

# Why Will There Be Animal Sacrifices in the Millennium?

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Well, brethren, as I think most all of you are familiar with, around this time of year as we're keeping the Feast of Tabernacles, we tend to focus a lot on the wonderful promises of the millennium. You know, the abundance, the utopian peaceful environment, and all the wonderful blessings that this time pictures. But, there's one part of this picture that I know all of my life I've seen a lot of Church of God people really scratch their heads over. I've seen a lot of pondering about how to understand it. What I'm referring to is the fact that when we look at all the millennial promises and all the scriptures that graphically describe the millennium, one of the things you can't help but notice is there are numerous scriptures in numerous books of the Bible that graphically describe the sacrificial system being in place during the millennium.

You see a graphic description of a physical temple. You see graphic descriptions of the sacrifices and the Levitical Priesthood and all the things that directly match what we see in the Old Covenant with ancient Israel. That's puzzling to a lot of Church of God members because in the Church of God today -- in the New Covenant -- we don't have any of that. We don't have a Levitical Priesthood. We don't go to a temple and do animal sacrifices. So, we think, "Okay, well why then after Christ returns and He sets up the millennium would all that be in place?" It causes a lot of head scratching to try to understand this. Well, what we're going to do today is look at that particular question. In fact, if you'd like a title for this sermon, it's

## Why Will There Be Animal Sacrifices in the Millennium?

Because, again, that's a question that's been pondered all of my life. I've been personally asked that question numerous times over the years. So, what we're going to do is look at this subject. Now in the first part of this sermon, what we're going to do is look at a handful of scriptures just to establish that it's very obvious from the descriptions in the Bible that the sacrificial system will be fully in place. It's graphically described. We're going to look at some of that and then also review some basic concepts that we all know from foundational doctrine regarding what the Bible teaches us about the differences of how things work as New Covenant Christians for us, and how they worked in the Old Covenant with ancient Israel.

Just kind of establish some of those basic facts so we can see why this is typically kind of a head scratcher for Church of God members and then we're going to discover the answer that makes all this make sense. It's actually a lot simpler than you might imagine, and it doesn't require a lot of the mental gymnastics that you oftentimes hear when you ask the question, "Why are there sacrifices in the millennium?" So, to take a look at this, let's just look at a few scriptures that establish for us the graphic description of the sacrificial system in place during the millennium. Just turn over to the book of Ezekiel.

As you know, from chapter 40 on we have a graphic description of the temple and a lot of things that are taking place in the millennium. It's all very prophetic in the latter part of Ezekiel. But let's notice here in chapter 45, and we'll start reading in verse 17,

**Ezek 45:17** *"Then it shall be the prince's part to give burnt offerings, grain offerings, and drink offerings, at the feasts, the New Moons, the Sabbaths, and at all the appointed seasons of the house of Israel. He shall prepare the sin offering, the grain offering, the burnt offering, and the peace offerings to make atonement for the house of Israel."* (NKJV)

Notice he just mentioned here the New Moons, the Feasts, and the Sabbaths. This is very consistent with what you would read in Numbers 28 and 29. Now, we won't take the time to go through those chapters, but, if you read through those chapters, it's the instructions given to Israel for all the sacrifices they had to do. This included daily sacrifices, sacrifices for the weekly Sabbath, for the New Moon, -- the first day of the month -- and the sacrifices for all the annual Holy Days. If you read through just the scriptures we're going to read through here today, you're going to see that it sounds very familiar. It's very much the same type of description of what we would see with ancient Israel and everything they did in the Old Covenant. But just to continue on reading here in verse 18 says,

*"18) 'Thus says the Lord GOD: 'In the first month, on the first day of the month, you shall take a young bull without blemish and cleanse the sanctuary. 19) The priest shall take some of the blood of the sin offering and put it on the doorposts of the temple, on the four corners of the ledge of the altar, and on the gateposts of the gate of the inner court. 20) And so you shall do on the seventh day of the month for everyone who has sinned unintentionally or in ignorance. Thus you shall make atonement for the temple.'*" (NKJV)

Now turn over to chapter 46, and we'll pick up in verse 11. Again, there's numerous books and numerous chapters that refer to the sacrifices during the millennium. It's very obvious that that will be in place. We're just going to look at a few references just to kind of establish this. But turn over to Ezekiel 46 and verse 11.

**Ezek 46:11** *"At the festivals and the appointed feast days the grain offering shall be an ephah for a bull, an ephah for a ram, as much as he wants to give for the lambs, and a hin of oil with every ephah. 12) 'Now when the prince makes a voluntary burnt offering or voluntary peace offering to the LORD, the gate that faces toward the east shall then be opened for him; and he shall prepare his burnt offering and his peace offerings as he did on the Sabbath day. Then he shall go out, and after he goes out the gate shall be shut. 13) 'You shall daily make a burnt offering to the LORD of a lamb of the first year without blemish; you shall prepare it every morning. 14) And you shall prepare a grain offering with it every morning, a sixth of an ephah, and a third of a hin of oil to moisten the fine flour. This grain offering is a perpetual ordinance, to be made regularly to the*

*LORD. 15) Thus they shall prepare the lamb, the grain offering, and the oil, as a regular burnt offering every morning.” (NKJV)*

Again, as I mentioned, there are numerous verses and numerous chapters and numerous different books of the Bible that are similar to this. That are obviously referring to the millennium and give these types of descriptions making it very obvious that the very detailed sacrificial system that we saw with ancient Israel will be fully in place during the millennium. Just to notice one other verse that speaks to this, turn over to the book of Zechariah. This is Zechariah 14. It's a section of scripture very commonly read at the Feast of Tabernacles. Zechariah 14 and 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 they're specifically traveling to Jerusalem to keep the Holy Days. Why are they doing that? Because that's where the Temple is. This is exactly what ancient Israel was commanded to do. Three times a year they had to travel to Jerusalem to keep the Holy Days. Why did they do that? Because that's where the physical temple was. That's where the presence of God dwelt in a physical building. That's not how it is for us in the New Covenant, but that's how it worked for them because the presence of God dwelt in the Most Holy Place in that building. Continue on here in verse 20.

*“20) In that day “HOLINESS TO THE LORD” shall be engraved on the bells of the horses. The pots in the LORD’S house shall be like the bowls before the altar. 21) Yes, every pot in Jerusalem and Judah shall be holiness to the LORD of hosts. Everyone who sacrifices shall come and take them and cook in them. In that day there shall no longer be a Canaanite in the house of the LORD of hosts.” (NKJV)*

So, notice again, we have another reference to sacrificing taking place. All the people are traveling to Jerusalem to keep the Holy Days, and they are performing sacrifices there. This is exactly like the descriptions we see of ancient Israel. Oftentimes that's a head scratcher for us because that's not how it works for us in the New Covenant Church today. So, again, why would this be reinstituted after Christ returns? Well, we're going to get to that, but let's just establish this picture a little more. Then we're going to go through some of the basic doctrines we've taught for years that pertain to this subject and particularly how these subjects apply or don't apply to New Covenant Christians. Then we'll see here as we go through this what the obvious answer is.

But first turn back over to the book of Ezekiel -- Ezekiel 41. Now, we won't take the time to go through all these chapters here, but, starting in Ezekiel 40 there are several chapters that give a very graphic description of the physical temple that will exist during the millennium. So again, it's just an undeniable fact that you're going to have a physical temple, a Levitical Priesthood, and sacrifices. All the things that we see described with ancient Israel in the Old Covenant. This is being practiced during the millennium. Pick up here in Ezekiel 41:1

**Ezek 41:1** *"Then he brought me into the sanctuary and measured the doorposts, six cubits wide on one side and six cubits wide on the other side—the width of the tabernacle. 2) The width of the entryway was ten cubits, and the side walls of the entrance were five cubits on this side and five cubits on the other side; and he measured its length, forty cubits, and its width, twenty cubits. 3) Also he went inside and measured the doorposts, two cubits; and the entrance, six cubits high; and the width of the entrance, seven cubits. 4) He measured the length, twenty cubits; and the width, twenty cubits, beyond the sanctuary; and he said to me, "This is the Most Holy Place." (NKJV)*

Notice this temple has a Most Holy Place just like ancient Israel's temple did. As you know, this is the area where the presence of God dwelt. This is where the Ark of the Covenant was laid, and this was the section that had the veil in front of it. The veil that only the High Priest could go beyond and access, and he could only do it once a year on the Day of Atonement as Leviticus 16 describes for us.

As we're going to see here in a minute, that veil communicated a very important spiritual lesson. It was there for a purpose because it taught a very important spiritual lesson. But let's just notice it said here, "This is the Most Holy Place" and it gave us the dimensions of 20 cubits, you know, the width and the length. Now let's just quickly notice that that matches exactly with what we see in Solomon's temple. Turn over to 1 Kings 6. I'm going to read here in verse 19.

**1 Kings 6:19** *"And he prepared the inner sanctuary inside the temple, to set the ark of the covenant of the LORD there. 20) The inner sanctuary was twenty cubits long, twenty cubits wide, and twenty cubits high. He overlaid it with pure gold, and overlaid the altar of cedar." (NKJV)*

So, as you can see, this matches exactly what we saw in Ezekiel's temple -- a Most Holy Place. We see the same thing here in Solomon's temple with similar dimensions. Now there's another important detail, as I mentioned, that went with the Most Holy Place, and that was this veil of separation that was there. We're going to quickly review the spiritual significance of this in a minute because this kind of creates part of that head scratching of why would all this will exist during the millennium? We're going to get to that here in a minute.

First, let's turn over to Exodus 26. I just want you to notice one other detail here. Again, this is actually describing the tabernacle, but we know that the temple was built on the

same design and for the same purpose as the tabernacle. Just the tabernacle was a tent, whereas the temple was more of an elaborate building. This is Exodus 26:30.

**Ex 26:30** *“And you shall raise up the tabernacle according to its pattern which you were shown on the mountain. 31) “You shall make a veil woven of blue, purple, and scarlet thread, and fine woven linen. It shall be woven with an artistic design of cherubim. 32) You shall hang it upon the four pillars of acacia wood overlaid with gold. Their hooks shall be gold, upon four sockets of silver. 33) And you shall hang the veil from the clasps. Then you shall bring the ark of the Testimony in there, behind the veil. The veil shall be a divider for you between the holy place and the Most Holy. 34) You shall put the mercy seat upon the ark of the Testimony in the Most Holy.” (NKJV)*

As we know, the Ark of the Covenant that was in the Most Holy Place where the presence of God actually dwelt. And this is the area separated by a veil. It could only be accessed once a year by the High Priest. That had a very important spiritual significance for us that illustrates the difference between an Old Covenant relationship with God where He's in a physical building and you have to go to that building to sacrifice and He's separated by a veil, and a New Covenant relationship where that veil is not there and God dwells inside you.

Now let's turn over to Matthew 27. Again, let's just quickly review the significance of this veil. There's a very graphic demonstration that was done at the point when Christ died to kind of get across this whole idea of the significance of Christ's sacrifice and the impact it had upon this veil which symbolically represented the separation between us and God the Father. It's Matthew 27:50.

**Matt 27:50** *“And Jesus cried out again with a loud voice, and yielded up His spirit. 51) Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split, 52) and the graves were opened; and many bodies of the saints who had fallen asleep were raised; 53) and coming out of the graves after His resurrection, they went into the holy city and appeared to many. 54) So when the centurion and those with him, who were guarding Jesus, saw the earthquake and the things that had happened, they feared greatly, saying, “Truly this was the Son of God!”” (NKJV)*

So, notice this very graphic thing happens here when Christ dies. This kind of screams an important point is being communicated here about His death and the separation of this veil. Well, the answer is given for us in Hebrews 10. Turn over to Hebrews 10 and we'll start reading in verse 19. It says,

**Heb 10:19** *“Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, 20) by a new and living way which He consecrated for us, through the veil, that is, His flesh, 21) and having a High Priest over the house of God, 22) let us draw near with a true heart in full assurance of faith, having our*

hearts sprinkled from an evil conscience and our bodies washed with pure water.” (NKJV)

As we know, the whole point here is telling us how the sacrifice of Christ being applied to us removes this veil. Now we can have direct access with God the Father. Now He can dwell inside us. We don't have to go to a temple to worship Him. Now we are that temple. He lives inside us and now we have a more direct relationship. That's one of the fundamental differences between a New Covenant relationship with God and an Old Covenant relationship with God.

Now, before we go any further, let me just clarify one translation difficulty here. What I just read to you is from the New King James translation and the way it translates verse 20 can be a little confusing. Let me just read this again from the New King James.

**Heb 10:20** *“by a new and living way which He consecrated for us, through the veil, that is, His flesh”* (NKJV)

Now in English, that can sound like what he's saying is that the veil is somehow Christ's flesh. That His body is somehow this veil. That's not the meaning being communicated here at all. Now let me give you this verse from the New Living Translation, because I think it's a little clearer. Here's how the NLT translates this verse.

**Heb 10:20** *“By his death, Jesus opened a new and life-giving way through the curtain into the Most Holy Place.”* (NLT)

See, it's basically saying because of His sacrifice, because He came in the flesh and lived as a human being and then died as the atoning sacrifice for our sins. Well, that being applied to us reconciles us with the Father, and it enables us to have that close relationship with Him. Now we don't have that veil of separation. This is what enables us to no longer go to a physical temple to worship God -- who's separated from us in this building with a veil in between us -- to do animal sacrifices there to try to be in a symbolically reconciled relationship with Him. Now we actually are the Temple, and He can live directly inside us.

This is basic doctrine, but what I'm trying to illustrate here is why this whole subject is a head scratcher. Because we understand these things from a New Covenant perspective as far as how it affects our lives. Then we look at the Bible's description of the millennium and wonder “Why would all of this be back in place after Christ's return?” We're going to get to that in a second. But first, let's just turn over to 1 Corinthians 3. I just want to review the scriptures that tell us that we don't go to a physical temple anymore because we are the Temple. God actually dwells directly in us because the sacrifice of Christ enables us to be reconciled to the Father and have that veil of separation removed, and now we can have that direct relationship.

That's 1 Corinthians 3:16,

**1 Cor 3:16** *"Do you not know that you are the temple of God and that the Spirit of God dwells in you? 17) If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which temple you are."* (NKJV)

What he's saying here is this isn't a situation where God dwells in that building over there and He's separated by this veil from you, and you go to the building and perform sacrifices to Him and worship Him from afar. He's saying, now you can have a close relationship with Him and He can live inside you. Paul makes this same point again in 2 Corinthians. Turn over to 2 Corinthians 6 and we'll start reading in verse 14,

**2 Cor 6:14** *"Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness? 15) And what accord has Christ with Belial? Or what part has a believer with an unbeliever? 16) And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: "I will dwell in them And walk among them. I will be their God, And they shall be My people.""* (NKJV)

So again, as we see here it's not a situation with New Covenant Christians where God's in this physical temple and there's a Levitical Priesthood and we have to go do animal sacrifices to be symbolically reconciled to Him. The sacrifice of Christ takes care of that. The sacrifice of Christ covers our sins and reconciles us to the Father and now He can live directly inside us. We actually are the Temple of God. So again, that's one of those things that we understand. This is basic doctrine for New Covenant Christians. I haven't covered anything new here. But we look at this and go, "Okay, we understand all that, now why would Christ return and start working with all of the rest of mankind and then have this physical temple and all this again? What's going on with that?" Well, we're about to get to the answer here.

As I mentioned, the sacrifice of Christ is what replaces all of this and reconciles us to the Father. The sacrifice of Christ replaces this sacrificial system. In fact, there's scriptures in Galatians and Hebrews that directly tell us that this whole sacrificial system was set up as I like to put it "with an expiration date in mind". In other words, it was intended to be replaced by the sacrifice of Christ when we have a New Covenant relationship with God. That was the design from the very beginning. So, just to notice this, turn over to Galatians 3 and we'll start reading in verse 15.

**Gal 3:15** *"Brethren, I speak in the manner of men: Though it is only a man's covenant, yet if it is confirmed, no one annuls or adds to it. 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)

That's going to become important here in a minute. Notice that "the Seed" being referred to is Christ.

*“17) And this I say, that the law, which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God in Christ, that it should make the promise of no effect. 18) For if the inheritance is of the law, it is no longer of promise; but God gave it to Abraham by promise.” (NKJV)*

Now notice 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)*

Now, the law being referred to here, obviously it's not the 10 Commandments. Christ coming did not abolish the 10 Commandments. It's referring to a law that was added “because of transgressions”. It has something to do with addressing transgressions. And it's “until the seed would come” and we know “the Seed” is Christ.

Well, think about it. In the Old Covenant, how did they symbolically deal with transgressions? The way you symbolically atoned for sin was through sacrificing. You brought your sacrifice to the Temple and the priest would then take this and as the Bible says “make atonement” for your sins. Of course, it was a symbolic atonement that was being done there because the blood of bulls and goats cannot truly atone for sin. That requires the blood of Christ. That's why the blood of Christ then replaces all of this.

But we need to pay attention when we look at the next couple of scriptures to how exactly does that apply? *Because we sometimes make some false assumptions here, and that's the source of all the confusion on this subject.* But just notice here again, the sacrificial system was put in place with the idea of it expiring at some point, and that had to do with the sacrifice of Christ and Him being “the Seed” and Him replacing the sacrificial system. Now turn over to Hebrews 9. We'll see here some other verses that address this. It's Hebrews 9, and we will start reading here in verse 1.

**Heb 9:1** *“Then indeed, even the first covenant had ordinances of divine service and the earthly sanctuary. 2) For a tabernacle was prepared: the first part, in which was the lampstand, the table, and the showbread, which is called the sanctuary; 3) and behind the second veil, the part of the tabernacle which is called the Holiest of All, 4) which had the golden censer and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that had the manna, Aaron's rod that budded, and the tablets of the covenant; 5) and above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail. 6) Now when these things had been thus prepared, the priests always went into the first part of the tabernacle, performing the services. 7) But into the second part the high priest went alone once a year...,” (NKJV)*

On the Day of Atonement. As we know, that's in Leviticus 16.



*“...not without blood, which he offered for himself and for the people’s sins committed in ignorance; 8) the Holy Spirit indicating this, that the way into the Holiest of All was not yet made manifest while the first tabernacle was still standing. 9) It was symbolic for the present time in which both gifts and sacrifices are offered which cannot make him who performed the service perfect in regard to the conscience— 10) concerned only with foods and drinks, various washings, and fleshly ordinances imposed until the time of reformation.” (NKJV)*

Notice again, it’s describing the sacrificial system and all that went with that and saying this was put in place “until the reformation”. In other words, this was intended to have a point where it expires and then it stops applying. Now, what does this word “reformation” mean? The Greek word here is transliterated into English as “diorthosis”. It’s Strong’s # 1357 and the definition I’m going to read to you is out of The Complete Word Study Dictionary of the New Testament by Spiros Zodhiates.

*“to correct, amend. Amendment, correction, reformation,....the time of a new and better dispensation under the Messiah.”*

In other words, it’s referring to the New Covenant. We’re going to see here in a minute, that’s a very important distinction to realize. The “reformation” where this switches is when the New Covenant is applied.

*Notice I said when it’s actually applied to a person.*

Now turn over to chapter 10. We’ll notice this in other scriptures that speak to this because we’re going to clear up a very simple distinction here that makes this whole subject make sense and gets all the mental gymnastics out of trying to explain *why are there sacrifices in the millennium?* Now look at Hebrews 10:11.

**Heb 10:11** *“And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins. 12) But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God, 13) from that time waiting till His enemies are made His footstool. 14) For by one offering He has perfected forever those who are being sanctified. 15) But the Holy Spirit also witnesses to us; for after He had said before, 16) “This is the covenant that I will make with them after those days, says the LORD: I will put My laws into their hearts, and in their minds I will write them,” 17) then He adds, “Their sins and their lawless deeds I will remember no more.” 18) Now where there is remission of these, there is no longer an offering for sin.” (NKJV)*

In other words, where there’s remission of sin there’s no longer a need for sacrifices. *You don’t do physical animal sacrifices when there’s forgiveness of sin being offered.*

Now, with all that in mind, let me clear up for you what is oftentimes overlooked and causes all the confusion on this particular subject. Oftentimes we look at this and we think, “Okay, well the sacrificial system was until “the Seed” came and “the Seed” is

Christ. Christ came and He died. He was killed as our sacrifice and then He fulfilled the wave sheaf offering. Well, sacrifices are no more for everyone from that point forward."

*Is that what happened in history? NO!*

The veil was split when Christ died making an obvious loud point being put across that there was a spiritual significance to this. But did they immediately stop doing animal sacrifices? NO! Sacrificing continued on until 70 A.D. when the Temple was destroyed. The only reason it stopped was because the Temple was destroyed. We also know that it's going to be started again before the end. One of the things mentioned in prophecy that we look for as a sign of the very end coming is sacrifices being stopped. Well, they're not doing sacrifices now. So, we know that means there has to be a point where they start doing sacrifices again at some point. That obviously has to happen.

So, we see here it wasn't a situation where Christ came and He died and then all of this immediately goes away and has no relevance for anyone. No. The key statement here is "where there's remission of sin there's no longer the offering of sacrifice".

*In other words, when the New Covenant is offered.*

Who is the New Covenant offered to today? Just the Firstfruits, right? The majority of mankind, they're not being offered the New Covenant, are they? They're not being offered the chance to come to God and to receive the truth and receive the Holy Spirit. They're not having their chance right now.

You know what that means? That means the Old Covenant sacrificial system still applies to all those people. If salvation is not being offered, then all of that still applies. This only stops applying when the New Covenant is being offered to New Covenant Christians. When you read the New Testament, you don't see a Levitical Priesthood being described for the New Covenant Church. You see offices of the ministry involved, but you don't see a Levitical Priesthood being described. That no longer applies. You don't see people doing animal sacrifices and all those other rituals and such because now it's about the sacrifice of Christ. But who does that apply to? That applies to the people that are being offered the New Covenant. That's when this changes over. It's not just the issue of in the first century Christ comes, and He dies, and He fulfills the wave sheaf. So, therefore, all that immediately goes away and no longer applies. It's an issue of when the New Covenant is being offered. That's the significance here. That's what creates the change.

Now, let's ask a very simple question. When did Christ say the New Covenant was going to be offered to all of mankind? When did He make this big point of announcing "Now everybody can come to Me, and they can receive the Holy Spirit?" You know, that's one of the things offered in the New Covenant. I've explained in recent sermons that the New Covenant is basically three major concepts. The forgiveness of sin, the offering of the Holy Spirit, and the offering of the opportunity for salvation. Christ made a

very big deal out of making a very specific announcement and let's just pay attention to when he did it. Turn over to John 7:37.

**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.'"* (NKJV)

Now, we don't need to speculate in any way whatsoever as to what this verse is saying because verse 39 just directly tells us. We can't miss it. Verse 39.

*"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)

It directly tells us He's making a big announcement, a big deal out of saying, "Now everyone can come to Me and receive the Holy Spirit." And when did He make this announcement? Well, according to this verse, He did it on the Eighth Day. Why did He skip the Feast of Tabernacles? Don't we think maybe there's a point there? Now, I'm going to share my sarcastic sense of humor on this because those of you that know me well at all know I can tend to be a little sarcastic in joking about things. I've jokingly referred to this particular scripture for years as *"the radical notion that Jesus Christ actually understands the Holy Days"*. Because think about it. Was He late? Did He just oops? Just kept forgetting to do it for seven days in a row. And then He got up on day eight and He finally remembered to say it. No, I think He had a very specific purpose and there was a reason why He skipped the entire Feast of Tabernacles. And He got up on the Eighth Day and said, "Now everyone can come to me and receive the Holy Spirit."

He must have had a reason for doing that because let's also just think through the scenario. Since I came to kind of realize this issue a little over a decade ago, I've asked a number of good friends over the years, "Why would Christ say this? Why does He wait until day eight? Why does He skip the entire Feast of Tabernacles? If salvation is offered to everybody during the millennium, why doesn't Christ say this on the first day of the Feast? Wouldn't that be the logical time?"

A typical answer I get for that question is, "Well, because of the second resurrection." That's a term you won't find in the Bible, but it's a term common in Church of God culture. We took the term "first resurrection" -- which you will find in Revelation 20 -- and we assumed that that term meant "first in time order". Now, if you think that through, that doesn't make sense because the resurrection described there, no one could argue that's the first time a human died and was resurrected from the dead. You couldn't even argue that that was the first time someone was resurrected to eternal life because Christ is the "firstborn from the dead".

Now, I'm not going to go into that subject in great detail. I did a sermon on this a couple years ago and there's also a study paper on my website that addresses this. Both of them have the same title. The title of both the sermon and the paper is "The First Resurrection and the Rest of the Dead." If you're watching this sermon on YouTube, and you're not familiar with my website, just look below this video. There's a little link there. You will see a little finger icon that says "For Further Study" and it gives you the URL. It's [SearchingTheScriptures.org](http://SearchingTheScriptures.org). You'll find there the sermon and the study paper that address the subject. I titled it like that because we based our whole theory of the resurrections around those two terms – "first resurrection" and "the rest of the dead". We assumed because of the term "rest of the dead". We took that to mean that that was an all encompassing statement that said that no one can be resurrected during the millennium. Well, in reality the "rest of the dead" refers to everyone that's resurrected to eternal life in the final judgment after the Eighth Day period. Again, the sermon and the paper will go into all the details to cover that for you. I'm not going to take the time to do that today.

But if you think about it, I've never heard anyone in my life read Ezekiel 37 -- it's commonly referred to as a second resurrection -- again, a term not in the Bible -- but I've never heard anyone make an argument from the context of that chapter to place that resurrection in the Eighth Day period because the context clearly places it in the millennium. It's because of the misunderstanding of "the rest of the dead" that they try to place it there. Well, if we place it where context places it, that's in the millennial period.

Now, the reason I bring that up is think about this. If you bring everybody who hasn't yet had their opportunity for salvation back to life during some early period of the millennium and you wait 1,000 years to then make this announcement, "Now everyone can come to Me and receive the Holy Spirit". Doesn't this sound a little ridiculous? If salvation is offered during that period of time and you have a thousand years, don't you think everyone who was willing to repent and be baptized to receive the Holy Spirit would have done so by the time that that time period is over? If you're making the announcement hundreds of years after everyone who is willing to repent and receive the Holy Spirit has already done so, and you're saying, "Now everyone can come and receive the Holy Spirit". Isn't that ridiculous? Wouldn't people kind of scratch their head and go "Christ, have you been paying attention? Did you kind of miss the fact that everybody has already done that process?"

See, if we just consider the "radical notion that Christ actually understands the Holy Days", then He knew when the Holy Spirit was going to be offered and when the New Covenant was going to be offered to mankind. If you just follow Christ's own statements and assume that He knows what He's talking about -- *which I think is a pretty good bet* - then you can look at all the descriptions of the millennium -- the animal sacrifices, the physical temple, the Levitical Priesthood, God in the Most Holy Place separated by a veil -- and we don't have to do any mental gymnastics. We just make the obvious observation that all of this matches the Old Covenant. If the Holy Spirit and the New Covenant are not offered until the Eighth Day period -- after the millennium -- we don't

have a contradiction. Everything matches. We don't need to do any mental gymnastics and talk in circles and contradict ourselves.

The reason I say that is because I've experienced this throughout my life, and particularly after I began to kind of grasp this subject. I would ask people about it. New Covenant Christians today, why don't we have a physical temple? Why don't we do animal sacrifices? Why isn't there a Levitical Priesthood today? And people would flip right over to the books of Hebrews and Galatians and, like I just did, read you the answer right off the page and it would be very accurate. I'd say, "Okay, that's a very solid answer. Now what about the millennium?" See, they're making the assumption that these are New Covenant Christians in the millennium, but they're also practicing all this as well. And I'm like, "Okay, how do you explain that?" Now they just start talking in circles and contradicting everything they just said because they're trying to rationalize doing both of these at the same time.

Well, if we just consider -- as I sarcastically like to put it -- "*the radical notion that Christ actually understands the Holy Days*". That He actually knew when to make the announcement. We don't have a contradiction. The only thing we have to solve is looking at a few scriptures in the book of Ezekiel that we've always interpreted to mean that the Holy Spirit and conversion are offered during the millennium. Those scriptures have clear explanations, which I'm about to show you.

First of all, before we even go into this, we have to assume that Christ actually understands the Holy Days. That He understood the correct time to get up and make this announcement. Because if the Holy Spirit is offered at the start of the millennium, isn't He a week late? Isn't He kind of off his game here as to when to make this announcement? Or did He know exactly when the correct time was to do it and He did it exactly right? We've just kind of misunderstood some things here.

So, let's turn over to Ezekiel 37. Because this is kind of the easiest, difficult scripture you might say to address. As I've just mentioned, I've just placed Ezekiel 37 as taking place in the millennium. Verse 14 of that chapter is oftentimes interpreted to mean that the Holy Spirit is being offered at the time of this resurrection. But let's take a closer look at this. We're going to read through the first 14 verses here. This is Ezekiel 37:1,

**Ezek 37:1** *"The hand of the LORD came upon me and brought me out in the Spirit of the LORD, and set me down in the midst of the valley; and it was full of bones."* (NKJV)

Notice here it talks about the "Spirit of Yehovah". Now the reason I mention this is the Hebrew word here for spirit is "ruah". You'll see it as "ruah" in some lexicons. Other lexicons will put a "c" in it. They'll have it as "ruach". Either way it's the same word. Now, the reason I bring this up is this Hebrew word can have multiple meanings. It can mean "spirit". And I think it's obviously correctly translated here as "spirit" in this verse because it's referring to Ezekiel through supernatural means being put into a supernatural vision to see all of this. But the reason I point this out is from this verse

through the first 14 verses here, this Hebrew word appears 10 times. Eight times it's translated as "breath" or "breathe" because the word can have those meanings as well. It can mean "spirit", it can mean "breath", and it can mean "breathe". It can carry all of those meanings, and it is context that tells you what's the correct English word to use to convey the correct meaning.

What I want you to notice is the pattern. This is speaking about the resurrection of these dry bones basically symbolically representing all these dead bodies that he's bringing back to life. He's talking about breathing the breath of life into them. You'll see eight times as we go through this that *ruah* is translated as either "breath" or "breathe" because it's referring to putting the breath of life in these dead bodies and bringing them back to physical life. I want you to notice that pattern. Then we'll notice verse 14. Let's look at whether it makes more sense to translate it as "spirit" there or as "breath" or "breathe"? I think you'll see the answer is obvious. Let's pick up here in verse 2,

*"2) Then He caused me to pass by them all around, and behold, there were very many in the open valley; and indeed they were very dry. 3) And He said to me, 'Son of man, can these bones live?' So I answered, 'O Lord GOD, You know.' 4) Again He said to me, 'Prophesy to these bones, and say to them, 'O dry bones, hear the word of the LORD! 5) Thus says the Lord GOD to these bones: 'Surely I will cause breath [ruah] to enter into you, and you shall live. 6) I will put sinews on you and bring flesh upon you, cover you with skin and put breath [ruah] in you; and you shall live. Then you shall know that I am the LORD.' ' ' 7) So I prophesied as I was commanded; and as I prophesied, there was a noise, and suddenly a rattling; and the bones came together, bone to bone. 8) Indeed, as I looked, the sinews and the flesh came upon them, and the skin covered them over; but there was no breath [ruah] in them. 9) Also He said to me, 'Prophesy to the breath [ruah], prophesy, son of man, and say to the breath [ruah], 'Thus says the Lord GOD: 'Come from the four winds, O breath [ruah], and breathe [ruah] on these slain, that they may live.' ' ' (NKJV)*

Notice He's putting the breath of life in them and then they're coming back to physical life.

*"10) So I prophesied as He commanded me, and breath [ruah] came into them, and they lived, and stood upon their feet, an exceedingly great army. 11) Then He said to me, 'Son of man, these bones are the whole house of Israel. They indeed say, 'Our bones are dry, our hope is lost, and we ourselves are cut off!' 12) Therefore prophesy and say to them, 'Thus says the Lord GOD: 'Behold, O My people, I will open your graves and cause you to come up from your graves, and bring you into the land of Israel. 13) Then you shall know that I am the LORD, when I have opened your graves, O My people, and brought you up from your graves. 14) I will put My Spirit [ruah] in you, and you shall live, and I will place you in your own land. Then you shall know that I, the LORD, have spoken it and performed it,' says the LORD.' ' ' (NKJV)*

Now as you notice there in English, in verse 14 it had the word "Spirit". Now, I want you to think about what it says here. It says, "I will put My Spirit in you, and you shall live, and I will place you in your own land". Now, does it make sense that He's going to put the Holy Spirit in them before they even physically come to life and get a place to live? Does that make any sense? Or does it make more sense to say, "I'm going to put My breath in you? I'm going to breathe the breath of life in you. You're going to come back to life and then I'll put you in the land." It obviously should have been translated "breath" here. He's not even talking about spirit. It's a mistranslation and that solves the entire issue.

Now, there's a couple of references here in Ezekiel 36 that are a little more complicated as we're going to see here. They have easy explanations as well. Now just look over the page here in Ezekiel 36, and we're going to start in verse 27.

**Ezek 36:27** *"I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them. 28) Then you shall dwell in the land that I gave to your fathers; you shall be My people, and I will be your God."* (NKJV)

Now, that certainly appears to be a direct statement that it's talking about conversion and they're receiving the Holy Spirit. But let's look a little deeper. Now, the Hebrew word here for within is "qereb". It's Strong's # 7130 and the definition I'm going to give you is from The Complete Word Study Dictionary of the Old Testament by Warren Baker and Eugene Carpenter. They define it as:

*"A masculine noun meaning midst, middle, interior, inner part, inner organs, bowels, inner being."*

Now what I want you to see is this can also mean "in your midst" or "among you". In fact, if you look at this particular verse in Young's Literal Translation, that's actually how they translate it. They translate it as, "And My Spirit I give in your midst". Now, let's also look at another verse that's worded very similarly in English and in Hebrew, but the context makes it very obvious that it's not referring to conversion. It's talking about His Spirit being in their presence. His presence is there and He's working among them. Because we're going to see the context is ancient Israel and the story of the Exodus. Them coming out of Egypt and going through the Red Sea. It refers to His Spirit being "within them". That's what it says in English. But we know He didn't offer salvation to them. Turn to Isaiah 63:11.

**Is 63:11** *"Then he remembered the days of old, Moses and his people, saying: 'Where is He who brought them up out of the sea With the shepherd of His flock? Where is He who put His Holy Spirit within them,'"* (NKJV)

Notice this is worded just like the English that we read in Ezekiel 36. But the context makes it obvious we're not talking about conversion. Keep reading in verse 12.

*“12) Who led them by the right hand of Moses, With His glorious arm, Dividing the water before them To make for Himself an everlasting name, 13) Who led them through the deep, As a horse in the wilderness, That they might not stumble?” (NKJV)*

He's obviously talking about ancient Israel. Leading them out of Egypt through the Red Sea in their Exodus. We know ancient Israel was not offered salvation. When He says, “My Holy Spirit within them” He obviously meant “in their midst” or “among them”. His presence is there. He's working with them. He's traveling with them and inspiring what's happening, but He's obviously not giving them conversion. They're not being offered the New Covenant. That's obviously not the intended meaning. And we'll see a couple other verses where this Hebrew word “qereb” is obviously referring to God's presence among the Israelites and among the land. Working with the people in their midst. But we're obviously not talking about conversion. Turn over to Exodus 8. We will start reading in verse 22.

**Ex 8:22** *“And in that day I will set apart the land of Goshen, in which My people dwell, that no swarms of flies shall be there, in order that you may know that I am the LORD in the midst of [qereb] the land.” (NKJV)*

That's the same Hebrew word “qereb”. See how it's translated as “in the midst”? He's saying He's there. His presence is there. His Spirit is among them. But, again, it's not an issue of them being offered the New Covenant and they have God living inside them and they're being offered salvation. That's not what He's talking about. It's not about the New Covenant and conversion. Let's notice another reference in Numbers 14. We'll start reading in verse 13.

**Num 14:13** *“And Moses said to the LORD: “Then the Egyptians will hear it, for by Your might You brought these people up from among them, 14) and they will tell it to the inhabitants of this land. They have heard that You, LORD, are among [qereb] these people; that You, LORD, are seen face to face and Your cloud stands above them, and You go before them in a pillar of cloud by day and in a pillar of fire by night.” (NKJV)*

He's saying His Spirit, His presence was among them. But again, it's not communicating the meaning of the Israelites being offered salvation in the New Covenant. That's not what's being said here.

Now, there's another phrase we need to unpack as well. Turn back over to Ezekiel 36.

**Ezek 36:25** *“Then I will sprinkle clean water on you, and you shall be clean; I will cleanse you from all your filthiness and from all your idols. 26) I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh.” (NKJV)*



In the Church of God, we have synonymized this statement of “a heart of flesh” as being basically equivalent of having the Ten Commandments put upon your heart. You know, as is stated with a New Covenant. But first of all, I just want you to notice the wording in English before we start digging deeper. It says, “*I’m going to take the heart of stone out of your flesh*”. And then what are you going to have? *A heart of flesh*. Is He taking the stone out of their conversion and just leaving them with their conversion? NO! That’s obviously not what we’re talking about here because what we’re going to see here is it’s literally as simple as what is stated in the English. *It’s a heart of flesh*. It’s a heart without being influenced by Satan. That’s what we’re going to see here in just a minute. But just to dig into this a little deeper where it refers to flesh. Here, the Hebrew word is “basar”. It’s Strong’s # 1320 and the definition I’m going to give you is from Baker & Carpenter. It defines this word as,

*“A masculine noun whose basic meaning is flesh.....It is also used of the animal body....the human body....and human frailty.”*

It can refer to human frailty. *It’s a heart of human frailty*. That is what we’re talking about. Now, I want you to notice a couple of other verses that use this same word and how it’s used. Turn over to Jeremiah 17. I’m going to read a very familiar scripture here that we oftentimes read in terms of human nature. Jeremiah 17:5.

**Jer 17:5** *“Thus says the LORD: “Cursed is the man who trusts in man And makes flesh [basar] his strength, Whose heart departs from the LORD.” (NKJV)*

This is “basar”. This is the same word he’s referring to. Making flesh -- your human frailty -- your strength.

*“6) For he shall be like a shrub in the desert, And shall not see when good comes, But shall inhabit the parched places in the wilderness, In a salt land which is not inhabited. 7) “Blessed is the man who trusts in the LORD, And whose hope is the LORD. 8) For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf will be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit.” (NKJV)*

See, it’s referring to trusting in your human frailty -- in your flesh. But again, this is the exact same Hebrew word. So, we can kind of understand some of the meaning being portrayed here. Now turn over to Psalms 78. Let’s look at one other verse here that uses this same word. I’m going to read verse 38.

**Ps 78:38** *“But He, being full of compassion, forgave their iniquity, And did not destroy them. Yes, many a time He turned His anger away, And did not stir up all His wrath; 39) For He remembered that they were but flesh [basar], A breath that passes away and does not come again.” (NKJV)*

So, you see, a “heart of flesh” is not communicating a heart of God's spirit -- a spiritual heart with the mind of God in it. It's a “heart of human frailty”. Now remember the original statement, “*I will take the heart of stone out of your flesh*”. And then what will you have? You'll have a heart of flesh. Why does mankind have a heart of stone? Why are we by nature, “children of wrath”? Why are we automatically hostile to God and pulled in a negative direction? Isn't it because we're influenced by Satan and his demons? By those spiritual forces that automatically make us want to rebel. And that's what hardens our hearts and gives us a “heart of stone”. Isn't it Satan's influence that creates that in us? Isn't that what our Bible tells us? Turn over to Ephesians 2:1.

**Eph 2:1** *“And you He made alive, who were dead in trespasses and sins, 2) in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, 3) among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others.”* (NKJV)

See what makes us hostile and gives us a stony heart and makes us children of wrath and hostile to obeying God. It's Satan's influence. It's because we're fighting a spiritual battle. That's what creates the problem. Now, notice over in Ephesians 6 it just specifically tells us this. It's Ephesians 6:12.

**Eph 6:12** *“For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places.”* (NKJV)

See, it directly tells us that's why we're children of wrath. That's why we have such a hard time obeying God and following Him. Because that spiritual influence basically creates a situation where we brought a knife to a gunfight. In other words, if we are just fighting it with our own physical ability. We're up against a spiritual enemy. We're guaranteed to lose. Well, now think about this. What happens during the millennium? During the millennium Satan is bound, and he's removed. What did Ezekiel tell us? “*I will take the heart of stone out of your flesh.*” And what will you be left with? A heart of flesh.

Now, if you took away this spiritual influence that gives you the hard and stony heart. That makes you children of wrath. That gives you the nature where you naturally want to rebel. Because again, the source of this is not flesh and blood. It's principalities. It's powers. It's Satan and his demons and their influence. If you remove that, what would you have? You'd take away the influence that creates a heart of stone and what would be left? A heart of flesh.

A heart of flesh means exactly what the English says. We've just misunderstood it. We've turned it into this idea that a “heart of flesh” means conversion with the Holy Spirit. No, it means a “heart of flesh”. It means a heart of flesh that just has human frailty. It's still subject to rebelling because the human beings have free moral agency.

We can still be boneheads without Satan. But again, what gives us that hard heart of stone where we are set up to fail? That's Satan's influence. But let's remember that's gone during the millennium. Turn over to Revelation 20:1.

**Rev 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)

So, notice during the millennium -- during this thousand year period -- he's removed. Well, again, what hardens our heart and gives us a stoney heart? The prince of the power of the air. The principalities, the evil forces that we're fighting against. That's what just pulls us like a magnet towards evil. Well, if you removed that, you'd give us a new heart, wouldn't you? I mean that would be the natural result. Again, it wouldn't be conversion and offering of the New Covenant, but it would definitely be a new heart because it would remove this spiritual battle that causes us to be so hostile and have such a stony heart and want to rebel against God. See, it would be taking the heart of stone out of your flesh, and you'd be left with a heart of flesh, exactly like Ezekiel says.

See, if we understand this, we realize there's not a contradiction. Again, just to be humorous about it, to understand this whole subject, all we have to do is consider the *"radical notion that Jesus Christ actually understands the Holy Days"*. You know, it wasn't that He forgot to set his alarm clock at the beginning of the Feast, and He just kept forgetting to make that announcement. And He finally got around to it on day eight. Read through John 7. He's in the Temple teaching at that Feast of Tabernacles earlier in that chapter. He was there the whole time. He could have easily made that announcement earlier that week, and He chose not to. He specifically waited until day eight.

If we just consider the radical notion that Christ knows what He's talking about, then He knew when the New Covenant and salvation would be offered to mankind. He knew that it would be in the period pictured by the Eighth Day. Well, once you understand that, then it's real easy to understand why the whole Old Covenant system is described during the millennium. It's because it is an Old Covenant time and there's no contradiction. We don't need to do any mental gymnastics. We just need to accept *"the radical notion that Christ understands the Holy Days"*. That kind of explains it all.

Well, another question that people oftentimes have posed to me when this comes up. They kind of scratch their head and go, "Well, wait a minute. Now that Christ has come and fulfilled the sacrifice, and we can offer the New Covenant to mankind. Why spend 1,000 years with an Old Covenant relationship with the rest of mankind? Why not just get on with offering them the New Covenant and salvation? What would be the point of that?"

Well, we could ask the exact same question with how God has handled things up to this point. Those of you that have listened to my sermons over the years know, one of my favorite statements is “the best predictor of future behavior is past behavior”. I’ve spent the majority of my career working as a recruiter and that’s kind of a fundamental concept in our industry. When you think about that, if you just apply that principle to God, He created mankind for what purpose? To build His Kingdom. The ultimate purpose was to offer salvation to mankind and give them the opportunity to be born into His Kingdom and to become spirit beings. That was the whole purpose of creating mankind. Why did He wait several thousand years into this movie to even have Christ come to be the sacrifice for mankind to even enable that opportunity to be available to mankind? Why orchestrate this several thousand year relationship with ancient Israel where they’re offered the opportunity to be a special nation, but it’s a physical relationship and they’re not offered salvation? They have the sacrificial system and the priesthood and all of this, but they’re not offered the chance of salvation yet. Salvation was the purpose for creating mankind. Why do all of that?

Well, the book of Galatians tells us. Turn over to Galatians 3. We’re going to start back in verse 16 again.

**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)*

We discussed this previously, that Christ is “the Seed”. Now just jump down to verse 19.

**Gal 3:19** *“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)*

As we explained before, we’re obviously referring to the Old Covenant sacrificial system. That’s what was abolished by Christ’s sacrifice and the New Covenant. But let’s just keep reading. There was a point to all of this.

*“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,…” (NKJV)*

Now, we’re going to come back to the meaning of this word “tutor”, but notice this was a “tutor” to bring us to Christ. You know, for the New Covenant. Continue on in verse 24,

*“...that we might be justified by faith. 25) But after faith has come, we are no longer under a tutor.” (NKJV)*

Now what does it mean by “tutor” here? The English word “tutor” here comes from the Greek word “paidagogos”. It's Strong's # 3807. This is going to come 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, it's like an instructor -- a teacher of children. The Old Covenant system was designed to be a “teacher of children” to teach “children” the basics, and kind of get them started in a “training wheels environment”. Then to be able to move them on later to Christ. To a New Covenant relationship. God is just simply following His same pattern. If you've heard my sermons over the years, you know I love to say “the best predictor of future behaviors is past behavior”. We can predict God's future behavior by His past behavior.

What did He do in the past? He started off with an Old Covenant relationship. The purpose of that was to be a “teacher of children”. To teach people the basics. To help them get that down, and then to teach them about the need for the New Covenant. Then they could be offered salvation. It's the exact same thing. He's just repeating the pattern. The reason that there are sacrifices in the millennium is because it's an Old Covenant environment. It's an Old Covenant relationship with mankind. The New Covenant is then offered just like Christ said it would be. During the period pictured by the Eighth Day. All we have to do is consider “*the radical notion that Jesus Christ actually understands the Holy Days*”. He actually understood when the right time to make the announcement was.

So what we can see here is there's really not a big head scratching controversy as to why there are sacrifices during the millennium. What causes all the confusion is we're assuming it's going to be a New Covenant situation. But then we see all these Old Covenant things described, and we're trying to get an explanation that brings it all together of how people can do both at the same time. And that just fundamentally contradicts the books of Hebrews and Galatians. But if we just consider that Christ actually knew what He was talking about. He actually knew it was during the period pictured by the Eighth Day that salvation is offered to mankind -- when the New Covenant is put on the table. It's not a head scratcher at all. It's very straightforward. It's easy to understand.

Now, I would imagine a lot of what I just laid out is new for a lot of you hearing this. If you want to study this in greater detail. If you go to my website -- it's [SearchingTheScriptures.org](http://SearchingTheScriptures.org) -- there are study papers on there. There is one titled, “The Meaning of the Feast of Tabernacles.” There's another one titled, “The Meaning of the Eighth Day.” Those will go into all of this in greater detail. I know sometimes it's easier to understand things if you can study it in writing. Particularly if it's new for you. Also, later this week I'll be addressing in greater detail what's accomplished during this Old Covenant relationship with mankind during the millennium. We'll look at that in greater detail. And then on the Eighth Day, we will look at the New Covenant being offered and

the obvious direct parallels between the Eighth Day and Pentecost. Because the Eighth Day is basically the day of salvation for the rest of mankind. Whereas Pentecost is the day of salvation for the Firstfruits. So, brethren, we will wrap up here today. Again, as I mentioned, the simple explanation for why there's sacrifices in the millennium. It's an Old Covenant situation. It's an Old Covenant setting. We'll cover more about this later this week. So, I hope you all have a pleasant Feast of Tabernacles, and we'll see you in a few days.