lord Jesus, initiated by Christ in His first coming, and completed in His second coming.

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The Voice of God



God is speaking to the Jew. Does the Jew hear? It is the conviction of students of contemporary Jewish life that never has there been such a manifest interest in the Christian faith among Jews as is evident today.

Certain truths of deep concern to both Jews and Christians need to be faced:

1. *Christianity is a direct development of Jewish history and life.* Israel and the Church are inseparable, one having grown out of the other.

2. *The Christian is debtor to the Jew.* It was the Jew who preserved for us the oracles of God, through long periods of darkness. His feasts and fasts today turn his thoughts to the very Scriptures that form the genesis of our Christian faith.

3. *Many Jewish customs are symbolic of Christian truths.* The close relationship between the Passover and the Lord's Supper, for example, is obvious. But notice too the historical connection between Pentecost and the Feast of Weeks, and the intimate bond between the Jewish Day of Atonement and the Sacrifice on Calvary. Ignorant of the power of Calvary's blood to reconcile them to God, the religious-minded Jews cry aloud, hour after hour, and year after year through the centuries: "For the sin for which we have incurred the penalty of death from the hand of God...forgive us, pardon us, grant us atonement!"

4. *Sadness is typical of modern Jewish life.* Whatever the joyous feast or meditative fast, each turns mind and soul of the Jew toward his two overmastering sorrows. The one is over his nation's vanished glories, the other grows out of his own want of assurance that his desperate prayers for pardon will ever be answered. He prays to the Father, but not through the Father's Son.

5. *Jewry today is hungry for the Bread of Life.* Never in the history of my people has there been such a spiritual restlessness and hunger as now. That hunger, unsatisfied by the rituals, can find its satisfaction only in Him who said: "He that cometh to Me shall never hunger."

6. *Spirituality characterizes the Jewish feasts.* As delivered by our forefathers, and as practiced today, Israel's ceremonial observances are essentially religious. Their basis is an invincible faith in God. He is theirs, and they are His. In all their

thinking, they see Him who is invisible.

7. *To maintain the old ceremonies in all their spiritual purity becomes increasingly difficult.* Many of the older men and women of Israel are faithful, but new days and new ways are gravely threatening their influence. Large numbers of Israelis are in secret or open rebellion. They turn eager ears to other voices; to the one trustworthy Voice among these they pay the least heed.

8. *The Jew is in need of Christian sympathetic understanding.* If the needs of my people are regarded only because Jews are fellow human beings, it is evident they need human sympathy. Not a surface knowledge of minor externals but a genuine knowledge of daily life and thought is what the Jew's heart asks of his Christian neighbors.

9. *The Jew needs Christ.* Surely there can be no doubt of it. Do not his feasts and fasts show his need of Christ? Practically every page of the preceding chapters reveals the fact that what the Jew seeks he can in reality find only in his Messiah.

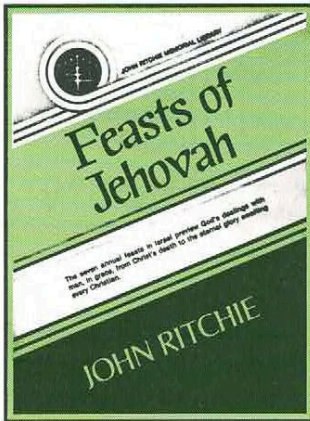
10. *He is capable of honoring and accepting Christ.* As of old Jewish disciples received Him, so He is being accepted by numerous Jewish disciples today. Mary, His Jewish mother, believed in Him, as did Peter the Jew, John the Jew, Paul the Jew, and all the host of His Jewish followers.

After His resurrection Christ spoke these words to my Jewish brethren of the first century: "Go ye and make disciples of all the nations." The Jewish apostles delivered that Great Commission to other Christians, and so it has come to us of today. We are justified in believing that this commission involves such privileges for every Christian.

In the light of years of experience as a Jewish missionary, it is my earnest conviction that we are now living in a day when great numbers of Jews can be brought into real fellowship with their rejected Messiah. Israel is in deep spiritual need, and this betokens the timeliness of an energetic work of evangelism among the Jews. In the light of our heavenly Father's attitude toward Israel, what shall we do for them?

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FEAST ON THESE BOOKS!



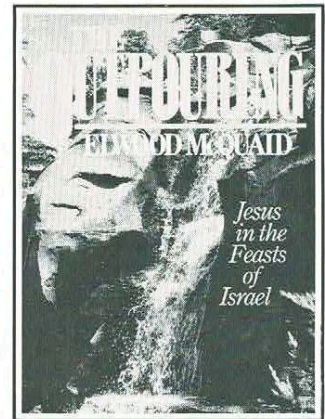
Feasts of Jehovah by John Ritchie

The *Feasts of Jehovah* mirror the truth and reflect the Lord Jesus, like the waves of a lake that reflect the shimmering light of the sun and the glories of the sky. In this classic, concise treatment of the Feasts, John Ritchie brings the reader to the central meaning of each observance. Mr. Ritchie writes in his Introduction, "The Feasts of Jehovah all pointed onward to subjects of eternal interest; subjects on which the mind and heart of God had been engaged before the world was, and which in due time...will show the infinite wisdom and love of God, in all His purposes of grace toward the sons of men." Paper, 79 pages, \$4.99 U.S.

The Outpouring by Elwood McQuaid

This volume is in keeping with a central commitment by *The Friends of Israel* to view Scripture through the prism of the cultural, historical setting in which it was cast by the Holy Spirit.

Mr. McQuaid points out at the very onset, that much of our Lord's ministry centered around the Feasts. Of the 879 verses found in John's Gospel, more than 660 are directly related to events occurring at the Feasts of Israel. This book is not for any passive reader. It has been recommended that you read through John twice before reading this book. Bon appetite! Paper, 160 pages, \$7.95 U.S.



JEWISH HOLY DAYS

Their Prophetic and Christian Significance
by COULSON SHEPHERD

Jewish Holy Days by Coulson Shepherd

Who doesn't like holidays? They come to us out of our childhood, freighted with the sweet and tender memories of family and home. As wonderful and special as these days might be for us, how much more should these "holy days" be for Israel! No other nation ever had God establish their holidays. Each of these days speak of God's concern and care for His people. For twenty-five years Coulson Shepherd spoke to many Jews in his radio broadcast "Message To Israel." Some of these messages centered on the importance of the Jewish holy days. This volume is a compilation of messages taken from these broadcasts on the Feasts of Jehovah. Paper, 95 pages, \$7.99 U.S.

Harvest Festivals by H. K. Downie will soon be reprinted by Gospel Folio Press. New chart added (from this *Uplook*) and new preface on the right use of typology by Boyd Nicholson. Also helpful Scripture index added. Available March 1995. Paper. Approx. 200 pages, \$9.95 U.S. ORDER NOW.



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A WORD ABOUT THE WORD

*There is nothing in vain in Scripture;
not a word from Genesis to Revelation
which God wrote could be changed but for the worse.
I know certain minds find this difficult to believe;
and the reason is because they judge God
by themselves... When we begin with God
and His Word, we are bound by that which judges
all men. But the tendency of man is to... judge
the Word of God; did he believe that the Word of God
judges all, it would be safer and more becoming.
If God has given a revelation of His mind,
the revelation must be worthy of Himself;
and He has taken particular care to call it His Word.
Undoubtedly He wrought by various means;
but He never calls it the word of Moses, of David,
of John, or of Paul, but the Word of God.
Let us never forget this.*

WILLIAM KELLY