

A Realistic Look at the Millennium

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Brethren, as you know, on the First Day of the Feast this year, we addressed the issue of why there are animal sacrifices being performed during the millennial period. That has often times been a head-scratcher subject for Church of God members. When you read through all the descriptions of the millennium, you see this very graphic description of animal sacrifices taking place and that's often times been kind of a head-scratcher subject. Well, we discussed all that on the First Day of the Feast in detail and discovered that if we just follow basic doctrine, there is not really that big of a puzzling picture as to why that is.

Today we're not going to address the sacrifices that will take place in the millennium. We're going to address the sacrifices that picture the millennium. If you read through Numbers 28 and 29, it lays out all the sacrifices that Israel was commanded to perform at various times. It gives you the daily sacrifices, the sacrifices for the weekly Sabbath, sacrifices for the new moon -- which is first day of the month -- and then it lays out all the sacrifices performed during each of the Holy Days throughout the year. If we look specifically at the sacrifices that were commanded to be performed during the Feast of Tabernacles, we see some interesting details that kind of stick out from all the other sacrifices. You know, as compared to all the other sacrifices on the other Holy Days that were supposed to take place.

If we analyze this, it teaches us some interesting details about the millennium. In fact, what we're going to see today is it gives us a realistic picture of the millennium. You'll understand later in the sermon why I say that, but what we're going to do today is to look at this and if you'd like a title for this sermon, it's

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Because we're going to see as we go through this sermon, unfortunately oftentimes in the Church of God the picture that we have in our minds as to how the millennium will actually play out doesn't always match what the Bible actually says. We're going to see that if we analyze these sacrifices, this is one of the things that helps us to see a little more accurate picture of exactly how this will play out.

So, to start off with, let's turnover to Numbers 29. As I mentioned, if you go through Numbers 28 and 29 you will see here the description for all the sacrifices that Israel was commanded to do on various days including all of the annual Holy Days. It starts off with giving you the Passover sacrifice and then all through Unleavened Bread and all the way through the Eighth Day. It has very specific details about all the sacrifices that should be performed. But if we look specifically at the sacrifices commanded to be done during the Feast of Tabernacles, there are some pretty interesting details here that stick out as different from all the other Holy Days.

So, let's start off just to notice this in Numbers 29 and verse 12.

Num 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. 14) Their grain offering shall be of fine flour mixed with oil: three-tenths of an ephah for each of the thirteen bulls, two-tenths for each of the two rams, 15) and one-tenth for each of the fourteen lambs; 16) also one kid of the goats as a sin offering, besides the regular burnt offering, its grain offering, and its drink offering.” (NKJV)*

Now, there's a lot of fine details we just read over there. But just to kind of look at this from a big picture, notice there are four different elements that are described here. There's a burnt offering, there's a sin offering, there's a grain offering, and there's a drink offering. Now, we're going to see here -- the interesting details we're going to dig into are going to be related to the burnt offering -- but the first thing I want you to notice here is that there's only two of these categories that the Bible ever describes as “making atonement” for sin. With the sacrificial system this was a symbolic atonement. It took the sacrifice of Christ to truly atone for the sins of mankind, but this symbolically represented that. What you'll see in the descriptions of both the sin offering and the burnt offering that we're going to focus on. Both of them have the language of “making atonement” for the people. You won't see that ever associated with the grain offering or the drink offering.

Now just to quickly notice that. You can keep your finger here in Numbers 29. We're going to come right back. Turn over to Leviticus 1. This is the chapter that covers the burnt offering. In fact, if you have a New King James translation of the Bible like I do -- they have the subheadings -- you'll see right above the beginning of chapter 1 it says, “The Burnt Offering”. Now, we won't go into detail on the sin offering but again, if you look in chapter 4, you'll see the subheading before that chapter is “The Sin Offering” because that's what that chapter addresses. Start reading here in Leviticus 1 in verse 1.

Lev 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.” (NKJV)*

Notice again that phrase “to make atonement for him”. You'll notice also it talks about putting their hands on the head of the animal. Now, what this is describing is a symbolic transfer. It's like symbolically transferring the sins of the people onto the animal. Then the animal is killed as a sacrifice, because the wages of sin is death and it requires a

death to atone for sin. Now we know this is symbolic. It takes the death of Christ to actually truly atone for the sins of mankind, but that's what's being pictured here. I won't read through a Leviticus 4, but if you read the details of the sin offering, you'll see similar language where they're putting their hands on the head of the animal. There's that symbolic transfer and you'll also see the language of "make atonement". Now again, I am just pointing out that with the burnt offering and with the sin offering you see this language of "making atonement". It's a symbolic atonement for sin. You don't see that with the grain offering or the drink offerings. That's the first distinguishing factor we need to look at here.

Now turn back over to Numbers 29. We're going to pick up here where we left off. Now I'm also going to lay out some other details here and I'm just going to summarize some of this, so we don't spend a lot of time on all the details of all the sacrifices. But you'll notice if you go through all the Holy Days in this chapter, when you get to the burnt offering and the sin offering, the sin offering is very consistent on every single Holy Day. It's always going to be one goat for a sin offering. That's consistent throughout all of the Holy Days. Every single time it's exactly one goat.

Now the burnt offering varies. It's a combination of animals and you're going to see for most of the Holy Days -- with the exception of the Feast of Tabernacles -- the numbers are almost identical. Now the way it lays out is all of these are going to have a combination of animals. It's going to be bulls, rams and lambs. Now for the spring Holy Days of Unleavened Bread and Pentecost what you're going to see is a combination of 1 bull, 1 ram, and 7 lambs. Now for the fall Holy Days, with the exception of the Feast of Tabernacles -- so what I'm referring to is Trumpets, Atonement, and the Eighth Day -- the numbers are almost identical. It's 2 bulls, 1 ram, and 7 lambs. So, you have 1 additional bull, but that's the only difference between the numbers.

Now when you get to the Feast of Tabernacles, the numbers are a significantly different. You start off on the first day with 13 bulls, 2 rams and 14 lambs. Now as you go through the Feast of Tabernacles each day the number of the rams and the lambs stays consistent every single day. The number of bulls changes. Now, we're actually going to read this here in a minute but just take note of that. It starts off as 13 bulls and it decreases by 1 every single day throughout the seven days of the Feast of Tabernacles. So, you start off with 13 bulls on the first day and, by the time you get to the seventh day, you have only 7 bulls.

Now to fully appreciate this, you need to kind of understand a little bit about the size of these animals that are involved here. If you're like myself as someone who lives in a large metropolitan area and food comes from the grocery store and you're not really in touch with the farming and ranching world, some of these details can kind of go right over your head. So, let me just kind of give you some basic ballpark numbers to kind of paint a picture for you. Now the average size of an adult bull is approximately about 2,000 pounds. It's a very large animal. So, in terms of the amount of meat that's being offered, or you might even say the financial value of the animals that are being sacrificed here. When I lay out the numbers here, you're going to see that one bull

pretty much equals all the number of rams and lambs combined because of how large of an animal it is. Because, again, a bull is approximately about 2,000 pounds and I'm just using ballpark numbers here to paint a picture.

Now a ram is typically an average weight of about 200 pounds. So, you can see it's a significantly smaller animal. A lamb is only about 100 pounds. So, you can think of it in terms of this comparison as it goes through the Feast of Tabernacles and it's decreasing the number of bulls each day. Again, 1 bull in terms of the size and the amount of meat or you might even say the financial value. That 1 bull literally would equal the 2 rams and 14 lambs combined. So, that kind of paints a picture for you here.

Now, I want you to see as you go each day throughout the Feast of Tabernacles -- through the seven days -- the number of rams and the number of lambs stays consistent for all seven days. The number of bulls doesn't. It decreases every single day. So just to notice this, we've already read the details of the first day. Skip down now to verse 17 of Numbers 29 and we'll pick up on the second day.

Num 29:17 *"On the second day present twelve young bulls, two rams, fourteen lambs in their first year without blemish," (NKJV)*

Notice the number of rams and lamb stayed consistent. The bulls decreased by one. Now jump down to verse 20.

Num 29:20 *"On the third day present eleven bulls, two rams, fourteen lambs in their first year without blemish," (NKJV)*

Now you see, it decreased by another bull and then you're going to see this continues throughout all seven days. Now jump down to verse 23.

Num 29:23 *"On the fourth day present ten bulls, two rams, and fourteen lambs in their first year, without blemish," (NKJV)*

Now jump down to verse 26.

Num 29:26 *"On the fifth day present nine bulls, two rams, and fourteen lambs in their first year without blemish," (NKJV)*

Now jump down to verse 29.

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

And now down to verse 32.

Num 29:32 *"On the seventh day present seven bulls, two rams, and fourteen lambs in their first year without blemish," (NKJV)*

So, you can see not only are the numbers different. You have this unique thing happening here every single day through the Feast of Tabernacles. You're decreasing 1 bull each day. So, what's this about?

Well notice here when I started off, I mentioned there were four major elements that were commanded to be done on every Holy Day. If you read through these chapters in Numbers 28 and 29, you're going to see throughout all of the Holy Days you have the same combination. You have a burnt offering, a sin offering, a grain offering, and drink offering. Now again, if you search the Bible, you never see a grain offering and a drink offering associated with "making atonement". They have their purpose for reason why God commanded them to be done, but they're not associated with a symbolic atonement for sin.

The only things in this combination that are associated with a symbolic atonement for sin are the burnt offering and the sin offering. Now, as I mentioned, the sin offering is very consistent throughout all the Holy Days. It's always 1 goat. If you just compare the number and size of the animals involved, obviously the major emphasis here is on the burnt offering. You see these bulls decreasing as you go through the Feast of Tabernacles and, again, 1 bull pretty much equals the amount of meat of all the other animals combined. So, you see a really significant difference happening each day.

So, what's the point here that it's telling us? Well, if you think about the fact that what this is is a symbolic atonement for sin. And as you're going through each day of the seven days, you're having to do less and less of an offering as an atonement for sin. What's the logical conclusion? Less and less sin to atone for. So, you've got a 1,000 year period that's pictured by these seven days. Now just to do some easy math. If you're breaking down a 1,000 years divided by 7 it's a little bit more than about 140 years. Technically it's 142 point something, but it's a little more than 140 years kind of equivalent to each day. So, you can see as you're going forward in this what you've got is a decreasing amount of sin.

Now the reason I point this out is it helps to give us a realistic look at the millennium. I know all of my life growing up in the Church of God, very often the picture is painted that when the millennium starts, and Satan is bound and him and his demons are taken out of the equation, and we set up the millennium. It's as if perfection just immediately comes about and everybody jumps in line. It's a perfect utopia from day one and there's not this transition period. You know, having to work with people and deal with rebellion and kind of work with them over time to bring this about. It's like everything is just perfect from day one.

Well, that's not what the Bible tells us. Turn over to Zechariah 14. We're going to see here a very common scripture that is typically read at the Feast of Tabernacles. Let's just notice what it tells us. Zechariah 14 and we'll start reading in verse 16.

Zech. 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)

Notice we have resistance here. Notice it says “nations”. Plural with an “s” on it. We have multiple nations that are refusing to come to Jerusalem to keep the Feast. Now think that through. Then think about this in the context of your own Christian life and obeying God. I'm sure when you were called and came into the truth -- particularly if you're a first generation Christian -- there were a lot of things that were difficult about this process for you. There were things that your carnal nature loved to do, and you enjoyed, but you learned that, “Well, that's wrong. I have to stop doing that. Even though I like doing it and my carnal nature likes it, I can't do that anymore because I have to obey God now.”

Or there were things you realized “I have to do. I need to do this. This is what God says I should do. I don't want to because it's difficult. But I have to harness my human nature and force it to go in right direction and obey God.” You know, because sometimes there are issues in obeying God that are a challenge. That are difficult. We have to make a sacrifice. It's painful. Going to the Feast of Tabernacles is normally not something that we associate with something painful and difficult. We normally associate that with being one of the highlights of the year. It's one of the positive things that we look forward to. We're going to go have a good time and rejoice and it's going to be a joyous positive occasion. That's how we think of it.

Now the reason I'm pointing this out is -- think about this -- if you've got entire nations that are blatantly resisting doing the fun easy parts of obeying God, what do you think that their attitude is about the more difficult things? It gives you a feel for their attitude and where they're at. So, you can see here, it's not this picture that as soon as the millennium starts everybody just falls in line and they all just rejoice in obeying God and it's just perfection from day one. That's just not the picture that the Bible describes. It's not the scenario that it lays out. Oftentimes it's the picture that we have in our heads and how we envision things to be, but it's not exactly in line with the way the Bible describes it.

Now, obviously the binding of Satan is going to have a huge impact on people's attitudes and make the environment a much more positive, peaceful situation for mankind. But we need to be realistic about this and not think of this as a scenario where as soon as Christ and the Father and the Firstfruits come down to earth and set up the millennium that just immediately everyone falls in line and starts obeying God and there is no resistance. It's just not reality. So, we need to adjust our expectations. Obviously, the binding of Satan will have a very positive impact on mankind. But we also need to

be realistic about the change that people will be going through and the adjustment period it's going to take for them to start buying into God's way of life. Because a lot of these people they've never believed in the God of the Bible. There's going to be people involved with this who've never even seen a Bible. People who have never heard of it and it's going to be a big learning curve for them.

So, let's first of all get a realistic picture of this. Let's consider the reality of the generation of people that will survive through the Day of the LORD and actually live over into the millennium because that's the first group we're going to look at here. Turn over to 2 Timothy 3. This is a common section of scripture that we often times look at to understand what the end times are going to be like. This is the culture that those who live through the Day of the LORD and live into the millennium, this is the culture that they will have come from and will have shaped their world and their perspective on life. This is 2 Timothy 3:1.

2 Tim 3:1 *"But know this, that in the last days perilous times will come: 2) For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, 3) unloving, unforgiving, slanderers, without self-control, brutal, despisers of good, 4) traitors, headstrong, haughty, lovers of pleasure rather than lovers of God, 5) having a form of godliness but denying its power. And from such people turn away!" (NKJV)*

Now I always love to highlight in reading these scriptures where it talks about "*despisers of good*". It tells you how bent this society is on doing evil. We're not just talking about people who are carnal and kind of like their sin. *These people actually despise good.* Well, if you think about this, even if you're a person who may be not be quite that severe. If your whole world has been shaped in a culture that is like this, it's going to be a significant transition period for you to start buying into God's way of life and embracing it and wanting to follow it.

Because, think about this, if you just look at our world today, we have a lot of people today that are confused on the difference between boys and girls. They can't define what a woman is. That's a massive learning curve that these people are going to have to go through when, all of a sudden, they're presented with the Bible and taught that there's definite right and wrong. It's not "*my truth*". It's "*the truth*".

There's a lot for these people to learn and to adjust to and it's going to take time for them to do that.

This is why you see this picture with the burnt sacrifice being less and less and less as you move through the millennial period because what it's showing us is this learning curve kicking in and people over time becoming more and more in line with God's way. This is the picture that you're looking at. Now to look at another scripture here that Christ Himself used to describe what the end time was going to be like, turn over to Luke 17. Luke 17 and verse 26.

Luke 17:26 *“And as it was in the days of Noah, so it will be also in the days of the Son of Man: 27) They ate, they drank, they married wives, they were given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all. 28) Likewise as it was also in the days of Lot: They ate, they drank, they bought, they sold, they planted, they built; 29) but on the day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. 30) Even so will it be in the day when the Son of Man is revealed.”* (NKJV)

Now, obviously the point that Christ is making here is how destruction came upon them swiftly. The average person did not see it coming. They were totally surprised when severe destruction came up on them. But we can also learn something if we look at the environment of these two particular examples, because obviously He's citing examples where things got so severe and so evil that God had to intervene and wipe people out and destroy things.

Well, the Day of LORD is very much going to be that type of an environment. So again, if we look at those examples, we can get a feel for what society will be like at the end. So, to see that turn over to Genesis 6 and we'll start reading here in verse 5.

Gen 6:5 *“Then the LORD saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually. 6) And the LORD was sorry that He had made man on the earth, and He was grieved in His heart. 7) So the LORD said, “I will destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them.” 8) But Noah found grace in the eyes of the LORD.”* (NKJV)

So, you can see how severe things got and why He would take the drastic action of just flooding the Earth and wiping everything out. He says, “the thoughts and intents of their heart was only evil continually”. These people were bent on evil. They despised good. That is what He's referring to here. Again, the point I'm getting at is Christ obviously was referring to swift destruction, but He used examples of times where mankind got so evil that God had to intervene and just wipe people out. And again, that's what the generation at the end is going to be like. You know, those that live through the Day of the LORD and make it into the millennium. That's going to have been their world. They have lived in a world where their reality and their understanding of the world has been shaped by things this evil and this off track.

You don't just flip a switch and have all those people immediately just give all that up and immediately get in line with God. *It takes an adjustment period.* There's a massive learning curve. And again, that's the picture that the burnt offering we saw there in Numbers 29 is teaching us. Now, let's also turn over to the example of Lot. Turn over to Genesis 19. It's the other example that Christ referred to because we see a very similar picture here. This is Genesis 19 in verse 1.

Gen 19:1 *“Now the two angels came to Sodom in the evening, and Lot was sitting in the gate of Sodom. When Lot saw them, he rose to meet them, and he bowed himself with his face toward the ground. 2) And he said, “Here now, my lords, please turn in to your servant’s house and spend the night, and wash your feet; then you may rise early and go on your way.” And they said, “No, but we will spend the night in the open square.” 3) But he insisted strongly; so they turned in to him and entered his house. Then he made them a feast, and baked unleavened bread, and they ate. 4) Now before they lay down, the men of the city, the men of Sodom, both old and young, all the people from every quarter, surrounded the house.” (NKJV)*

Now, you're probably familiar with the rest of the story. They surround the house, and they demand that these guys be sent out because they basically want to gang rape them. That is what's taking place here. But what I want you to notice though is the description of how it talked about the crowd that was around the house. It describes it as being basically everyone in the surrounding area.

Now, you could debate is that every single person. If you numbered them, you could debate that subject. But what I want you to see is, from the description that's laid out here, it's not telling you the story that this was just the evil street gang that was terrorizing all the good people in the neighborhood. It's not saying that most of the people were decent law-abiding citizens and it's just this evil gang that was terrorizing them. That's not the picture being painted. It was like the whole area is like this. I mean, that's just what these people were like, and you can see that's why God took the severe action of raining down fire and brimstone and just wiping the place out.

From the negotiation that Abraham has with God, He basically keeps dropping the numbers down and making it lower and lower. It was obvious that they couldn't even meet the threshold of the most minimum numbers of righteous people there. Because God promised that even if there's just a minimal number of righteous people, He won't destroy the city. Well, He gets Lot and his daughters out and everything else gets destroyed because it was basically everybody that was there.

Now, what I want you to imagine is someone who has come from an environment like that. You can take Satan's influence away and that's a big step in the right direction. But is it in any way realistic to expect someone whose world has been shaped by this environment -- that's what they know and understand -- and now you immediately present them with God's way of life and a Bible and say follow this. I mean, is it realistic to think they're just going to immediately jump up and read this and go, “Oh, yeah. I'm enthusiastic for all of this?” Or is there going to be a struggling period where they have to kind of learn some painful lessons along the way to kind of realize maybe this guy does know what He's talking about and maybe this way of life does work.

There's a learning curve that has to take place here because that's reality!

When we look at what the millennium is going to realistically look like. That's the picture that the sacrifices in Numbers 29 are painting for us. That's why you have a much larger amount of burnt offerings at the beginning of the millennium to symbolically atone for the sins of mankind and as you go through that 1,000 year period it gets less and less and less. Because as they are going through that learning curve, people embrace more and more God's way and you have less and less sin because people are becoming more obedient.

You see, that's the reality of what the picture actually looks like. All too often we read all the wonderful descriptions of the promises of the millennium -- I mean, it's a fantastic environment. Who wouldn't want to live in that kind of world? But we get kind of a magical thinking picture in our head like as soon as we all come down as the Firstfruits with Christ and the Father and we set up the millennium perfection just immediately ensues, and everything is immediately wonderful.

That's not a realistic picture of what it actually looks like.

So, we need to adjust our perspective to reality. Because this also tells us the patience that we're going to need to work with these people. Because we know we're going to be ruling as kings and priests and working with the rest of mankind. We can't go into this expecting that just as soon as Satan's taken out of the way, and we set the millennium, everybody just jumps in line.

It's not going to happen like that!

We're going to have to have patience to work with these people as they learn and struggle their way through this to eventually get in line with God. We have to be realistic and expect that this transitional adjustment period is going to take place.

Well, another thing that we often times tend to get wrong in how we picture the millennium is we often times assume that the population involved in the millennium is simply just the survivors of the Day of the LORD and of course all their descendants. The children that they will have during that 1,000 year period. The reason for this is because we've created an inaccurate picture of the resurrections.

We have coined a term in Church of God culture that's very commonly used all the time in our culture in the Church of God that you're not going to find in the Bible. It's the term "second resurrection". We've coined the terms "second resurrection" and "third resurrection". Now you can search for the rest of your life in the Bible and you're not going to find those terms in the Bible. They're not there because unfortunately what we've done is we've created our whole picture of the resurrections and how all this plays out around two misunderstood terms. These terms are the term "first resurrection" and the term "rest of the dead".

What we typically refer to as the "second resurrection" is the resurrection described in Ezekiel 37. Now, I totally agree that that's describing people being brought back to

physical life to have their opportunity. People who didn't have their opportunity for salvation previously in their life, being brought back up so now God can work with them. I totally agree that that's what that's describing. But as we're going to see here in a minute, if you read the context in Ezekiel 36 leading up to that description and the verses right after that, everything about the context places it in the millennium. It's all about Israel being brought back to the land and being unified. Judah and Israel being brought back together as one nation and being set up in their land. All that's being described there is what we would logically place at the beginning of the millennium. That's the context of Ezekiel 37.

The reason that everyone in the Church of God tends to insist that that resurrection has to take place in the Eighth Day is because of a misunderstanding of two terms in Revelation 20. Now, we're not going to go into this in a lot of detail today because I've covered this in a previous sermon and even in a study paper on my website. If you turn over to Revelation 20, we'll just briefly look at this. Here in Revelation 20, in verses 4 through 6 is where we find these two terms "first resurrection" and "rest of the dead". This is where all the confusion comes about. We're just going to briefly look at the subject here. This is in verse 4.

Rev 20:4 *"And I saw thrones, and they sat on them, and judgment was committed to them. Then I saw the souls of those who had been beheaded for their witness to Jesus and for the word of God, who had not worshiped the beast or his image, and had not received his mark on their foreheads or on their hands. And they lived and reigned with Christ for a thousand years. 5) But the rest of the dead did not live again until the thousand years were finished. This is the first resurrection. 6) Blessed and holy is he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years."* (NKJV)

Now again, I'm only going to briefly address the confusion on these two terms. If you want to see this covered in much more detail, if you look on my website -- it's SearchingTheScriptures.org. If you're watching this sermon on YouTube, if you just look below this video you're going to see a little link there. It has a finger kind of pointing and it says, "For Further Study" and it gives you the URL to the website. If you just click on that, it'll take you straight to it. On the website, there's both a sermon and a study paper with the title "The First Resurrection and The Rest of The Dead". They both go into what I'm about to just briefly summarize in a lot more detail.

Unfortunately, we took this term "first resurrection" and we assumed that it was referring to a numerical order. That it means "first in time order". Well, if you assume it means "first in time order". Well, then it makes perfect sense to assume that if you have a "first" then you have to have a "second". It wouldn't make sense otherwise. And once you have bought into that, then the term "third resurrection" makes perfect sense. Well, if you think it through -- the resurrection that we just read here -- would it be accurate to say this is the first time that human beings were resurrected back from the dead?

No, you couldn't even argue that. The Bible has numerous examples of human beings being resurrected back from the dead. Now, you could look at that and say "Well, that's just referring to physical life. This is referring to people being resurrected to eternal life and that's very different." Well, that's true. You have an accurate point. But is this the first time that a human being lived, died, and then was resurrected to eternal life? No! Christ is the "Firstborn from the dead". So, see that logic doesn't work. What you'll see if you listen to the sermon I referenced or go through the study paper is that "first resurrection" is just another way of saying "resurrection to eternal life". It's not referring to a numerical order. The "rest of the dead" is referring to everyone else who will be resurrected to eternal life at the end of the Eighth Day period.

It's not a blanket statement that eliminates any possibility of resurrections in the millennium. See, that's where all the confusion about when to place the Ezekiel 37 resurrection comes from. To notice this, let's turn over to Ezekiel 36. I want you to see the context here. Because when we place this in the right timeframe then we understand the population that you're dealing with during the millennium because it's not limited to just those who survived the Day of the LORD and live over into the millennium. We're actually bringing everyone else who hasn't had their opportunity back to life and they live during the millennium. So again, it paints a more realistic picture.

Let's pick up here in Ezekiel 36 and verse 33 because I want you to see the verses that lead up to the description of the resurrection in chapter 37 and the verses right after. You'll see they're all consistent with the beginning of the millennium. It's Ezekiel 36 and verse 33.

Ezek 36:33 *"Thus says the Lord GOD: 'On the day that I cleanse you from all your iniquities, I will also enable you to dwell in the cities, and the ruins shall be rebuilt. 34) The desolate land shall be tilled instead of lying desolate in the sight of all who pass by. 35) So they will say, "This land that was desolate has become like the garden of Eden; and the wasted, desolate, and ruined cities are now fortified and inhabited.' 36) Then the nations which are left all around you shall know that I, the LORD, have rebuilt the ruined places and planted what was desolate. I, the LORD, have spoken it, and I will do it." 37) "Thus says the Lord GOD: 'I will also let the house of Israel inquire of Me to do this for them: I will increase their men like a flock. 38) Like a flock offered as holy sacrifices, like the flock at Jerusalem on its feast days, so shall the ruined cities be filled with flocks of men. Then they shall know that I am the LORD.' " " (NKJV)*

Notice this is a very much a millennial description of Israel being restored back to their land. You have a description of the destroyed earth being restored to a utopian world. This is the beginning of the millennium being described here. Now, this resurrection is described from verses 1 through verse 14 of Ezekiel 37. Now we're going to skip over that because what I want you to see is just the context of where to place that. Now pick up now in verse 15. This is the verse right after the resurrection is described.

Ezek 37:15 *“Again the word of the LORD came to me, saying, 16) “As for you, son of man, take a stick for yourself and write on it: ‘For Judah and for the children of Israel, his companions.’ Then take another stick and write on it, ‘For Joseph, the stick of Ephraim, and for all the house of Israel, his companions.’ 17) Then join them one to another for yourself into one stick, and they will become one in your hand. 18) “And when the children of your people speak to you, saying, ‘Will you not show us what you mean by these?’— 19) say to them, “Thus says the Lord GOD: ‘Surely I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel, his companions; and I will join them with it, with the stick of Judah, and make them one stick, and they will be one in My hand.” ’ 20) And the sticks on which you write will be in your hand before their eyes. 21) “Then say to them, “Thus says the Lord GOD: ‘Surely I will take the children of Israel from among the nations, wherever they have gone, and will gather them from every side and bring them into their own land; 22) and I will make them one nation in the land, on the mountains of Israel; and one king shall be king over them all; they shall no longer be two nations, nor shall they ever be divided into two kingdoms again.” (NKJV)*

Notice here what we just read is again a description you'd expect at the beginning of the millennium. It's Israel being restored to their land. They're united into one nation again. What I want you to see here is the verses right before the description of this resurrection and all the verses right afterwards are all in a millennial timeframe. The only reason anyone insists that this has to take place during the Eighth Day period is again just a misunderstanding of the term “rest of the dead”. If you look at the sermon I referenced and the study paper I referenced – they are both on my website – they both explain that in a lot more detail that I won't take the time to look at today.

But what this tells you is what the population we will be working with will look like. I mean think about it like this. Notice how when I went back and covered the time of Noah and what the society was like then. The time of Lot and what the society was like then. It's not just that we're going to be dealing with people in the end time whose environment and experience in their life has kind of been similar to those people. We're dealing with people from those specific environments. You know, people from the time of Noah and from the time of Lot and all throughout human history. All these people are being brought back up in that time and we see that's who we're working with during the millennium.

So, you see, when you start getting a realistic picture of what this looks like. It's totally unrealistic to think that as soon as the millennium starts everyone just jumps in line and just enthusiastically obeys God. You've got people coming up who've never even heard of a Bible. They've never seen any of this. Their whole life experience has been nothing but paganism. They have no frame of reference for any of this. It's a massive learning curve for them to go through and it's completely unrealistic to think that just immediately they're going to embrace it all and be totally obedient. It's going to take some time to do that. And again, that's the picture that we're seeing with the decreasing number of bulls in Numbers 29. Because as you progress forward into the millennium there is less and

less meat needed to symbolically atone for sin because there is less and less sin. What you're seeing demonstrated is the learning curve.

So, to just kind of get a hint of what this is going to be like, turn over to Exodus 6. What we're going to look at here is the example of ancient Israel being brought out of Egypt. When the Israelites were in Egypt, they were in slavery. They were not only in harsh conditions. They were in a totally idolatrous pagan environment. That is what they were being delivered out of. Now, this is a people -- as you can understand by just reading the whole story -- that at least had some concept of God and some appreciation for who He is because the term the "God of our fathers" meant something to them. The term the "God of Abraham" meant something to them. Now obviously they weren't in great obedience to God. They had to be taught when the Sabbath is. They had to be taught not to work on the Sabbath. They had to be taught these very basic things. But again, they had some frame of reference as to who God is. But notice how resistant they were and the learning curve that had to take place here.

Start off here in Exodus 6. This is Moses just initially trying to introduce them to the idea that God's going to free them and take them out of all the harsh captivity that they're in. This is Exodus 6 in verse 1.

Ex 6:1 *“Then the LORD said to Moses, “Now you shall see what I will do to Pharaoh. For with a strong hand he will let them go, and with a strong hand he will drive them out of his land.” 2) And God spoke to Moses and said to him: “I am the LORD. 3) I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by My name LORD I was not known to them. 4) I have also established My covenant with them, to give them the land of Canaan, the land of their pilgrimage, in which they were strangers. 5) And I have also heard the groaning of the children of Israel whom the Egyptians keep in bondage, and I have remembered My covenant. 6) Therefore say to the children of Israel: “I am the LORD; I will bring you out from under the burdens of the Egyptians, I will rescue you from their bondage, and I will redeem you with an outstretched arm and with great judgments. 7) I will take you as My people, and I will be your God. Then you shall know that I am the LORD your God who brings you out from under the burdens of the Egyptians. 8) And I will bring you into the land which I swore to give to Abraham, Isaac, and Jacob; and I will give it to you as a heritage: I am the LORD.’ ” 9) So Moses spoke thus to the children of Israel; but they did not heed Moses, because of anguish of spirit and cruel bondage.”*
(NKJV)

Notice Moses is delivering them some really good news. “You're going to get delivered from all of this. God's going to take you out of these harsh conditions and make your life pleasant and wonderful.” They're not interested in that. They're just blowing him off and they're resistant to hearing it. Now you can understand why they would maybe be resistant thinking, “Oh, you're just making fake promises and giving us false hope. Just go away!” But notice also after God delivers on this. After they see all the miracles. The plagues upon Egypt and them being protected from them. They're delivered through the

Red Sea. They actually watch a sea being parted. They actually go through it. They see Pharaoh's Army being drowned by this. They've seen such dramatic miracles. Now, it's hard to deny this God is real and He's really doing something here.

Now pick up in Exodus 16 and notice here when God tries to teach them a basic lesson like don't work on the Sabbath. Six days you do your work. The seventh day is the Sabbath. Rest on that day. Notice this basic simple concept that it takes a learning curve to even get this basic principle through to them. Now, the story here is basically where the Israelites are complaining. "We're starving. We need something to eat." God takes care of their needs by giving the manna as a means to be able to have food and to sustain their physical needs, but He also builds in a teaching tool as a part of this. He doesn't just take care of their physical needs. He uses this as a way to basically make it stupid proof for them to know when the Sabbath is. If food falls from the sky six days a week and on day seven it doesn't fall from the sky, it's hard to miss when the Sabbath is. It's so blatantly obvious you can't be dumb enough to miss it. Notice here in Exodus 16 in verse 4.

Ex 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)*

So, you can see He's not only taking care of their physical need here. He's making this a teaching tool and a test for them to try to get them to obey. But notice how this goes. Pick up in verse 14.

Ex 16:14 *"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)

Notice there was resistance here. These are people that even though they're coming out of a pagan environment and obviously are not familiar with God's law, they at least have some connection and some idea of God because the term “God of our fathers” means something to them. That term has some familiarity to it. The term “God of Abraham” means something to them. In spite of the fact that they see all of these dramatic miracles. They see their deliverance through the Red Sea. They see all of this that gives them every reason to believe this God is for real. This is not fake. They're given something as simple as six days of the week you work. The seventh day you rest.

They don't just immediately embrace this. There's a learning curve here.

We know this situation is a little bit different compared to the millennium because they're having to overcome Satan's involvement, but in spite of all of this that first generation, even with all that they had witnessed, they weren't able to go into the Promised Land. God had to literally wait for that generation to die off and work with the next generation. What I want you to see here is you can take people out of these kinds of environments and put them into the millennium, but it's not realistic to expect that they will all just immediately jump in line. *That's not reality.* There's going to be a learning curve that takes place here. That's what Numbers 29 is teaching us.

Well, there's another major area that we tend to get wrong about the millennium as well. And I kind of covered a lot of this on the first day of the Feast. On the first day, I addressed why there's animal sacrifices in the millennium. As I explained in that sermon, oftentimes we scratch our heads about that because we see this physical temple, a Levitical Priesthood, and God in the Most Holy Place separated by a veil from the people. We see all these indications of an Old Covenant environment and then we scratch our hands and go, “*Why is this happening with New Covenant Christians?*”

Well, the reason that we get puzzled over that is we don't pay attention to when did Christ announce that the Holy Spirit and salvation is made available to mankind? He made a very big deal out of making a specific announcement about it, and if we just pay attention to when He made the announcement, it answers all the questions. Turn over to John 7. Now this is a section of scripture that my entire life I've heard the Church of God always connect with the Eighth Day. There's nothing new about this.

John 7:37 *“On the last day, that great day of the feast, Jesus stood and cried out, saying, “If anyone thirsts, let him come to Me and drink. 38) He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.” 39) But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified.” (NKJV)*

In other words, Christ got up specifically on the Eighth Day and announced, “Now everyone can come to Me and receive the Holy Spirit”. Why wait until day eight? I mean just think it through. If you’re resurrecting everybody during the millennium and they’ve had a thousand years, why would you make the announcement on day eight if you’ve been offering salvation for a thousand years prior to this? See, it just doesn’t make sense!!

Now, I know that there are scriptures in Ezekiel 36 and 37 that we’ve always interpreted to mean that the Holy Spirit is available at that time. I addressed that in my sermon on the first day. There’s also a study paper on my website. It’s titled “The Meaning of the Feast of Tabernacles” that addresses that as well. So, I’m not going to go into all of that today. But again, if we just think about this, what you have during the millennial period is an Old Covenant setting and there’s very real significant reasons for that. There’s a learning curve that’s going to take place throughout the millennium where people slowly adjust and start getting in line with God.

That’s the entire purpose for the millennium. If we just look historically at what the Bible tells us was the purpose of God having an Old Covenant relationship with Israel for thousands of years before Christ even came to make salvation available for the Firstfruits we will see this. There was a specific purpose for that. It was again specifically to be a teaching tool. Turn over to Galatians 3 and we’ll see this. We’ll start reading here in verse 16.

Gal 3:16 *“Now to Abraham and his Seed were the promises made. He does not say, “And to seeds,” as of many, but as of one, “And to your Seed,” who is Christ.” (NKJV)*

Now jump down to verse 19.

“19) What purpose then does the law serve? It was added because of transgressions, till the Seed should come to whom the promise was made; and it was appointed through angels by the hand of a mediator.” (NKJV)

So, notice the law we’re talking about here is not the Ten Commandments. This law is added because of transgressions and it’s “until the Seed would come” and Christ is “the Seed”. Well, the sacrificial system was how you symbolically atoned for transgressions - for sin -- and it was replaced by the sacrifice of Christ.

As I explained in my sermon on the first day, don't think of this as in terms of as soon as Christ died, and He fulfilled the wave sheaf that immediately all of this became irrelevant.

No, it's an issue of when the New Covenant is offered to mankind.

So, if you're not offering the New Covenant until day eight. You know, until the Eighth Day. Then the whole sacrificial system is still in effect and still applies. That's why you see it in the millennium. But again, there's a very important purpose for this. Keep reading in verse 20.

"20) Now a mediator does not mediate for one only, but God is one. 21) Is the law then against the promises of God? Certainly not! For if there had been a law given which could have given life, truly righteousness would have been by the law. 22) But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe. 23) But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed. 24) Therefore the law was our tutor to bring us to Christ, that we might be justified by faith. 25) But after faith has come, we are no longer under a tutor." (NKJV)

Now to understand the significance here, let me share with you the Greek word here that's translated as "tutor". It's "paidagogos". It Strong's # 3807 and the definition I'm going to give you is from The Complete Word Study Dictionary of the New Testament by Spiros Zodhiates. He defines it as:

"An instructor or teacher of children, a schoolmaster, a pedagogue."

In other words, this was intended to be a teacher of children. That was the whole purpose. Just think about the fact that the purpose for creating mankind was what? To offer salvation to them. The whole big picture here is for God to expand His family. To offer salvation to mankind and to make spirit beings out of all those who will cooperate and obey Him. That was the whole point.

Well, why wait several thousand years into this whole experiment to even have Christ come to be the sacrifice to enable salvation in the first place? Why start off with this physical relationship with a nation that you're working with, but you don't even offer them salvation? And this goes on for several thousand years. Why do that? Well, the purpose here is because it's a teaching tool. It's like a tutor. It's to teach you the basics to then prepare you for a relationship with Christ.

That's exactly what's happening during the millennium.

This is the realistic picture of what's taking place because as we're going to see here in a minute, the Feast of Tabernacles and the Eighth Day are the direct parallels to Unleavened Bread and Pentecost. If you look at the story of ancient Israel, they don't

enter into to their covenant with God until Pentecost. Just like when is salvation and the Holy Spirit offered to the New Covenant Church? Pentecost! Not during Unleavened Bread. See, it's an exact parallel and there's a very important reason for this.

Not only are you dealing with a learning curve as I mentioned. You have all these people that have come from completely pure evil pagan environments. Many of them have never even heard of a Bible and never even heard of the God of the Bible. They have a massive learning curve that they have to overcome to even start understanding the basics. Not only are you giving them a utopian environment to start doing this but they're able to go through this learning curve in a setting where their salvation is not at stake. Because, realize, once salvation is put upon the table, now you're being judged! You're playing hardball now because now the consequences are potentially losing your eternal life.

See it's an absolute act of love for God to start off initially working with mankind in an Old Covenant setting where the consequences for disobedience are just physical pain. You know, it's not having any rain. It's facing harsh circumstances and not receiving physical blessings is what will happen to you if you're disobeying. It's not losing your salvation.

So, just to notice this turn over to Hebrews 6. Hebrews 6 in verse 4 because what I want you to see here is when salvation and the New Covenant is offered, now you're playing hardball. Now the consequences for disobedience and not being faithful to God they're severe because it's a ticket to the lake of fire and it's losing your salvation. If you're in an Old Covenant setting the consequences are just physical pain. So, it's Hebrews 6 in verse 4.

Heb 6:4 *"For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit, 5) and have tasted the good word of God and the powers of the age to come, 6) if they fall away, to renew them again to repentance, since they crucify again for themselves the Son of God, and put Him to an open shame. 7) For the earth which drinks in the rain that often comes upon it, and bears herbs useful for those by whom it is cultivated, receives blessing from God; 8) but if it bears thorns and briers, it is rejected and near to being cursed, whose end is to be burned."* (NKJV)

To be burned in the lake of fire is what it's referring to here. Because once salvation is put on the table, now you're playing hardball and the consequences for disobedience and rebellion get severe. Let's notice this again in Hebrews 10. It's Hebrews 10:26.

Heb 10:26 *"For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins, 27) but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries. 28) Anyone who has rejected Moses' law dies without mercy on the testimony of two or three witnesses. 29) Of how much worse punishment, do you suppose,*

will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace?” (NKJV)

If you think about this, it's a tremendous act of love and mercy that God will start working with mankind in an Old Covenant setting where their salvation is not at stake. Where they literally have an opportunity to be tutored like children and to learn the basics of obeying God. You know, to unlearn all the garbage that they have basically internalized from their previous life and start learning God's way and learning it in a utopian environment where they can then start to obey. What you see in Numbers 29 is the picture of this learning curve. The need for atoning for sin gets less and less and less because people are getting more and more in line as time goes by because you're looking at a massive learning curve.

What I want you to see here is that the Feast of Tabernacles is the direct equivalent and the direct parallel to the Feast of Unleavened Bread. The difference being the Feast of Unleavened Bread is specific to the Firstfruits, just like all of the spring Holy Days. Whereas the fall Holy Days apply to the rest of mankind and these two are direct parallels and often times we miss that detail. But if you just look at what the Bible specifically says about these Holy Days, it's obvious that it describes them in similar language. Turn over to Exodus 13. We're going to see here just what the Bible tells us is the meaning of the Feast of Unleavened Bread. It's Exodus 13 in verse 6.

Ex 13:6 *“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)*

Now, we typically always associate the Feast of Unleavened Bread with Israel's journey out of Egypt. And, of course, we spiritually connect that for the New Covenant Church with our journey out of sin. Egypt being a picture of sin and leaven being a picture of sin and in our journey out of it. But often times what we tend to skip over and don't really know how to connect is the fact that the Bible speaks about the Feast of Tabernacles very similarly. Because the temporary dwellings the Israelites were commanded to live in during the Feast of Tabernacles. The Bible directly tells us that that was about remembering coming out of Egypt. It ties it with the Exodus. Now turn over to Leviticus 23 and we'll see this directly stated. It's Leviticus 23 in verse 39.

Lev 23:39 *“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.” (NKJV)

Notice it says seven days and not eight days. There are no instructions about dwelling in the booths on the Eighth Day because you have different symbolism and different meaning involved.

“All who are native Israelites shall dwell in booths, 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)

Notice here it ties the Feast of Tabernacles to the Exodus and remembering coming out of Egypt just like it does with Unleavened Bread. This is because they're serving the same function. It's the process of coming out of sin and preparing for entering into a covenant with God. Look at ancient Israel. There's nothing mentioned during their Exodus coming out of Egypt of them entering into a covenant at that point. They do that at Mount Sinai on Pentecost. We find same the thing in the New Testament for the New Covenant Church. When is the Holy Spirit and salvation offered to the Church? It's on the Day of Pentecost. It's in Acts 2.

The Feast of Tabernacles and the Eighth Day are a direct parallel to this. What's the Feast of Tabernacles about? It's about coming out of Egypt. It's coming out of sin. When did Christ Himself say that the Holy Spirit would be offered? He announced it on day eight. As I joked it in my sermon on the first day, all we have to do is consider *“the radical notion that maybe Jesus Christ actually understands the Holy Days”*. Maybe He actually knew when the correct time to make the announcement was because if we think it through the conclusion is obvious.

There's another detail to notice as well. Turn over to Exodus 5. Now I covered this in a lot more detail in my sermon on the Last Day of Unleavened Bread. So, I'll just briefly touch on this today. If you want to look at that sermon, it's on my YouTube channel and on my website. The sermon is titled “A Three Days' Journey Into The Wilderness”. If you go through the story of the Exodus, you'll find there's repeated references to not just having to leave Egypt, but “we need to go three days' journey into the wilderness. Then we can sacrifice to God and have a Feast”. So, notice this here in Exodus 5 in verse 1.

Ex 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)

Now, turn over to Exodus 8. I want you to notice here that there's a point here where Pharaoh gives in and says “Okay, I'll let you leave, just don't go that far”. In other words, don't go your three days' journey. Moses's response is “No, that's not going to work. We have to go three days' journey into the wilderness.” As you'll see in the sermon I just referenced that I gave in on the Last Day of Unleavened Bread this year, the three days' journey is a measurement of distance. It's about getting completely separated from Egypt and having a healthy distance between yourselves and sin. That is the spiritual lesson to that. Notice this here in Exodus 8 in verse 25.

Ex 8:25 *“Then Pharaoh called for Moses and Aaron, and said, “Go, sacrifice to your God in the land.” 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)*

I actually referenced the wrong example just a second ago. There's another account where Pharaoh says to Moses, “You can leave. Just don't go very far.” But what Moses insists on all throughout the story is “No, we have to go a three days' journey into the wilderness. We have to separate ourselves away from sin.” As I explained in that sermon, if you chart it all out you can see the significance of all seven days of the Feast of Unleavened Bread. Because it was about getting this separation away from sin and preparing them where they could be in an environment where they can enter into a covenant with God.

Well, if you notice the parallels here, if you're working with a nation like Israel and they're in this bad environment of Egypt. You can take these people out of this environment and move them a good distance over to this other area so that you can work with them. Well, if you're trying to work with the entire planet at the same time, you can't just say go from this area to another area. But if you bind Satan and his demons and take them out of the equation, what are you doing? You're basically taking Egypt away from the people. You're taking this sinful environment away and kind of accomplishing the same thing to then work with the people.

So, brethren, if we look at this from the perspective of -- as I mentioned at the beginning of this sermon -- “a realistic picture of the millennium”, we typically get three major things wrong with our picture of the millennium. One is we read all the utopian promises -- and that will certainly come about -- the Bible describes it in graphic detail -- but we assume that from the very moment of the millennium starting that everyone just falls in line and it's perfection from the beginning. That's not even remotely realistic and again the picture of what the bulls show us in Numbers 29 illustrates that very point.

We also tend to assume that the population is just going to be the survivors of the Day of the LORD. Well, if we understand where to place the Ezekiel 37 resurrection -- and if we just place it in the context that Ezekiel places it -- it's during the millennium. So, we're actually dealing with all of those who have not had their opportunity at salvation during that period.

We also often assume that these people are being offered salvation during this period. Now if we just consider again "*the radical notion that Jesus Christ actually understands the Holy Days*". That He knew when to make the announcement that everyone would receive the Holy Spirit. He made the announcement on day eight. He skipped the Feast of Tabernacles entirely. If we just think about this. What this means is the Feast of Tabernacles and the Eighth Day are the direct parallels to the Feast of Unleavened Bread and Pentecost. The only difference being the fall Holy Days apply to the rest of mankind. The spring Holy Days apply to specifically to the Firstfruits.

So, see the whole purpose of the millennium and again working with this learning curve is preparing the rest of mankind. Giving them a chance to learn the basics. To be tutored like children. To then get to the point where they can then be offered salvation in the Eighth Day and have their opportunity at salvation. Well, on the Eighth Day will look into that in a lot more detail. So, I'll end here and wish you all a pleasant Feast of Tabernacles and we'll cover the rest of the story on the Eighth Day.