

The Second Exodus

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If I mentioned the Exodus out of Egypt and mentioned the Holy Days correlating with that, I'm sure your mind immediately goes to Unleavened Bread. Naturally it would because those are directly correlated, they are memorials. Unleavened Bread, we are told in Exodus 13, is a memorial of coming out of Egypt. You probably don't think much in terms of the Feast of Tabernacles correlating with that. As we are going to see today, Leviticus 23 tells us the meaning and the very name, Feast of Tabernacles, is tied to coming out of Egypt. What we are going to do is look at that particular subject and see the parallels as to why that might be the case. Often times when we think of the Feast of Tabernacles, we think of the millennium, and rightly so, because it does picture that but we don't think in terms of the Exodus even though Leviticus 23 directly correlates them with each other. If you would like a title for the sermon it's:

The Second Exodus

To see this, turn over to Leviticus 23 and we'll see the instructions about keeping the Feast of Tabernacles. We will start reading in verse 33.

Leviticus 23:33 Then the LORD spoke to Moses, saying,

34) I speak to the children of Israel, saying: The fifteenth day of this seventh month shall be the Feast of Tabernacles for seven days to the LORD.

35) On the first day there shall be a holy convocation. You shall do no customary work on it.

36) For seven days you shall offer an offering made by fire to the LORD. On the eighth day you shall have a holy convocation, and you shall offer an offering made by fire to the LORD. It is a sacred assembly, and you shall do no customary work on it.

37) These are the feasts of the LORD which you shall proclaim to be holy convocations, to offer an offering made by fire to the LORD, a burnt offering and a grain offering, a sacrifice and drink offerings, everything on its day—

38) besides the Sabbaths of the LORD, besides your gifts, besides all your vows, and besides all your freewill offerings which you give to the LORD.

39) Also on the fifteenth day of the seventh month, when you have gathered in the fruit of the land, you shall keep the feast of the LORD for seven days; on the first day there shall be a sabbath-rest, and on the eighth day a sabbath-rest.

40) And you shall take for yourselves on the first day the fruit of beautiful trees, branches of palm trees, the boughs of leafy trees, and willows of the brook; and you shall rejoice before the LORD your God for seven days.

41) You shall keep it as a feast to the LORD for seven days in the year. It shall be a statute forever in your generations. You shall celebrate it in the seventh month.

42) You shall dwell in booths for seven days. All who are native Israelites shall dwell in booths ... (NKJV)

The very name, Feast of Tabernacles, comes from the fact that we dwell in booths. Let's notice the next verse of what these booths are about.

43) that your generations may know that I made the children of Israel dwell in booths when I brought them out of the land of Egypt: I am the LORD your God. ”
(NKJV)

When you think about that, how often do we come to the Feast of Tabernacles thinking about the Exodus out of Egypt. When we hear about that, we immediately think that's the Spring Holy Days and Unleavened Bread. That is Unleavened Bread and what it's about, but it is directly tied to the Feast of Tabernacles. What we're going to see is there is a parallel and if you have heard Rick's Atonement sermon he was talking about parallels within the Holy Days. Well there are also parallels between the Spring Holy Days and the Fall Holy Days. We have taught for years, that the Spring Holy Days apply to the salvation process for the Firstfruits. The Fall Holy Days are all about God working with the rest of mankind. You can see some of the same process working out in all of these Holy Days. What we're going to do today is look at the parallels in the story of Exodus. How the events will play out with the Feast of Tabernacles with the millennium starting and all of the parallels together to see the connections that we don't often think about.

In Exodus 13 we see the instructions for the Feast of Unleavened Bread. As we're all familiar with, this is directly about the Exodus as well.

Exodus 13:3 *And Moses said to the people: "Remember this day in which you went out of Egypt, out of the house of bondage; for by strength of hand the LORD brought you out of this place. No leavened bread shall be eaten.*

4) On this day you are going out, in the month Abib.

5) And it shall be, when the LORD brings you into the land of the Canaanites and the Hittites and the Amorites and the Hivites and the Jebusites, which He swore to your fathers to give you, a land flowing with milk and honey, that you shall keep this service in this month.

6) Seven days you shall eat unleavened bread, and on the seventh day there shall be a feast to the LORD.

7) Unleavened bread shall be eaten seven days. And no leavened bread shall be seen among you, nor shall leaven be seen among you in all your quarters.

8) And you shall tell your son in that day, saying, 'This is done because of what the LORD did for me when I came up from Egypt.'

9) It shall be as a sign to you on your hand and as a memorial between your eyes, that the LORD's law may be in your mouth; for with a strong hand the LORD has brought you out of Egypt.

10) You shall therefore keep this ordinance in its season from year to year.
(NKJV)

As we know, Unleavened Bread is specifically a memorial of the coming out of Egypt, but as we just read in Leviticus 23, the Feast of Tabernacles—the very name Feast of Tabernacles—comes from the temporary dwellings. What the temporary dwellings were about was for them to remember that they came out of Egypt.

Let's look at the story and see the parallels and the meaning of what was taking place here. In Exodus 3, we'll see some of the fundamentals of the story of the Exodus. I'm sure we are all familiar with the fact that the Exodus was delivering the Israelites out of slavery in Egypt, but there were several other things that were taking place here as well. I want you to notice, as we read through this, a couple of examples of these other things. We are going to see that not only was God appearing to Moses and giving him the instructions of what to do, but later when Moses and Aaron were appearing before Pharaoh, several things were mentioned in the conversations. There are two main purposes mentioned here as to why they needed to leave. Of course, getting out of slavery is one of them, but you're going to see it mentioned that they needed to leave to go three days journey into the wilderness for two purposes. One is so we can sacrifice to our God and so we can hold a Feast to Him. In other words, they needed to get out of this environment so they could get into an environment where they could freely worship God. Then they could have a proper environment where they could have a good relationship with God. That was one of the purposes why this was taking place.

For this to come about, as we know, all the plagues in Egypt upon the Egyptians, had to take place for the Israelites to get the freedom to be able to leave and do that. You'll see these three elements mentioned as we read through some examples, beginning in Exodus 3:15, this is the burning bush incident.

Exodus 3:15 *Moreover God said to Moses, "Thus you shall say to the children of Israel: 'The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial to all generations.'*

16) Go and gather the elders of Israel together, and say to them, 'The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared to me, saying, "I have surely visited you and seen what is done to you in Egypt;

17) and I have said I will bring you up out of the affliction of Egypt to the land of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites, to a land flowing with milk and honey.'"

18) Then they will heed your voice; and you shall come, you and the elders of Israel, to the king of Egypt; and you shall say to him, 'The LORD God of the Hebrews has met with us; and now, please, let us go three days journey into the wilderness, that we may sacrifice to the LORD our God.' (NKJV)

One of the purposes is not just getting out of slavery, but they needed to go out three days journey into the wilderness. What this meant was going through Egyptian territory, through the Red Sea and then three days journey into the wilderness and this is the way this story played out. Notice he is mentioning sacrificing and the next verse is going to

mention having a Feast unto Him. They needed to get out of this environment to properly worship God. Picking up in verse 19.

19) But I am sure that the king of Egypt will not let you go, no, not even by a mighty hand.

20) So I will stretch out My hand and strike Egypt with all My wonders which I will do in its midst; and after that he will let you go. (NKJV)

One of the things is that all the plagues had to take place. Pharaoh didn't just hear Moses say, "let my people go", and then say "okay, I'll comply and you can go". It didn't work like that. God had to bring a series of plagues upon them to level Egyptian society and totally bring them to their knees before this would happen. As we are going to see as we parallel this with how the millennium starts, that is what the Day of the Lord does as well.

Now we'll go to Exodus 5, because as I mentioned, it doesn't just mention sacrificing to God, it also mentions having a Feast unto Him.

Exodus 5:1 *Afterward Moses and Aaron went in and told Pharaoh, "Thus says the LORD God of Israel: 'Let My people go, that they may hold a feast to Me in the wilderness.'"*

2) And Pharaoh said, "Who is the LORD, that I should obey His voice to let Israel go? I do not know the LORD, nor will I let Israel go."

3) So they said, "The God of the Hebrews has met with us. Please, let us go three days' journey into the desert and sacrifice to the LORD our God, lest He fall upon us with pestilence or with the sword." (NKJV)

Notice you have a couple of elements here of sacrificing to Him and also holding a Feast. They needed to be out of Egyptian territory and be out of this environment to have a proper environment to worship God. We're going to see in the next scripture we look at, that Pharaoh offers Moses the option of, "You can worship your God and sacrifice to Him and hold a Feast, just do it here in Egypt, in this territory". Moses says, "No, that's not going to work, we need to get out of here to make that happen". Exodus 8:25.

Exodus 8:25 *Then Pharaoh called for Moses and Aaron, and said, "Go, sacrifice to your God in the land." (NKJV)*

In other words, in Egyptian territory.

26) And Moses said, "It is not right to do so, for we would be sacrificing the abomination of the Egyptians to the LORD our God. If we sacrifice the abomination of the Egyptians before their eyes, then will they not stone us?"

27) We will go three days' journey into the wilderness and sacrifice to the LORD our God as He will command us." (NKJV)

It wasn't just an issue of delivering them from slavery, which was an important part as well. It was getting out of this environment so they could then start to worship God and have a proper relationship with Him. What I want you to see is this same kind of parallel is going to take place on a global scale with the events that set up the millennium. That's the point where God starts working with all of mankind. Turn to Revelation 11 and notice how it uses the analogy of Egypt in referring to what's happening at that time. In Revelation 11 we are going to read a brief mention in regard to the two witnesses which is also an interesting parallel as well. I'm sure we are all familiar that at the end time there are going to be the two witnesses prophesying and being a witness to the beast power. They will announce what God is going to be doing with all the plagues of the Day of the Lord and doesn't that story sound kind of familiar. That's what Moses and Aaron did; they were constantly going before Pharaoh and the Egyptian powers there, which is directly analogous to the end time beast power and telling them, here is what God is going to do to you now. They would announce each of the plagues that are taking place. During the day of the Lord you have a series of plagues that take place as well, that also level the society. Notice the connection how it ties this with Egypt.

Revelation 11:7 *When they finish their testimony [it's referring to the two witnesses], the beast that ascends out of the bottomless pit will make war against them, overcome them, and kill them.*

8) And their dead bodies will lie in the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified. (NKJV)

It directly connects it with Egypt; obviously it's a spiritual analogy because Egypt is a picture of sin. It talks about coming out of Egypt as being analogous of coming out of sin—you see a similar connection here. For God to have a proper relationship with all of mankind and to work with them, He has to level, on a global scale, the society and culture of the world at that point; very similar to what He did with the Egyptians. He brought these plagues upon the Egyptians and by the time that was over, Egypt had been brought to their knees and their society somewhat destroyed. The Day of the Lord is going to do a similar thing on a global scale. Let's notice in Revelation 18, that Babylon at that time, needs to be brought down because God has to bring His people out of this.

Revelation 18:1 *After these things I saw another angel coming down from heaven, having great authority, and the earth was illuminated with his glory.*

2) And he cried mightily with a loud voice, saying, "Babylon the great is fallen, is fallen, and has become a dwelling place of demons, a prison for every foul spirit, and a cage for every unclean and hated bird!

3) For all the nations have drunk of the wine of the wrath of her fornication, the kings of the earth have committed fornication with her, and the merchants of the earth have become rich through the abundance of her luxury." (NKJV)

It's not just Egypt that is the problem—the whole globe, the entire world has been engulfed in this system.

- 4) *And I heard another voice from heaven saying, "Come out of her, my people, lest you share in her sins, and lest you receive of her plagues.*
- 5) *For her sins have reached to heaven, and God has remembered her iniquities.*
- 6) *Render to her just as she rendered to you, and repay her double according to her works; in the cup which she has mixed, mix double for her.*
- 7) *In the measure that she glorified herself and lived luxuriously, in the same measure give her torment and sorrow; for she says in her heart, 'I sit as queen, and am no widow, and will not see sorrow.'*
- 8) *Therefore, her plagues will come in one day—death and mourning and famine. And she will be utterly burned with fire, for strong is the Lord God who judges her. (NKJV)*

They have to be brought down with a series of plagues as well. That is what occurs during the Day of the Lord. The events of the Day of the Lord bring this society to its knees and basically set this scene for Christ and the Father to return and set up the millennium. To briefly look at that, turn to Isaiah 2, it's a passage that directly addresses the Day of the Lord.

- Isaiah 2:12** *For the day of the LORD of hosts Shall come upon everything proud and lofty, Upon everything lifted up— And it shall be brought low—*
- 13) *Upon all the cedars of Lebanon that are high and lifted up, And upon all the oaks of Bashan;*
 - 14) *Upon all the high mountains, And upon all the hills that are lifted up;*
 - 15) *Upon every high tower, And upon every fortified wall;*
 - 16) *Upon all the ships of Tarshish, And upon all the beautiful sloops.*
 - 17) *The loftiness of man shall be bowed down, And the haughtiness of men shall be brought low; The LORD alone will be exalted in that day,*
 - 18) *But the idols He shall utterly abolish.*
 - 19) *They shall go into the holes of the rocks, And into the caves of the earth, From the terror of the LORD And the glory of His majesty, When He arises to shake the earth mightily.*
 - 20) *In that day a man will cast away his idols of silver And his idols of gold, Which they made, each for himself to worship, To the moles and bats,*
 - 21) *To go into the clefts of the rocks, And into the crags of the rugged rocks, From the terror of the LORD And the glory of His majesty, When He arises to shake the earth mightily. (NKJV)*

What will happen during the Day of the Lord is that the plagues are going to bring the entire planet to its knees, in a similar way to how the plagues in Egypt brought the Egyptian society down to its knees and leveled the place. To see how this is going to play out, not only are you going to have these similar plagues in a series of events which bring society to its knees, but there is another interesting parallel between the two. Remember with the Exodus, after all the plagues played out and the Israelites are leaving, what is the final thing that happened? Pharaoh's army gets destroyed; drowned

in the Red Sea. We are going to see a parallel directly between that and the Day of the Lord. Turn to Exodus 14:21.

Exodus 14:21 *Then Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea into dry land, and the waters were divided.*

22) *So the children of Israel went into the midst of the sea on the dry ground, and the waters were a wall to them on their right hand and on their left.*

23) *And the Egyptians pursued and went after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen.*

24) *Now it came to pass, in the morning watch, that the LORD looked down upon the army of the Egyptians through the pillar of fire and cloud, and He troubled the army of the Egyptians.*

25) *And He took off their chariot wheels, so that they drove them with difficulty; and the Egyptians said, "Let us flee from the face of Israel, for the LORD fights for them against the Egyptians."*

26) *Then the LORD said to Moses, "Stretch out your hand over the sea, that the waters may come back upon the Egyptians, on their chariots, and on their horsemen."*

27) *And Moses stretched out his hand over the sea; and when the morning appeared, the sea returned to its full depth, while the Egyptians were fleeing into it. So the LORD overthrew the Egyptians in the midst of the sea.*

28) *Then the waters returned and covered the chariots, the horsemen, and all the army of Pharaoh that came into the sea after them. Not so much as one of them remained.*

29) *But the children of Israel had walked on dry land in the midst of the sea, and the waters were a wall to them on their right hand and on their left.*

30) *So the LORD saved Israel that day out of the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore. (NKJV)*

As we're going to see in the book of Revelation, a very similar event takes place with the beast army that is basically one of the final events that takes place in the Day of the Lord in Revelation 19:17.

Revelation 19:17 *Then I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in the midst of heaven, "Come and gather together for the supper of the great God,*

18) *that you may eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and of those who sit on them, and the flesh of all people, free and slave, both small and great."*

19) *And I saw the beast, the kings of the earth, and their armies, gathered together to make war against Him who sat on the horse and against His army.*

20) *Then the beast was captured, and with him the false prophet who worked signs in his presence, by which he deceived those who received the mark of the beast and those who worshiped his image. These two were cast alive into the lake of fire burning with brimstone.*

21) And the rest were killed with the sword which proceeded from the mouth of Him who sat on the horse. And all the birds were filled with their flesh. (NKJV)

You can see there is a number of parallels in how these events play out. Throughout the Day of the Lord it is also very similar to how things played out before the Exodus, with Israel coming out of Egypt. Even down to the fact of essentially having two witnesses. Moses and Aaron functioned very similarly, going before what you could say was the beast power of their time, before Pharaoh and Egypt in announcing God's will and the plagues that would come upon them. The two witnesses fulfill a similar role.

There's another interesting event to take place as well. If you think about this, if you are just working with a single nation, like God was working with, with Ancient Israel, you can get them into a proper environment to try and worship God by simply moving them from point A to point B. In other words, they were in Egypt and God said,

"I need to get you out of here, march out of Egyptian territory, through the Red Sea, three days into the wilderness, then you'll be in a free environment, not steeped in all this idolatry, not under this oppression and then you'll be able to worship Me and have a proper relationship".

If you're trying to do this with an entire planet, it's not really going to work to move people from point A to point B because you are trying to work with everybody, everywhere.

What you have to do in a situation like this where you can't just physically move the people out of Egypt, you have to take the Egypt environment and move it away from them entirely. Let's see how that happens in the next verse. Revelation 20:1.

Revelation 20:1 *Then I saw an angel coming down from heaven, having the key to the bottomless pit and a great chain in his hand.*

2) He laid hold of the dragon, that serpent of old, who is the Devil and Satan, and bound him for a thousand years;

3) and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should deceive the nations no more till the thousand years were finished. But after these things he must be released for a little while. (NKJV)

The binding of Satan will wind up accomplishing that objective. Because you can't just take these people and say, this environment is really bad so let's move you over there because if you are trying to work with everybody you have to make a positive environment for everybody. If you take Satan out of the equation and that constant broadcasting of sinful messages to everybody, you basically make a positive environment of the planet and this is one of the fulfillments of the Day of Atonement—the binding of Satan—because this sets the stage so you can have what's pictured by the Feast of Tabernacles—the millennium.

Think about this. I'm sure we're all familiar when studying the spring Holy Days, that one of things we look at is, that not only did the Israelites come out of Egypt, they were then freed from slavery because all this time they had been crying out to God to please deliver them out of this horrible environment. But then what happens? He gets them out of that and what do they want to do?

"We miss Egypt, we want to go back. If only we had the good things we had in Egypt."

Suddenly they forget about that and they want to go back into that sinful environment. We're going to see some similar parallels here as well. First turn to Exodus 16 and notice how the Israelites behaved; these same people who were crying out for deliverance

"We hate this oppression and slavery, please deliver us from this."

So as soon as they get out and something doesn't go the way they want, what are they wanting to do?

Exodus 16:1 *And they journeyed from Elim, and all the congregation of the children of Israel came to the Wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after they departed from the land of Egypt.*

2) *Then the whole congregation of the children of Israel complained against Moses and Aaron in the wilderness.*

3) *And the children of Israel said to them, "Oh, that we had died by the hand of the LORD in the land of Egypt, when we sat by the pots of meat and when we ate bread to the full! For you have brought us out into this wilderness to kill this whole assembly with hunger." (NKJV)*

They suddenly forgot about how oppressed they had been and how much they wanted to be freed from that environment. Now it's, "We want to go back, things were better there". Notice this was a constant theme. In Exodus 17 we see this happen again.

Exodus 17:1 *Then all the congregation of the children of Israel set out on their journey from the Wilderness of Sin, according to the commandment of the LORD, and camped in Rephidim; but there was no water for the people to drink.*

2) *Therefore the people contended with Moses, and said, "Give us water, that we may drink." So Moses said to them, "Why do you contend with me? Why do you tempt the LORD?"*

3) *And the people thirsted there for water, and the people complained against Moses, and said, "Why is it you have brought us up out of Egypt, to kill us and our children and our livestock with thirst?" (NKJV)*

"We wish we could go back; things were better there."—how quickly they forgot. The same kind of thing is going to happen in the end time as well. Turn to Revelation 18 and

notice how the world responds when the beast power is leveled. The beast and the false prophet are killed, the whole system is brought down. Pick up in Revelation 18:9.

Revelation 18:9 *“The kings of the earth who committed fornication and lived luxuriously with her will weep and lament for her, when they see the smoke of her burning,*

10) standing at a distance for fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! For in one hour your judgment has come.’

11) And the merchants of the earth will weep and mourn over her, for no one buys their merchandise anymore:

12) merchandise of gold and silver, precious stones and pearls, fine linen and purple, silk and scarlet, every kind of citron wood, every kind of object of ivory, every kind of object of most precious wood, bronze, iron, and marble;

13) and cinnamon and incense, fragrant oil and frankincense, wine and oil, fine flour and wheat, cattle and sheep, horses and chariots, and bodies and souls of men.

14) The fruit that your soul longed for has gone from you, and all the things which are rich and splendid have gone from you, and you shall find them no more at all.

15) The merchants of these things, who became rich by her, will stand at a distance for fear of her torment, weeping and wailing,

16) and saying, ‘Alas, alas, that great city that was clothed in fine linen, purple, and scarlet, and adorned with gold and precious stones and pearls!

17) For in one hour such great riches came to nothing. Every shipmaster, all who travel by ship, sailors, and as many as trade on the sea, stood at a distance

18) and cried out when they saw the smoke of her burning, saying, What is like this great city?’

19) “They threw dust on their heads and cried out, weeping and wailing, and saying, ‘Alas, alas, that great city, in which all who had ships on the sea became rich by her wealth! For in one hour she is made desolate.’

20) Rejoice over her, O heaven, and you holy apostles and prophets, for God has avenged you on her!” (NKJV)

The people weren't saying, "Great this horrible system is gone", they were just like the Israelites—we want to be back in Egypt and want to have all the things we enjoyed there before. The same movie is going to play out again. Notice, even after the millennium starts, there are still going to be people resisting and insisting that they want to do their own way. Look at Zechariah 14:6.

Zechariah 14:16 *And it shall come to pass that everyone who is left of all the nations which came against Jerusalem shall go up from year to year to worship the King, the LORD of hosts, and to keep the Feast of Tabernacles.*

17) And it shall be that whichever of the families of the earth do not come up to Jerusalem to worship the King, the LORD of hosts, on them there will be no rain.

18) If the family of Egypt will not come up and enter in, they shall have no rain; they shall receive the plague with which the LORD strikes the nations who do not come up to keep the Feast of Tabernacles.

19) This shall be the punishment of Egypt and the punishment of all the nations that do not come up to keep the Feast of Tabernacles. (NKJV)

A lot of times we look and think, “Wouldn’t the world be so overjoyed that the earth has been replenished, things are in peace and wouldn’t they just want to fall in line and worship God and be so appreciative of all of this?” Obviously not everyone is going to think like that immediately. There are going to be people who want to go their own way, and do their own thing. “He wants us to go to Jerusalem? I’m not going.” There is going to be a dealing with people with this type of attitude. We have to realize, realistically, what the environment is going to be like working with all of these people. We know that part of our job as Firstfruits is to be kings and priests during this time and working with the rest of mankind. Sometimes we get these very idealistic views that the millennium starts and Satan is bound and everyone just jumps in line. Then we just start teaching them the finer points of doctrine and go over the heavy meat of the Word. That makes for great anecdotal stories but it has very little correlation with reality. Think about the reality of the people you are dealing with.

Let’s just start with how God worked with Ancient Israel when He brought them out of Egypt. Let’s notice when He first started off working with them and got them out of this environment. He doesn’t immediately drop everything on the meaning of the Holy Days and what everything is about, He starts off with, there are seven days in a week. The seventh day is the Sabbath. You don’t work that day. Let’s notice that in Exodus 16. We read the first couple of verses so we know this is where they are hungry and all complaining, but let’s notice his solution to that. This is where he introduces the concept of manna. Manna wasn’t just a way to feed them, it was also a way to make it painfully obvious which day is the Sabbath.

Exodus 16:4 *Then the LORD said to Moses, “Behold, I will rain bread from heaven for you. And the people shall go out and gather a certain quota every day, that I may test them, whether they will walk in My law or not.*

5) And it shall be on the sixth day that they shall prepare what they bring in, and it shall be twice as much as they gather daily.” (NKJV)

He was purposefully making this a situation where food falls from the sky six days of the week and on the first five days, if they tried to keep any of it over for the next day it was bad and it would spoil. But on the sixth day they would gather twice as much so there is enough for the Sabbath. The one day of the week that food doesn’t fall from the sky is the seventh day of the week; this is painfully obvious. A good friend of mine used to joke about things being stupid proof. Something that is so clear, it’s stupid proof. You can’t be so stupid as to miss it. Well, this is stupid proof. The seventh day of the week food doesn’t fall from the sky—that’s the Sabbath. You can’t miss this. Let’s notice Israel’s reaction. Go to verse 11.

11) And the LORD spoke to Moses, saying,

- 12) *I have heard the complaints of the children of Israel. Speak to them, saying, At twilight you shall eat meat, and in the morning you shall be filled with bread. And you shall know that I am the LORD your God.*”
- 13) *So it was that quail came up at evening and covered the camp, and in the morning the dew lay all around the camp.*
- 14) *And when the layer of dew lifted, there, on the surface of the wilderness, was a small round substance, as fine as frost on the ground.*
- 15) *So when the children of Israel saw it, they said to one another, “What is it?” For they did not know what it was. And Moses said to them, “This is the bread which the LORD has given you to eat.*
- 16) *This is the thing which the LORD has commanded: ‘Let every man gather it according to each one’s need, one omer for each person, according to the number of persons; let every man take for those who are in his tent.’”*
- 17) *Then the children of Israel did so and gathered, some more, some less.*
- 18) *So when they measured it by omers, he who gathered much had nothing left over, and he who gathered little had no lack. Every man had gathered according to each one’s need.*
- 19) *And Moses said, “Let no one leave any of it till morning.”*
- 20) *Notwithstanding they did not heed Moses. But some of them left part of it until morning, and it bred worms and stank. And Moses was angry with them.*
- 21) *So they gathered it every morning, every man according to his need. And when the sun became hot, it melted.*
- 22) *And so it was, on the sixth day, that they gathered twice as much bread, two omers for each one. And all the rulers of the congregation came and told Moses.*
- 23) *Then he said to them, “This is what the LORD has said: ‘Tomorrow is a Sabbath rest, a holy Sabbath to the LORD. Bake what you will bake today, and boil what you will boil; and lay up for yourselves all that remains, to be kept until morning.’”*
- 24) *So they laid it up till morning, as Moses commanded; and it did not stink, nor were there any worms in it.*
- 25) *Then Moses said, “Eat that today, for today is a Sabbath to the LORD; today you will not find it in the field.*
- 26) *Six days you shall gather it, but on the seventh day, the Sabbath, there will be none.”*
- 27) *Now it happened that some of the people went out on the seventh day to gather, but they found none.*
- 28) *And the LORD said to Moses, “How long do you refuse to keep My commandments and My laws?”*
- 29) *See! For the LORD has given you the Sabbath; therefore He gives you on the sixth day bread for two days. Let every man remain in his place; let no man go out of his place on the seventh day.”*
- 30) *So the people rested on the seventh day. (NKJV)*

He gave them something very simple. There are seven days in a week, the seventh day is the Sabbath, you don’t work that day, you can’t miss it, it’s the one day that food doesn’t fall from the sky—it’s kind of stupid proof—but, you still have people resisting.

This is the level of where people were at. It's going to be very similar for us, working with the rest of mankind. Realize, you have people from all manner of backgrounds. Not only do you have all these people who have lived through the Day of the Lord who are absolutely traumatized from what they have witnessed, but you have a lot of other people who are resurrected back to life from all manner of backgrounds. A lot of them have never even heard of a Bible before. For a lot of them it's going to be more than just saying, here's a Bible and it's the book you need to read. For a lot of them it's going to be,

“There is a God? There is a Creator God?”

“You mean there is somebody who actually made all of this and it's not Baal, it's not Ra, it's not Zeus? Yehovah is actually the God we are supposed to worship?”

For a lot of them it's going to be realizing there is a God and that He makes the rules and we don't. It's going to be starting off at a very basic level, working with people, because that's where a lot of these people are going to be at.

Realize that a lot of our job is going to be similar to what we see described in Ezekiel 44 in regards to the responsibilities of priests in the millennium. In Ezekiel 44:23 we are going to briefly look at the job description for the physical priesthood which is going to exist during the millennium.

Ezekiel 44:23 *“And they shall teach My people the difference between the holy and the unholy, and cause them to discern between the unclean and the clean. 24) In controversy they shall stand as judges, and judge it according to My judgments. They shall keep My laws and My statutes in all My appointed meetings, and they shall hallow My Sabbaths. (NKJV)*

Basic distinctions are going to be one of the basic places where we have to start with a lot of these people. I think sometimes we have an unrealistic view when we look at the millennium. We think people are just going to be so overjoyed to learn God's way, the earth will be healed, it will be a utopian environment, Satan will be bound, everybody will just be enthusiastic to jump in there and learn God's way. That's not realistic; I'm sure there are some people who will be, but a lot will need to first learn that there is a God. He is our Creator; He is our owner and we are not His equals. He gets to make the rules and we have to listen and follow Him. Before they are going to be interested in all the finer details of this book, there are a few basic concepts they have to get. A lot of these people are going to come up from totally pagan societies or are totally atheistic. They are going to start with learning that there is a God and He makes the rules and I don't. Life goes a lot better if we listen to Him because He understands how things work better. They are going to have to go through the same painful process that a lot have had to do to realize, maybe they should listen to Him and then things work better when they do it that way.

One of the basic fundamental things of mankind extant in our society today and that we hear a lot about is equality and equity. If we look back from the very beginning, even before mankind, what was one of the major problems with Satan? What was he trying to do? Be equal with God. He thought it was all about equality and he had to learn the hard way, God's the boss, I'm not—he never really got that lesson—but that's what this problem was about in Isaiah 14:12.

Isaiah 14:12 *"How you are fallen from heaven, O Lucifer, son of the morning! How you are cut down to the ground, You who weakened the nations!*

13) For you have said in your heart: I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation On the farthest sides of the north;

14) I will ascend above the heights of the clouds, I will be like the Most High.'
(NKJV)

In other words, "I will be His equal, I will be just like Him." Nobody is ever His equal; it doesn't work like that. That's a lesson we all have to learn. Notice when Satan approaches even the Garden of Eden, he used the exact same sales pitch in Genesis 3:1.

Genesis 3:1 *Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, "Has God indeed said, 'You shall not eat of every tree of the garden?'"*

2) And the woman said to the serpent, "We may eat the fruit of the trees of the garden;

3) but of the fruit of the tree which is in the midst of the garden, God has said, 'You shall not eat it, nor shall you touch it, lest you die.' "

4) Then the serpent said to the woman, "You will not surely die.

5) For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil."

6) So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate.

7) Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves coverings.

(NKJV)

Essentially his sales pitch was,

"Eve, you are being cheated out of equality. God wants to oppress you and hold you down. Eat this food, it's empowering."

That's the sales pitch he gave her. Isn't that one of the most fundamental problems we have as mankind, learning that God is the boss, I am not and I have to surrender my will to His because He knows better, He makes the rules and I don't. At least getting a basic concept of that idea—that there is a God and He makes the rules and we don't—is the

first step before you're really interested in learning all the finer details of this book. You have to realize that it's relative to you and it's going to be meaningful for your life. For a lot of these people, that's where we are going to be starting. Not necessarily enthusiastically jumping into learning all the details but taking baby steps along the way to build a foundation so they are interested in this.

Let's also look at a brief lesson about how Nebuchadnezzar had to learn this lesson the hard way. Notice in Daniel 4 what Nebuchadnezzar's problem was. He thought he had accomplished everything on his own. He essentially thought he was equal. He already had a dream where it was revealed to him that the reason he possessed all he had and was in power, was because the Creator God had given all this to him. He still didn't learn the lesson.

Daniel 4:28 *All this came upon King Nebuchadnezzar.*

29) *At the end of the twelve months he was walking about the royal palace of Babylon.*

30) *The king spoke, saying, "Is not this great Babylon, that I have built for a royal dwelling by my mighty power and for the honor of my majesty?"*

31) *While the word was still in the king's mouth, a voice fell from heaven: "King Nebuchadnezzar, to you it is spoken: the kingdom has departed from you!*

32) *And they shall drive you from men, and your dwelling shall be with the beasts of the field. They shall make you eat grass like oxen; and seven times shall pass over you, until you know that the Most High rules in the kingdom of men, and gives it to whomever He chooses."*

33) *That very hour the word was fulfilled concerning Nebuchadnezzar; he was driven from men and ate grass like oxen; his body was wet with the dew of heaven till his hair had grown like eagles' feathers and his nails like birds' claws.*

34) *And at the end of the time I, Nebuchadnezzar, lifted my eyes to heaven, and my understanding returned to me; and I blessed the Most High and praised and honored Him who lives forever: For His dominion is an everlasting dominion, And His kingdom is from generation to generation.*

35) *All the inhabitants of the earth are reputed as nothing; He does according to His will in the army of heaven And among the inhabitants of the earth. No one can restrain His hand Or say to Him, "What have You done?" (NKJV)*

It took the pain level to get very high for him to finally start paying attention and realize, that maybe he should listen; maybe he should pay attention and listen to what God had to say. Remember what we just read previously in Zechariah 14, where you have nations during the millennium, in a time when Satan is not there. He is bound and there is this utopian, peaceful environment and you still have people who say,

" I'm not coming to Jerusalem for the Feast of Tabernacles;
I have something else to do."

So, what does God have to do? Ok, we'll switch off the rain for a while and let the pain level get high enough that you start paying attention. When that starts to hurt, maybe

you'll reconsider this decision and say, maybe I should listen to Him, maybe I should make a point of making that trip to Jerusalem and do what He has to say. Maybe life will work out better that way. These people are going to have to learn that lesson as well because some are going to be hard heads—that's human beings. We have to go through that process. To have a realistic idea of what our job is going to be, we have to realize that's where a lot of these people are going to be.

For a lot of people who live through the Day of the Lord, they've seen some incredible things and demonstrations of God's power. Realize there is also a number of people who are resurrected and skipped the whole Day of the Lord situation. Their lives ended in whatever circumstances and they come back to life and there is a utopian setting, the earth is healed and everything looks great. They didn't learn the lessons of going through those painful experiences so they are going to be starting at that basic level. We have to realize, you start off with the very basic distinction of, there is a God, He is your Creator, He is your owner, you are not His equal. He makes the rules and if you're smart, you'll listen to them. He defines what is right and wrong, what is good and evil, and you don't.

Another basic lesson people will have to learn we find over in Proverbs 14:12.

Proverbs 14:12 *There is a way that seems right to a man, But its end is the way of death.* (NKJV)

Imagine, you have nations told, you need to send people down to Jerusalem to keep the Feast of Tabernacles. Most people who have kept the Feast of Tabernacles and are enjoying the abundance, this is not something you see as oppressive. This is a time we look forward to, a time of abundance and something joyful. If people are willing to fight that, that tells you about where their attitude is at. It's a process because they think their way is better. We have to realize that everyone has to learn the lesson that if we do it our own way, what do we tend to do? We tend to call evil, good and good, evil. We tend to convert things and get it all upside down, as Isaiah 5:20 shows.

Isaiah 5:20 *Woe to those who call evil good, and good evil; Who put darkness for light, and light for darkness; Who put bitter for sweet, and sweet for bitter!* (NKJV)

That's what we as human beings tend to do. Obviously, Satan pours Miracle Gro on that and makes it dramatically worse but as we can see the example in Zechariah, it's not like Satan is out of the equation, so people just immediately want to obey and never want to do their own thing. There are still going to be stubborn people who want to do their own thing. What they will have to learn is, if we insist on doing things our own way, we tend to get it all backwards and upside down. They have to learn the lesson that we have to yield to God's will. If we turn to Proverbs 3, we'll see a basic scripture I think we are all familiar with. This will be news to a lot of these people.

Proverbs 3:5 *Trust in the LORD with all your heart, And lean not on your own understanding;*
6) *In all your ways acknowledge Him, And He shall direct your paths.* (NKJV)

These are going to be people to whom this doesn't come naturally. This is something they are going to learn through trial and error as well as making their own mistakes. Then sometimes having to have the pain level raised up to start realizing, that when I do it my way it doesn't turn out so well and life tends to hurt. It's the painful way of doing things, maybe I should be smarter and start listening to Him. They will have to learn that lesson through some trial and error as well. It will certainly be easier without the influence of Satan. We have to realize that is what we're going to need to do. Like Rick was talking about yesterday, how we want to rule. With patience, kindness, gentleness with people because they are going to have to go through their bumpy process of learning by some trial and error as well.

What they are going to have to learn is that God's way defines what is right and wrong. Another scripture we are all very familiar with is 1 John 3:4.

1 John 3:4 *Whoever commits sin also commits lawlessness, and sin is lawlessness.* (NKJV)

First of all, again they have to realize there is a God, He does make all the rules and defines what is right and what is wrong, we don't. Just a basic concept of that is realized and then you get a little more interested in reading what's in this book. This defines what is right and people have to realize that God's law defines what sin is. In fact, His character defines what righteousness is. 3 John 1:11.

3 John 1:11 *Beloved, do not imitate what is evil, but what is good. He who does good is of God, but he who does evil has not seen God.* (NKJV)

Another interesting thing here, it says that if you do evil you haven't seen God. That tells you the whole issue of seeing and hearing God. There are references there that are not always referring to physically seeing Him with your eyes. That's a whole other subject. We have a paper on the subject which addresses that one. One of the big arguments for why Christ has to be the God of the Old Testament is tied around the whole issue of hearing and seeing God. Realize sometimes those references are not even referring to how we tend to take them.

An important thing to realize is, this was tied right into the sacrificial system that was done during the Feast of Tabernacles and which ancient Israel was commanded to do. Starting off with the beginning of the millennium, we oftentimes have an idealistic view that if Satan is out of the way and we have this peaceful environment, everyone will want to jump into line and learn all the finer points of God's Word. That's not really realistic. It's going to be a process of working with the very basics and over time, people will develop this. We will see that this is directly symbolized in the sacrificial system of what they were commanded to play out during the Feast of Tabernacles. We're going to

see that in Numbers, but before we do that, we will go to Leviticus 1. I want to cover a foundation of the burnt offerings. In the first couple of chapters Leviticus goes through the various types of sacrifices that were done. When you study the sacrificial system and the various different types of sacrifices that are described in the book of Leviticus, in most cases when animals were sacrificed, there were parts of that animal that the priesthood or the people or both could consume themselves. There were some parts that were sacrificed to God or were burned, but there are other parts where they would have a meal out of them. But with the burnt sacrifice all of it was completely consumed by fire and offered to God for atoning for sin. There was no part of it that any other humans got a benefit from. You'll see this in Leviticus 1:1.

Leviticus 1:1 *Now the LORD called to Moses, and spoke to him from the tabernacle of meeting, saying,*

2) Speak to the children of Israel, and say to them: When any one of you brings an offering to the LORD, you shall bring your offering of the livestock—of the herd and of the flock.

3) If his offering is a burnt sacrifice of the herd, let him offer a male without blemish; he shall offer it of his own free will at the door of the tabernacle of meeting before the LORD.

4) Then he shall put his hand on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him.

5) He shall kill the bull before the LORD; and the priests, Aaron's sons, shall bring the blood and sprinkle the blood all around on the altar that is by the door of the tabernacle of meeting.

6) And he shall skin the burnt offering and cut it into its pieces.

7) The sons of Aaron the priest shall put fire on the altar, and lay the wood in order on the fire.

8) Then the priests, Aaron's sons, shall lay the parts, the head, and the fat in order on the wood that is on the fire upon the altar;

9) but he shall wash its entrails and its legs with water. And the priest shall burn all on the altar as a burnt sacrifice, an offering made by fire, a sweet aroma to the LORD. (NKJV)

What we're going to see laid out in Numbers 28 and 29, are all the sacrifices commanded to be done. You have the daily sacrifices, the new moon sacrifices, all the Holy Days—everything is laid out there. If you look at the details, you see something very interesting that takes place during the Feast of Tabernacles. I think the symbolism ties into what we've been talking about today. I won't take the time to go through all of them, I'm going to summarize some of this for you. In all the Holy Days there was a combination of animals that were sacrificed each day. This goes through all of them from Unleavened Bread to all the Holy Days. There is a combination of bulls, rams and lambs that were done every day. They are pretty uniform throughout all the Holy Days with the exception with the Feast of Tabernacles and then something very interesting happens with the Feast of Tabernacles.

To summarize this for you, throughout the spring Holy days, it's very consistent. Every day there are two bulls, one ram and seven lambs and these were all for the burnt offering where all of the meat is burned and consumed as an atonement offering to God. People don't get to eat it or benefit personally from the animal sacrifice. Now, for all of the fall Holy Days with the exception of the Feast of Tabernacles, it's one bull, one ram and seven lambs. But in the combinations for the Feast of Tabernacles, you'll see the numbers are much higher. What I want you to pay attention to is the number of bulls. What you will see is, every day during the Feast of Tabernacles there is a descending number of bulls that are offered each day as you go through all seven days. Just to get a concept of the animals and what this would mean.

A bull, just to look at the size—think of this in terms of the amount of meat or the financial impact this would have from a farming perspective of owning animals. A bull is typically around 2000 pounds or more. A ram would be like 200 pounds, a lamb would be 100 pounds. As you could see, you could take quite a number of rams and lambs together, to equal the value of a single bull. Notice that, because I'm going to skip through this chapter and this combination of animals that were offered each day during the Feast of Tabernacles. Start in Numbers 29:12.

Numbers 29:12 *On the fifteenth day of the seventh month you shall have a holy convocation. You shall do no customary work, and you shall keep a feast to the LORD seven days.*

13) You shall present a burnt offering, an offering made by fire as a sweet aroma to the LORD: thirteen young bulls, two rams, and fourteen lambs in their first year. They shall be without blemish. (NKJV)

If you do the math, based upon the weights I've given you, the total number of rams and lambs would basically be about the equivalent of one bull. That is in terms of the amount of meat and the financial investment that would be associated with this. I want you to see that it starts off at thirteen bulls and each day during the Feast, there is one fewer every day. By the seventh day of the Feast you are down to seven bulls. Go down to verse 17.

17) On the second day present twelve young bulls, two rams, fourteen lambs in their first year without blemish ... (NKJV)

Verse 20.

20) On the third day present eleven bulls, two rams, fourteen lambs in their first year without blemish ... (NKJV)

Verse 23.

23) On the fourth day present ten bulls, two rams, and fourteen lambs in their first year, without blemish ... (NKJV)

Verse 26.

26) On the fifth day present nine bulls, two rams, and fourteen lambs in their first year without blemish ... (NKJV)

Verse 29.

29) On the sixth day present eight bulls, two rams, and fourteen lambs in their first year without blemish ... (NKJV)

Verse 32.

32) On the seventh day present seven bulls, two rams, and fourteen lambs in their first year without blemish ... (NKJV)

Notice what is happening, the bulls—which are going to be the primary amount of meat or the financial investment with it—is descending each day as you are going forward. Think about what the meaning of all of this is. This is offered as a sacrifice to God for the atonement for sin. If you're having to offer less and less each day, what does this suggest? Descending amounts of sin as you're going through. You started off with a number of people, many of them where it's news to them that there is a Creator God and He is someone you should obey and we're not equals. He makes the rules and you have to learn all these basic things before you start learning all the finer things of what you are supposed to obey. As people get more and more in line and they learn and grow, you have less and less sin because you have more and more people starting to pay attention and obey. You see this picture as it plays out over this thousand-year period. I think it's important for all of us to realize because, what is our job during this period? To be kings and priests, to be those who teach and work with these people. We will help them to understand distinctions and as they grow and mature, to learn more and more of God's way and learn more and more of the book and how to apply it to themselves. But they are going to start off at a very basic level. We get this idealistic view in our minds that Satan is bound, the earth is healed and the millennium starts and everybody just falls into obedience and it's all perfect from day one. Makes for great stories, it has very little correlation with reality. We have to realize that people are going to go through that growth period. As Rick talked about yesterday, how do we need to rule them? With patience and kindness, realizing that this is big learning curve for them and we have to slowly work with where they are at, as they learn and grow and develop throughout this process. We see this directly pictured in the sacrificial system that was commanded to be done during the Feast of Tabernacles. It shows us this very lesson.

As we go forward throughout this week, learning more and more about what our roles are here, let's realize that having a realistic view of what this timeframe is going to look like and what our job is. It's very much practicing the very principles that Rick told us about yesterday of love and kindness and patience and working with these people because they are going to start at a very basic level and our job is to meet them where they are at and help them to eventually get to perfection.