

Lev 05-07-31b

Let's resume our study now. We're looking at the Levitical Feasts. And as promised, I want to take just a moment here to step back and look at the rather grand scope, in terms of subject, of human history.

I, like many, including the ancient Jewish rabbis, the rabbis got quite a very many things wrong. And so just because the old rabbis thought something, it almost makes you think it's probably not so. But one of the things that I think they got right was their belief that human history will span a total of 7,000 years.

6,000 years followed by the millennium. One of the calculations that they made, long ago, was to go back and try to figure out what year was Adam created. Which, of course, would tell you basically if you believe that the world and the universe and everything else was created five days before Adam, then that year would basically be the beginning of creation.

I don't think the universe and the earth itself was created five days before Adam. I think the process of preparing the environment happened in those literal days. But the universe and the earth and so on are far older.

In the beginning, God created the heaven and the earth. Then you start the clock running as soon as you have light hitting the surface of the boiling waters, the face of the deep. Anyway, the question becomes, how many years has it been since history got cranked up? This would basically be from the creation of Adam.

This is calculated by looking at the information in Genesis and Chronicles and other places where you have life spans given to ascertain how long did Adam live, how old was he when he had Seth, how old was Seth when he had his sons, etc. You work your way down. The rabbis and many others have gone in.

There are upwards of 200 theories of what year BC the universe was created or Adam was created. More than 200. There is a web page you can search on.

If you look around and Google a little bit, this has got a big long URL or I would give it to you. There is a summary of all of the different dates that have been calculated. It just puts them in chronological order.

Dr. Hugh Ross, we looked at his book, *The Creator in the Cosmos*. I've got a couple of other books by him. He is sort of an astrophysicist believer kind of a guy.

He tries to reconcile the Bible and science. Some things he does are really good and others I don't think are valid. Anyway, Dr. Hugh Ross, in his book, *Reasons to Believe*, he is an old earth creationist, which is how we would be classified, at least if you agree with me.

Old earth, young life is what I am. I think the earth is old. I think the earth has been around for

a long time.

I think the Big Bang. I think the scientific estimates are probably fairly accurate. From a time bound perspective, if you had a watch that was associated with some bit of particulate matter that eventually became our earth and kept it within the context of inside the expanding bubble and all that, it would read 14 something billion years ago.

However, if you understand Einstein, which I don't, but I pretend to, if you are an observer outside of that, your watch would read something different because time is different, there is acceleration, etc. equals mc^2 . I am not going to try to tackle that.

Let me just say that it is possible for everything that took place in the first 13.9 billion years of creation to have taken place in what would amount to about a 24 hour period if you were outside of those events. It has to do with relativity, don't ask me how. Research it if you want to.

There is more than one treatment of this that you can dig up on the web or in the library talking about what your clock would read. The most recent book that has this theory in it is one that is out there on my shelf. I am in the middle of reading called God and Science, I think, and I forget who wrote it, but there is also a webpage.

Here is my point. If history, and this is a first class condition, if, and it is true, if history is planned on a 7000 year model, where are we? Well, you have 200 different estimates, more than that, 200 plus estimates of when to start that clock. Hugh Ross says it could have been up to 58,000 BC that the earth was created.

Adam and Eve could have been created anywhere from 6 to 60,000 years ago. They don't really know. Harold Camping of Family Radio, this guy always makes me smile because he is the one in 1992.

My good friend Paul Stanton has a father named John Stanton and he had come to visit us here in Dallas. We were taking him on a tour of Dallas Seminary and we were going by the bookstore and they always have a table of cheap bargain used books outside. We were walking past and we saw this book and it was by Dr. Harold Camping and it was called 1994.

Now this was back in like 92 or 93. So John looked at this book and I picked it up and was leafing through it and he said, do you like that book? I said, I'm going to buy it for you. I said, oh, I don't want this thing.

He said, oh yeah, I want to get it for you. So he got it for me and I read it and it was predicting based on all these fancy calculations that Jesus was going to come back in 1994. Well, I still have that book on my shelf and every time I look at it, it reminds me of the hazardous nature of setting dates for the return of the Lord because in case you haven't noticed, Jesus didn't come back in 1994.

That was 11 years ago. Anyway, Harold Camping of Family Radio computed that God created

humanity in 11,013 B.C. Of course, they note here his other main prediction at the end of the world would happen in 1994 did not materialize. That's a charitable way of putting it.

Creation scientists generally estimate somewhere around 8,000 B.C. Alfonso X in Spain during the 1200s said it was 6984. All of these different people have made these different calculations. Probably the most pertinent for us is ancient Jewish scholars, the rabbis, working through all of the genealogical information and this, that and the other, decided that creation occurred in the year 3761 B.C. This is the basis of the modern Jewish calendar.

And in the modern Jewish calendar, we are in the year 57-something. I'll give it to you here in a minute. I wrote it down then I didn't bring in the piece of paper.

But the idea here is that if the world began in 3761 and you start numbering the years forward from that in order, add 2,000 to that basically and you get pretty close to what they think the current year is. So the current year, if you ask a Jewish person, what is the current year, they're going to give you this year in the 5700s. And so you'd say, well, which calendar is God using to determine when Jesus comes back? Which calendar is He using? To figure that out, you either have to calculate the year when Adam was created and come forward to the present.

But you can take a shortcut, which is what I have done. Because, as I said, there's upwards of 200 estimates of when Adam was born. But think about this.

We make one bold assumption that Jesus came at the fullness of times and with the Passover picture that we've already studied associated with the Feast of Passover, the Lamb is kept up for four days and examined. Four days, 4,000 years. 2,000 years roughly from Adam to Abraham.

2,000 years from Abraham to Christ. If Christ is at the 4,000 year mark, then all we have to do is work forward from Christ. We have a lot better documentation of when He was here than we do of when Adam got created.

So we can dispense with trying to line up all of the genealogies and figure out who got skipped and who got added and just start at Christ. So I really need that piece of paper. It's on the back of an envelope on my little table.

So nearly all scholars agree that the Lord Jesus was born in 4 B.C. You have to work things out with Herod the Great. Herod the Great died in 4 B.C. and we know that he was around to put out the edict related to the Lord Jesus and talk to the wise men and so on. So we'll be pretty close if we assume that Jesus was born in 4 B.C. Now, if the date of His birth was the 4,000 year mark, I'll tell you right now I don't think it was, but if it was, well, we've missed it because last year was actually 1995 or 6, around in there.

That's it. That's my... I get in trouble if I use the manual method for notes because I can't keep track of them. That's why I try to put everything on my computer.

I can at least keep track of it. But there are problems with that. Of course, you lose a year coming across.

There is no year zero. You go from 1 B.C. to 1 A.D. So in the year 1 A.D., you've actually lost a year from 1 B.C. to 1 A.D. Anyway, that doesn't work and it doesn't make sense anyhow because it is not when Jesus is born. It's when He is presented to Israel and is cut off but not for Himself according to the prophecy in Daniel and so on.

So I think the 4,000 year mark, the pinnacle, is the cross. The cross of Christ occurs, and I think if Jesus was 33 years old, then the crucifixion took place in the year 29 A.D. Most scholars say it was 33 A.D. because they just say, well, Jesus was 33, He was born in the year 1 or something, and it's off. Plus, they look for a year where Passover occurred on a Friday, and so they're looking for the wrong thing.

Anyway, we know that Jesus was crucified on Thursday, and so we look for a year when Passover was on Friday. Suffice it to say, the year 29 is what I think is the 4,000 year mark. So we come forward from that, exactly 2,000 years forward from that to complete the cycle of human history would be what year? It would be the year 2029, right? So we say, well, should we look for the rapture in the year 2029? That would be the second coming in 2029, right? Because 6,000 years of history will have been completed, and then you have the millennial kingdom going forward.

Well, what is the relationship of the rapture of the church to the second coming? Seven year difference, right? And so, estimate, assuming we don't know exactly the year Jesus was born, we don't know exactly the year He was crucified, but assuming it was within a pretty close interval of 29 A.D., I'll give you a reason why I think 29 is accurate, beyond the fact that I've checked the timing of the Passover in that year and so on, and the fact that, like most things, as a Christian church, and the Jews and everybody else, we tend to miss God's timing. I think it was 29 A.D. I think the second advent is likely to be in 2029. I think the rapture is going to be circa 2022, which gives us about 17 more years to get our business accomplished here in this life, assuming we live that long.

Now, here's what I find interesting. The current year in the Jewish calendar is 5766. Actually, it will be in October.

The Jewish New Year, Rosh Hashanah, which we're about to study, is going to happen in October this year. So, 5766. That's the Jewish reckoning, because they think creation was 3761, etc.

So, they're like 240 years off, basically. That puts the Jewish reckoning at 5790. 5790 will be 2029 A.D. So, it will be the Jewish year 5790.

So, they're exactly 210 years off there, because that would actually be the year 6000, right? So, they're off by 210 years, which is a multiple of three and seven. I just think that's a curiosity. 210

is three times 70, right? So, they're off by three sets of 70, which corresponds to the three great judgments, in my mind.

The judgment on the northern kingdom, judgment on the southern kingdom, and judgment on Israel as a whole when Jesus came. But, regardless of that, for us, it's the year 2029, is the second advent. That's when everything happens.

Now, 2000 years is the interval from the cross to the end of human history, right? 4000 years, Adam to Christ. 2000 years, from Christ 1 to Christ 2. First advent to second advent. Now, this is standard 365.25 days in a year, years.

Everybody with me? But, in the Bible, many times you find that prophetic years are in use. How many days in a prophetic year? 360. So, if I pull up calculator, and I say 2000 times 365.25, that gives me the total number of days in 2000 years.

And then, I divide that by 360 to get how many prophetic years does that many days entail? You know what the answer is? 2029. Exactly. So, is that significant? I have no idea.

But, I think it's interesting that 2000 standard years are 2029 prophetic years. And the date, according to the Julian calendar, when I estimate the Lord is going to return in the second advent, is 2029. So, it's a mathematical curiosity.

I would not assign that any real spiritual weight, but it's curious, it's interesting. Now, the reason this is important is to recognize where we are in human history. There are two perspectives.

One is the perspective of our individual human lifespan. Because, I believe, and I think most of you all believe, that there is not an intermediate existence between death and being face-to-face with the Lord for church-age believers. So, essentially, the rapture is going to happen on the day of our death.

Every church-age believer that has ever died, go back to the martyring of Stephen, and so on. Absent from the body, face-to-face with the Lord. The dead in Christ rise first.

I think Stephen, under the pile of stones, committed his spirit to the Lord, did a blink, and for him, his next waking perception is going to be seeing the Lord in the air. And he doesn't have to hang around for 2,000 years waiting. What do you do? What would be the purpose of being in some sort of space-time continuum for 2,000 years? Bible class? Where do you live? It's pointless, and God's not bound by time.

So, God, I think, just threads people right forward to their next event. So, there is a truth in the any-moment rapture belief that has been a part of church thinking for many centuries, that Jesus could come back at any moment. It's true, because you can die at any moment.

And in that sense, it's imminent, and it's near. But historically speaking, isn't it interesting that

at this point in history, you have, ever since 1948, Israel back in the land. It's never happened before in history where an ancient people, genetically still the same people, racially still the same people, go back and recover their ancient homeland.

You don't see the Hittites getting together and coming back to their homeland. You don't see the Amorites coming back. You don't see the Moabites reappearing over there and recreating the country of Moab or the Ammonites.

You don't see the ancient Assyrians. You don't see the Hivites or the Perizzites or the Jebusites or any of the other ites that lived around those times. But here are the Israelites returning.

Now, you still have the nation of Egypt, but the Egyptians who live in Egypt are not the ancient Egyptians. You have people in Rome and Italy, but they are not the ancient Romans. It may have the same name, and there may be some pyramids and things floating around, but modern Egypt is not ancient Egypt, and those are not the same people.

These are the same people. When you run into somebody named Cohen, C-O-E-N or C-O-H-E-N, that's the Hebrew word for priest. Those people are descended down from the tribe of Levi, and they've still got their priestly name.

And it is now they are just beginning to discover that they can actually do DNA testing on Jewish people and divide them into tribes. They can figure out what subgroup they are from. So, how hard is it going to be in the 70th week of Daniel to assign the 144,000 to their respective tribes? It's going to be amazing.

You say, well now, why would they all be Jewish? Why wouldn't they be Gentiles or whatever? What did God do in our estimation, at least in my estimation, in the Old Testament age for believers? Calvinists like to talk about God's foreknowledge and His predestination. Here's a valid, I think, application of foreknowledge and predestination. If God knows that you, as a human being, are going to respond in faith to the message of the Holy Spirit that says there is a God and you need to be saved, God can choose where and when to put you in human history, right? So, what did He do in Old Testament days, during the age of Israel? Well, why let somebody pop up and be Ming Hao, somewhere over in China, where he doesn't have the Gospel, doesn't have the Law of Moses, doesn't have any way to learn about God, take that soul and have it pop up within the family of some man who's a member of the tribe of Simeon or Reuben or Manasseh, someplace where he's there able to get... that's just good planning on God's part.

If I know I've got a person that's going to be responsive and need... that's what God did with you and me. God knew in eternity past that you were going to be a believer and He put us in the right place at the right time to get the Gospel, to receive the teaching of the Word of God. It is no accident that we are here.

It's no accident that we heard the Gospel and got saved the way we did. No accident at all.

God... well, so why should it be any different in ancient days? Why should God create logistical headaches for Himself by having some Aborigine in ancient Australia wake up and say, I want to know about God.

Well, now He's got to literally move heaven and earth to get some kind of a prophet from Israel all the way down to ancient southern tip of Australia or New Zealand or Borneo or somewhere and try to give this one person... it's a whole lot easier to just have that person be born in Israel. Well, let's assume for the sake of argument that that took place in Old Testament days. God basically organized history so that believers were born in or near Israel.

You've got your Naaman, the Syrians, you have your Ruths and your Esthers and so on... or not Esther, Ruth and Rahab who are Gentiles who are near Israel and come into Israel. Well, 70th week of Daniel is the last 7 years of the age of Israel. Wouldn't be any different, would it? So people that God knows are going to wake up after the rapture of the church and decide there is a God and they need to place their faith in Him and retrospectively look at the cross just as all the other Old Testament saints look forward to the cross and express faith, they can be Jews just like they were in the Old Testament days.

So when these 144,000 people wake up and say, Now that I see what's going on, I respond to the conviction of the Holy Spirit, I respond to what I see and what I hear, the truth of God in faith, I am now a believer, I'm an Old Testament saint and wouldn't you know it, I'm also Jewish. And there will be 12,000 from each of the 12 tribes listed by John in Revelation. So you end up with these 144,000 who are in fact genetically, culturally, racially, however you want to look at it, Jewish and who come from these tribes.

There won't be anybody there from the tribe of Dan, that tribe gets eliminated. So that's the last seven years. If our hypothetical is correct, this would be from 2022 to 2029.

And during that time you have the playing out of all of the events pictured prophetically by Daniel, by Ezekiel, by Isaiah, by John in Revelation and so forth, by the Lord Jesus talking to the disciples about in those latter days. Where there will be all of the signs of his coming. And he is talking to people in the age of Israel, about the age of Israel, he's not saying anything about the church, none of those things, about earthquakes and famines and pestilences and wars in diverse places.

The church for centuries has thought that those were harbingers of the rapture, they're not. These are harbingers of the second advent. He's talking to Jewish people about Jewish things and the church age is still invisible at that point.

So all of that applies. Isn't it interesting that at this time in history, things that are necessary like Jews in the land, like a revived Roman Empire, currently called the European Union, has formed just in the last few decades. Where was the European Union in 1975? It didn't exist.

Where is it now, 30 years later? It's all over the place. They're moving to a single currency. Many

of the countries are already on the Euro and the remaining few are caving in.

They're all on the metric system. It's an empire. They're becoming the United States of Europe.

It's going to be a single entity. It is the feet of iron mixed with clay in Nebuchadnezzar's vision interpreted by Daniel. Never happened in the last 2,000 years of history.

And it's happening now. All of these signs with which we're fairly familiar at this point. And as you see where we are here in the year 2005, where do you think we'll be in 17 more years? Where do you think we'll be in terms of implementing, technologically speaking, the mark of the beast and being able to track commerce and be able to grant or deny the privilege of buying and selling? Where do you think we'll be in terms of implementing the kinds of destruction that are spoken of in Revelation? The signs and wonders and the outpouring of the wrath of God that you see symbolically in Revelation, which we're going to be looking at in our Friday night study.

Well, say all of that to say this. For believers in Jesus Christ, the time has always been near. The time has always been short because it is never longer than your human lifespan.

Nobody ever has to wait more than about 100 years at most to see the Lord Jesus return. For most of us, it's a time measured in double digits. That's pretty short.

What are we going to do with the time that remains to us? Some of us might have only a few years. Some of us might have 5 years, 10 years, 15 years, 20 years. What do we do with the time that remains? 30 years.

If by reason of strength you make it to the age of 80, the Bible says you're richly blessed. But sooner or later, we all check out. Wouldn't it be great, since almost everybody in human history goes through death, wouldn't it be great to be granted the privilege, just like Simeon was, of seeing the salvation of God appear? He saw it in his flesh.

He was an old, old guy. He'd been waiting a long time, but God had revealed to him that he wouldn't see death until he had seen God's salvation. And he goes creaking into the temple as he had done day after day for years and years and decades and decades.

And one day, Joseph and Mary are there dedicating the baby, Jesus. And Simeon sees him. And right away, the Holy Spirit reveals it to him.

And he knows, this is the one. And what a great privilege that was for him. Well, certain church-age believers, I think, are put at the end of the age and are going to get the chance to stand around and wait.

You know, the last shall be first and the first shall be last. The ones who have died in Christ rise first. The ones who are alive and remain are then caught up together.

Wouldn't it be a great perspective to be standing on the earth and see all of the sleeping saints

rise to meet the Lord in the air and then go up and join Him? I think it would be great. I hope we can last. I hope we can make it that long.

But this is not a certitude. It is a complete hypothesis on my part. But I think it's not unreasonable to believe that that will happen in the early part of the second decade of this new millennium that we've already entered.

So, actually, that would be the early part of the third decade, wouldn't it? 2022. But this is based on taking a look at the calendar. There are seven feasts.

In fact, there is a whole set of sevens that you find in God's Word. In the week, there are seven days. In the year, there are seven feasts.

You have a seven of years that created a sabbatical in Israel. You have seven sevens of years that ended up in the year of Jubilee. You have seven decades of years, numerous places, that defined human lifespan, three score and ten, or the period of judgment that we've seen in the book of Ezekiel for Judah.

You have 490 years, weeks of tens. Over and over again, you see this plan of seven threaded through the Bible, both in the micro and in the macro level. We have covered the first four feasts, which correspond and were fulfilled in the first 4,000 years of human history.

We seem to be drawing near to the time of the fulfillment of the last three feasts, the time of the latter rains. What do those entail? Let's take a look at them again. We return to our passage in Leviticus chapter 23, when the Lord spoke to Moses and started with the Sabbath day, then talked about Passover, unleavened bread, first fruits, the Feast of Weeks.

Then in verse 23, you come to the Feast of Trumpets. The Lord spoke to Moses, saying, Speak to the children of Israel, saying, In the seventh month, on the first day of the month. The seventh month.

Why the seventh month? Well, not only is this tied to the agricultural cycle in Israel. By the way, the Arabs also operate on a lunar calendar, the Muslims, just as Israel does. The reason Israel's calendar is different than ours is it's a lunar calendar based on 29-day cycle of the moon.

But the problem with that is that you very quickly begin to lose time. And so if every year, if you have a holiday, it's going to back up by several days. Well, the Arabs don't make any adjustment for this.

And so when you have Ramadan in the calendar of Islam, that thing can hit at any time in the year. It's not like Ramadan always occurs in July, or always occurs in December, or always occurs in any given month. They stick with their lunar calendar.

So their stuff just cycles backward through the Julian calendar without adjustment. The Jewish calendar, though, because the feasts in it are tied to the agricultural cycle, you've got to have

your harvest feasts during harvest. You've got to have your first fruits feasts during first fruits.

So there is an adjustment. And seven times in 19 years, you have an extra month added. You have a 13-month year.

So roughly every three years, you're going to have an additional month thrown in. And this kicks Passover back forward into April. Typically, you'll have Passover hitting somewhere in the middle of April or early April.

And then some years, you'll find that the Jewish Passover hits at the end of March. But you can count on it the following year. Once it starts creeping up into March, pretty soon you're going to see Passover kicked back into the middle of April because they've added that 13th month in to keep it adjusted.

So they are agriculturally related. And your fall feasts in the seventh month. Seven speaks of completion, perfection.

And this is the beginning of the seventh month, right? Just like the return of the Lord is going to happen at the beginning of the seventh day of human history, the seventh millennium. The Lord spoke to Moses' saints. In the seventh month, on the first day of the month, you shall have a Sabbath rest, a memorial of blowing of trumpets.

The Lord Jesus came heralded by a silent star in the heavens the first time. But he comes in the latter days with the blowing of trumpets. The rapture will be signaled by a shout, the voice of the archangel and the trump of God.

And the second advent will be similarly heralded by a trumpet call, a ram's horn call. So, memorial blowing of trumpets, a holy convocation, no customary work done. You shall offer an offering made by fire to the Lord.

That's the first day of the seventh month. Then you have the day of atonement. The Lord spoke to Moses saying, on the tenth day of this seventh month shall be the day of atonement.

It shall be a holy convocation for you. You shall afflict your souls and offer an offering made by fire to the Lord. You shall do no work on that same day.

It is the day of atonement to make atonement for you before the Lord your God. Any person who is not afflicted in soul on that day shall be cut off from his people. What does it mean by afflicted in soul? It means you need to be in a reflective and meditative mode.

It's not a feasting day. It's not a time of joyous celebration as some of the other feasts are. It is a time of somber reflection.

You remember how the Puritans used to kind of clamp down on anybody who looked like they were having too much fun? Well, that's sort of the idea here. Someone who is frivolous, who is not respecting the day, will be cut off from his people, excluded from the camp. This tells us

how important God considers the day to be.

Any person who does any work on that same day, that person I will destroy from among his people. You shall do no manner of work. It shall be a statute forever throughout your generations and all your dwellings.

It shall be to you a Sabbath of rest, and you shall afflict your souls on the ninth day of the month at evening. From evening to evening you shall observe your Sabbath. Now, the phrase there for afflict your souls basically means to be in a state of reflection.

So, it starts at sundown on the ninth, just like the very first feast, Passover, is a start at sundown and begin observing. Same thing in the last feast. You start at sundown and that is emphasized.

Naturally, all of these days begin at sundown, but the time of the beginning is specifically emphasized in the first and the last, or the first and the sixth here. On the ninth day of the month at evening, from evening to evening, you shall observe the Sabbath. Then you have the final one, the Feast of Tabernacles.

Speak to the children of Israel, saying, The fifteenth day of this seventh month. You have the first day, you have the beginning of the tenth day, and you have the fifteenth day. Feast of Tabernacles for seven days to the Lord.

On the first day there shall be a holy convocation, no customary work. Seven days, offer an offering made by fire to the Lord. You remember that Passover and then you have the Feast of Unleavened Bread that goes for seven days.

So, you begin with a week of festive observance and you end the calendar cycle with a week of festive observance. And it sort of reminds us that at the beginning of human history there were seven days of creation, and at the end of human history there is going to be a new heaven and a new earth. The Bible doesn't specifically say it, but you get the idea that in the same way that you have God in six days creating the earth as we know it, there's going to be another period of creation at the end of history because God likes symmetry.

Holy Convocation, on the eighth day you shall have a holy convocation. Now, there's a lot of detail here that we will look at in depth next time. I only want to point out one thing.

On this final feast, the Feast of Tabernacles, which pictures dwelling with, tabernacling with, this predicts the time of the millennium when Jesus is going to tabernacle with us. He's going to be on earth ruling for a thousand years on the throne of his father David. It says on the eighth day you shall have a holy convocation.

What does the eighth day speak of? Where have you seen the eighth day elsewhere in Scripture? It's the day of circumcision, right? Well, if the eighth day, that's the same as the first day of the next week, right? So why doesn't he say on the first day of the week? Why does it say the eighth day? Because you have the first seven in view, something is complete, and this is the

first day of a new period that is different than an old period. The eighth day says something old has been replaced by something new. Circumcision is the day when a baby is entered into the roles of the children of Israel.

He's a child of the covenant at that point. You know, b'nai b'rith, if you've ever seen that on the side of a building, that's sons of the covenant. The eighth day is emphasized as a new beginning, a new creation.

And that's what you have mentioned here. The eighth day, a holy convocation, offering made by fire. It is a sacred assembly, you shall do no customary work on it.

And so even though this feast of tabernacles pictures the millennial kingdom, it looks forward at the same time to a new beginning. It is the last, it is the seventh day, and when that day ends, you're going to be at an eighth day, which is the kingdom of the Father. And so you have that represented on the last great feast day in the Israelite calendar, in the seventh month, you have an eighth day feast.

It says it's not all over at the end of the millennium, there is a new creation coming. It's a wonderful picture. We have to be able to persevere and get to that eighth day.

If any man be in Christ, old things are passed away, all things are become new. He is a new creation. In the plan of God, it's not food and drink and the observance of human things that are the issue.

It is a new creation. Well, that's what we'll pick up next time. Let's close in a word of prayer.

Father, thank you for entering us into relationship with you through Christ and giving us a new beginning and giving us the opportunity to participate in many new beginnings in the future. We pray that God the Holy Spirit will impress the truth of your word on our hearts so that we will live the time that remains to us in a way that's pleasing in your sight. We ask it in Jesus' name.

Amen.