



PASSOVER

TO

PENTECOST

LESSON 3

PASSOVER TO PENTECOST

The background of the slide is a photograph of a church service. A large crowd of people is seen from behind, with their hands raised in the air. The scene is bathed in a warm, golden light, likely from candles or a large lamp, creating a spiritual and celebratory atmosphere. The people are silhouetted against the bright light, and their raised hands are a central focus of the image.

A Spiritual Journey

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The typology of the Garden of Eden stressed the importance of cultivating a relationship with God.

- Notice God made the man and placed him in a garden that was already growing
- Just like He promised Israel coming out of their darkness, there was a prepared existence:
 - ☐ **Deut. 6:10-12** And it shall be, when the LORD thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and **goodly cities**, which thou **buildedst not**, ¹¹ And **houses full of all good things**, which thou **filledst not**, and **wells digged**, which thou **diggedst not**, **vineyards and olive trees**, which thou **plantedst not**; **when thou shalt have eaten and be full**; ¹² *Then* beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage.
 - ☐ Most cities were surrounded by land farmed by the majority of the population.

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- ❑ The work of digging wells and hewing out stone cisterns, preparing the soil and setting up irrigation had all been part of the agricultural lifestyle in Canaan.
- ❑ Groves and vineyards usually took many years to develop and be productive, but all of this groundwork was already done.

Moses did not hesitate to remind the people that the land they were about to enjoy was God's gift, promised to the forefathers of Israel long ago.

• **Deut. 1:8** Behold, I have set the land before you: go in and possess the land which the LORD swore unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them.

- ❑ **The LORD** was about to give the Israelites “instant prosperity” in their new **land**.
- ❑ But there is an inherent danger in prosperity, for when a person prospers he tends to **forget** God (Prov. 30:7–9).
- ❑ It was at the height of his own prosperity that David committed his greatest acts of unfaithfulness (II Sam. 11).

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When Israel would come into this prosperity, they were to be all the more careful to reverence [fear] Him (*Deut. 4:10 teach your children*) and to **serve Him**.

The Lord reinforces the instruction to fear Him, for one swears by the God he fears, that is, by the God under whom he is responsible to fulfill his oaths.

- **Deut. 6:13** Thou shalt **fear the LORD** thy God, and **serve him**, and shalt **swear by his name**.

If they would forget God (v. 12) they would almost certainly follow other gods, for God created people not only with the **capacity to worship** but with the **need to worship**.

And this act of unfaithfulness would result in judgment since the LORD ... is a jealous God (*Deut. 4:24; 5:9; 32:16, 21*) – meaning He is *zealous to protect what belongs to Him alone*.

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Cynthia Schneider, in her book *From Passover to Pentecost*, writes:

The maiden in the Song of Solomon said to her beloved, “Come away... and be like a gazelle or like a young stag on the spice-laden mountains” (Song of Sol. 8:14, NIV). Dear one, by the cleansing power of Jesus’ blood, *let go of the heaviness of this world and follow the Spirit of Yeshua. Cultivate your inner Garden of Eden* by talking to the Lord about the challenges you face as you *follow Him through the highs and the lows of your life. Call upon the Holy Spirit* to uproot any **inner “weeds”** and *replace them* with His **faith, love, mercy, and wisdom**. Faithfully speak God’s Word over yourself and your circumstances to cultivate God’s beauty within and release His strength and victory. As you run into your Garden of Eden with God by communing with His Spirit, you will experience His peace, provision, and abiding joy.

[Schneider, Cynthia. *From Passover to Pentecost* (pp. 14-15). Charisma House]

Although our world has been corrupted by sin and is filled with struggles, because we have been born again by the Spirit of God, we can experience God’s Garden of Eden!

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Yes, we can know the love, joy, peace, and intimacy with Father that Adam and Eve once enjoyed, but you must cultivate and keep it.

We must cultivate relationship with God's Spirit within in order to experience His garden of beauty, love, and joy.

The expectation and the anticipation from Pesach to Shavout created a longing for joy and hopefulness in our lives.

- **I John 5:19-21** We know that we are of God, and the whole world lies *under the sway of* the wicked one. ²⁰ And we know that the Son of God has come and has given us an understanding, that we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life. ²¹ Little children, keep yourselves from idols. Amen.
- This is the same concern God had for Israel as they marched into the land of Promise

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The world in which we live is overshadowed by the darkness of Satan and there is a strong gravitational pull drawing people away from God.

Yet we are encouraged **by I John 4:4** “You are of God, little children, and have overcome them, because He who is in you is greater than he who is in the world.”

- The contrast here is between we who confess the Lordship of Christ and the followers of False teaching
- Instead of being brought into (spiritual) bondage by them (II Pe 2:19), we overcome
- Jesus said in John 10:8, 5, “the sheep did *not hear them*”: “a stranger will they not follow, but will flee from him: for they know not the voice of strangers.”
- The God Who in us makes us more superior to the gravitational pull of the adversary
- ***he that is in the world*** is the spirit of Antichrist, the devil, “the prince of this world.”

The enemy of the purpose of God is in competition with Him for our attention and his (enemy) goal is for us to be like him and live selfishly, apart from God, and destined for eternal destruction.

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In Jeremiah 2:13, God says: “For My people have committed two evils: They have *forsaken Me*, the fountain of living waters, to **hew for themselves cisterns**, broken cisterns that can hold no water.”

- Evil 1 thinking they could make it without God
- Evil 2 thinking they could satisfy their own needs

God is jealous for our attention, and He knows that when we identify ourselves through what we own or what others say or think, we'll be tragically disappointed.

- Material things, prestigious careers, and others' affirmation never satisfy the longings of our hearts.
- Our Father alone holds the key to His children's identity.

When we look to Him, “The Lord will guide you continually, And satisfy your soul in drought, And strengthen your bones; You shall be like a watered garden, And like a spring of water, whose waters do not fail. (**Isa. 58:11 NKJV**)

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Beloved, be vigilant to cling to and find life in Father God, His love, and His eternal kingdom. Jesus prayed, “Now this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent” (John 17:3).

We have to begin our journey toward Pentecost with the end in mind – **Rev. 22:13** I am the Alpha and the Omega, *the* Beginning and *the* End, the First and the Last."

Day in and day out, we're faced with broken promises, broken people, and a broken world; but the expectation of Shavout is based on hope and the fulfilment of promise

God promised many blessings to Israel in the book of Deuteronomy **if they would obey His commands**. Many important blessings are listed together in Deut. 28:1–14.

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In the original Hebrew of this passage, the concepts of prosperity, success, and God's favor predominate as themes of God's people living in the Promised Land.

These blessings were conditional, as are the curses in the next set of verses and they include the following:

- 1.Prominence above other nations:** "If you fully obey the Lord your God and carefully follow all his commands I give you today, the Lord your **God will set you high above all the nations on earth**" (Deut. 28:1).
- 2.Successful cities and farming:** "You will be **blessed in the city** and **blessed in the country**" (Deut. 28:3)
- 3.Blessings of children, food, and livestock:** "The **fruit of your womb will be blessed**, and the **crops of your land** and the **young of your livestock**—the **calves of your herds** and the **lambs of your flocks**" (Deut. 28:4).
- 4.Protection and power against enemies:** "The Lord will grant that the **enemies who rise up against you will be defeated before you**. They will come at you from one direction but flee from you in seven" (Deut. 28:7).

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5. **Bountiful harvest of food:** “The Lord will **send a blessing on your barns** and on **everything you put your hand to**. The Lord your God will bless you in the land he is giving you” (Deut. 28:8).
6. **Set apart as God’s holy people:** “The Lord will **establish you as His holy people**, as He promised you on oath, if you keep the commands of the Lord your God and walk in obedience to him” (Deut. 28:9).
7. **Feared by other nations:** “Then all the **peoples** on earth will **see that you are called by the name of the Lord**, and they will fear you” (Deut. 28:10)
8. **Prosperity regarding family, food, and farm livestock:** “The Lord will **grant you abundant prosperity**—in the fruit of your womb, the young of your livestock and the crops of your ground—in the land he swore to your ancestors to give you” (Deut. 28:11)
9. **Appropriate rain and favorable blessing upon their work, including freedom from debt:** “The **Lord will open the heavens**, the storehouse of his bounty, to **send rain on your land in season** and to bless all the work of your hands. You will lend to many nations but will borrow from none” (Deut. 28:12).

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10. Leadership among other people and nations: “The **Lord will make you the head, not the tail.** If you pay attention to the commands of the Lord your God that I give you this day and carefully follow them, you will always be at the top, never at the bottom” (Deut. 28:13).

As we give heed and respond to God’s still, small voice and trustfully step back from broken situations to get His viewpoint, we are equipped to rule our spirits.

- Focusing on the small details of our daily lives frustrates us and causes us to sin.
- Our Father wants us to see from His broader view and when we get His perspective, we no longer see the frustrating details that were causing us to lose our way.
- We trust that the Lord Who sees both the beginning and the end and knows how to steer us to His prescribed and preferred destination.

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Surely things arise in the fifty days from Passover to Pentecost which will challenge the very faith we have in God's promised provision, yet we rehearse the sayings from the Small Voice

- Trustful and restful reliance in what He promised transforms our thoughts, emotions, and responses.

It is in this rehearsal we seek God's blessings and forgiveness for the behaviors, and thoughts that are uncommon to His presence.

The Psalmist said in **Psalm 51:10-12** "Create **in me** a clean heart, O God, And **renew** a **steadfast spirit within me.** ¹¹ **Do not cast me away** from Your presence, And **do not take Your Holy Spirit** from me. ¹² **Restore to me the joy** of Your salvation, And **uphold me by Your generous Spirit.**

Just as the Passover experience was a one-time event, so was Jesus death on the cross as He paid the penalty for our sin.

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But just as Israel was told to recall and remember the Passover event to every Generation, similarly, must we repeatedly celebrate the death, burial and resurrection of Jesus.

- **I Cor. 11:23-26** For I received from the Lord that which I also delivered to you: that the Lord Jesus on the *same* night in which He was betrayed took bread; ²⁴ and when He had given thanks, He broke *it* and said, "Take, eat; this is My body which is broken for you; do this in remembrance of Me." ²⁵ In the same manner *He* also *took* the cup after supper, saying, "This cup is the new covenant in My blood. This do, as often as you drink *it*, in remembrance of Me." ²⁶ For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes.

We have recited this scripture so much that pausing to slowly examine its contents is eye-opening and awe-inspiring.

Paul's objective in the text is to show the unworthiness of self-centered conduct and how it denigrates the dignity of the Holy supper.

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- The “I” before **received**” is emphatic in the *Greek* meaning it was not by his own invention, rather by the Lord’s institution.
- **“Received of the Lord**—by immediate revelation (Gal 1:12; Acts 22:17, 18; II Cor. 12:1–4).
- The Lord revealed to Paul that on **“the night”** – the time assigned for the Passover—**“Jesus was betrayed”** by the traitor who sat at the table with Him, He left this ordinance to commemorate His death.
- In this last Passover celebrations, He **“brake the bread”**—which involved *distribution* and thus reprovved the Corinthian mode utilized at their love-feast, of everyone making themselves the priority and eating their own supper.
- Jesus said **“my body ... broken [given—Luke 22:19] for you [on your behalf]** and its benefit was distributed among you.
- Although there is strict symbolism and analogous meaning in the observance, the relational aspect arises out of the “do this in remembrance of Me.”

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- “**When he had supped** [v 25 after the eating of supper]namely, the Passover supper which preceded the Lord’s Supper, Jesus instituted an extended application from the Passover observance.
- Paul’s message was for the Corinthians to separate common meals from the Lord’s Supper which signified **the new testament (covenant or agreement) of the Church age.**
- This new agreement was ratified by His blood (**in my blood**) and —not by the blood of goats and calves” (Heb 9:12).
- The commitment to regularly remember (**as oft as**) -- as many times soever implies that it is an ordinance *often* to be partaken.
- For it is “**in remembrance of me**—(Luke 22:19) expressing what was also understood by Matthew and Mark.

Paul twice records it (I Cor. 11:24 and 11:25); solidifying the significance of the OT sacrifices in their continual covering from sin (Heb. 10:1, 3) – although Christ did it once.

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Our faithful remembrance “shows” [announces publicly] an active profession that we trust the efficacy of what the Lord has done for us.

This text does not imply a literal presence, but a *vivid realization, by faith*, of Christ in the Lord’s Supper, as a living person, not a mere abstract dogma.

Contrarily, the Lord’s Supper as a *remembrance* of Him, implies that He is bodily absent, though spiritually present, for we cannot be said to commemorate one absent.

We are encouraged to demonstrate our pledge to Him and show our appropriation of Him as Savior and Lord “**till He comes**” [v 26 – *italics mine again*]

- When He comes again, there shall be no longer need of symbols of His body, for His glorified self will be manifested.
- There is certainty in this declaration of the reappearance of the “bread of presence” [the Shewbread] in the Sanctuary and not in the Holiest Place (Heb. 9:1-8)

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- At this time, we will drink the “**wine anew in the Father’s Kingdom,**” with Christ, because the heavenly banquet is a spiritual foretaste and specimen (Matt. 26:29).

Meantime, as the showbread was placed *anew*, every sabbath, on the table before the Lord (Lev. 24:5–8); so the Lord’s death was *shown*, or announced *afresh* at the Lord’s table the first day of every week in the primitive Church.

We are now “priests unto God” in the dispensation of Christ’s spiritual presence, antitypical to the Holy Place: the perfect and eternal dispensation, which shall not begin till Christ’s coming, is antitypical to the Holiest Place, which Christ our High Priest alone in the flesh as yet has entered (Heb 9:6, 7)

- But at His coming, we, too, who are believers, shall enter (Rev 7:15; 21:22).
- The supper joins the two closing periods of the Old and the New dispensations.
- The first and second comings are considered as *one* coming, whence the expression is not “return,” but “come.”

BIBLE ESSENTIALS

Wednesday – 12 Noon



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Pastor Clabon Bogan

“Study in the Beatitudes”

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