

Lev 05-09-11a

As we continue our worship service this morning, let's take a moment to look at our memory verses. We're going to say our entire repertoire one last time this morning and then we're going to leave off about our first nine cards and we'll review on an ongoing basis our lattermost because I think we've pretty much got the first ones in our mind. So this is our sort of sayonara for the time being.

We'll come back and review these every so often, but in terms of saying each time we meet we're going to leave these off. So enjoy them while we say them this morning and be sure and repeat them to yourself as you think of it. Our first and probably favorite verse is from Psalm 91 verses 1 through 4. He who dwells in the secret place of the Most High shall abide under the shadow of the Almighty.

I will say of the Lord, he is my refuge and my fortress, my God in him I will trust. Surely he will deliver you from the snare of the fowler and from the perilous pestilence. He shall cover you with his feathers and under his wings you shall take refuge.

His truth shall be your shield and buckler. Jeremiah 17 5 and 6a, thus says the Lord, cursed is the man who trusts in man, who makes flesh his strength, whose heart departs from the Lord, for he shall be like a shrub in the desert and shall not see good when it comes. Isaiah 41 10 Fear thou not, for I am with thee.

Be not dismayed, for I am thy God. I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness. Galatians 6 7-10 Be not deceived, God is not mocked.

For whatsoever a man soweth, that shall he also reap. For he who sows to his flesh shall of the flesh reap corruption, but he who sows to the Spirit shall of the Spirit reap life everlasting. And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart.

Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith. James 1 2-4 My brethren, count it all joy when you fall into various trials, knowing that the trial of your faith produces patience. But let patience have its perfect work, that you may be perfect and complete, lacking nothing.

Can't shake the King James, no matter how hard I try. John 1 11-12 He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

John 1 14 And the word became flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. Unclean thing is a great predecessor to our 1 John verses that talk about God's solution for sin. We are sinful, but God has provision.

So these sort of go together, and our 1 John verses lead into our new verses in Proverbs and Psalm 1. Isaiah 64-6 But we are all as an unclean thing, and all our righteousnesses are as filthy rags, and we all do fade as a leaf, and our iniquities, like the wind, have taken us away. 1 John 1 5-10 This then is the message, which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth.

But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

If we say that we have not sinned, we make him a liar, and his word is not in us. And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

Proverbs 3, 5, and 6. Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Now we have a new verse this morning.

Thanks again to Debbie for doing such a great job on our verse cards. I think these are great. Look at the picture there, people studying a large book.

We know what that book is. It's not the dictionary. It's not the encyclopedia.

Let's say this together. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord, and in his law doth he meditate day and night.

We're going to be moving through several more of the verses in Psalm 1. If you have that one under your belt and want to get a head start, you can take a look at Psalm 1 and move on forward in it. Those are great verses. This set of verses beginning with Isaiah 64 that we're going to be reviewing will really help us keep a focus on the grace of God as it pertains to our life in this age.

Sin still exists, but the grace of God is greater than all our sin. There's a great hymn to that effect, Grace Greater Than All Our Sin. So we'll begin in our upcoming classes with Isaiah 64.6 and just say this new set.

So if you want to archive that first bunch, feel free to do so. Now as we approach the study of the Word of God together, let's take a moment as we begin to individually and personally go before the Lord to make sure that we are walking in the light, that we are enjoying fellowship with God, that we are susceptible to the ministry of God's Holy Spirit, that we are able to go through that ministry to meditate on the law of the Lord. We are going to be studying some very fascinating things related to the Feast of Tabernacles and more generally to the Millennial

Kingdom this morning.

It has ties to both of our other studies in Ezekiel and in Revelation. We are, I think, progressing in our understanding of that entire area of divine revelation, but we cannot do so without the active and intensive ministry of God's Holy Spirit. So we seek that, we cultivate that, we recognize that as we go before the Lord in prayer.

Father, we are grateful, as always, for another opportunity to assemble as a group, to enjoy the blessings of fellowship with believers of like mind, to receive the ministry of the spiritual gifts that you have distributed to each one of us here. We thank you for that encouragement. We thank you for that fellowship.

We thank you for the faithfulness of each believer who, by their presence and by their faithfulness, demonstrates their recognition of the importance of your word and the importance of the up-building and edification that takes place through the assembling of ourselves together. We thank you most of all for the Lord Jesus Christ, without whom we would be without hope and without you in this world. He has effected our reconciliation.

He has brought about our redemption. He has propitiated your righteousness and your justice and become the way for us to approach and enjoy not only relationship with you and fellowship with you, but the ability to exercise priesthood, the ability to advance and to reflect your glory in our lives, both now and in the age to come. We pray that our study this morning will further equip us and enable us both to be a blessing to one another and to serve and fulfill your purposes in this life and in the next.

We are grateful that we live in an environment where that is possible. We are grateful for your blessings in our nation and in our community. We thank you for the relative prosperity that we enjoy.

We do not live in a third world country. We are not oppressed. We are not persecuted for our faith, as many are even in this day as we speak.

Instead, you have assigned to us the task of advancing in our understanding, of growing in grace and in knowledge of the Savior, and of preparing ourselves for that soon coming day when the Lord Jesus will return and take us to himself. We pray that the things we learned this morning will contribute to all of those objectives. We ask it in Jesus' name.

Amen. For our scripture reading this morning, I am going to actually just go to the first of the passages that is going to be in our purview as we continue and complete our study of the feasts of Israel that are detailed in Leviticus 23 and in some other areas of Leviticus. The feast that is the final feast in the calendar, the feast of booths or tabernacles is the one that we look at this morning.

Now, we already know about the relationship between the feasts of Israel on the calendar of Israel and the map of human history, don't we? We understand that there are two categories of

feasts, right? I am pouring a little gas in the carburetor here, trying to get the wheels turned and get the engine going. Two categories, spring feasts and fall feasts. What do the spring feasts represent? First Advent.

What do the fall feasts represent? Second Advent and events pertaining thereunto. We have covered the spring feasts. We have talked about the interesting gap between the spring and the fall.

We have talked about the former reigns and the latter reigns. First Advent, Second Advent. Jesus Christ in the First Advent fulfilling Passover, Unleavened Bread, First Fruits and Pentecost.

First four feasts. Final three feasts in the fall are what? Feast of Trumpets, Yom Teruah, Day of Atonement and Feast of Booths. We have covered in some detail now Feast of Trumpets, which is the blowing of the shofar preceded by 30 days of, whatever you want to call it, penitence, affliction of soul, recognition that there is a day of judgment coming, followed by another 10 days for a total of 40 days of preparation for the day of atonement.

But there is an interruption there, isn't there, at the Feast of Trumpets. So you have 30 days prior because that entire preceding month they blow the trumpet every morning. Israel is getting ready.

They are assembling. People are coming. The men are one of the three great in-gathering feasts or assembly feasts where all the men of Israel are supposed to be there.

30 days, blow the trumpet, 10 more days. Now, what defines the nation of Israel? Abraham, Isaac and Jacob, right? Sons of Jacob, 12 tribes. You have a total in the patriarchal period of what? Roughly 2,000 years.

So you have a total of 2,000 years from Abraham to Christ. What precedes Abraham? Shem, descendants of Shem all the way down through Terah, Nahor, Abraham. But from the time of the flood where you have the Shemites all the way down to the time of Christ you have about how many years? 3,000 years, more or less, corresponding to the 30 days of the month preceding the Feast of Trumpets.

This is a time of assembly. How many people do you think are in Jerusalem on day one of the preceding month? Not too many. But by the time the 30 days are over you have pretty much everybody in Jerusalem ready for the Feast of Trumpets.

In the same way, beginning with the post-flood civilization after the judgment and the removal of the whole angelic infiltration problem, you have that 3,000 years and it is the formation, the gathering of the people of God in the nation of Israel. Then, on the Israel clock, on the Israel calendar, the Lord Jesus comes, you have the cross, you have the interval between the resurrection and the Day of Pentecost, but everything all told up till the church age begins is a 3,000 year period. The Israel clock stops on the Day of Pentecost to resume in the Millennial Kingdom and then you will have a thousand more years.

What is the focus of the Millennial Kingdom? The church or Israel? It is Israel. It is the time of fulfillment of the Old Testament covenant promises to Israel. Every man has his own vine and his own fig tree.

There will be peace. Jerusalem will be high and lifted up. The Son of David will rule on the throne of David, dominate and rule the world with a rod of iron and specifically rule the historic Kingdom of Israel about which we are going to have much more to say this morning.

What will the total time be when you add it all together? 3,000 years before Christ, 1,000 years afterward, you have 4,000 years of the history of the Old Testament people of God, if you will, which we will call Israel even though prior to Jacob you can't really call it Israel formally, but you get the idea. You also have people prior to the flood, but they seem to be in a category unto themselves and in many ways you see a reflection of the church, particularly in the person of Enoch who walked with God and was not because God took him and took him out prior to the death of Methuselah, prior to the judgment of the world in the flood. You have this sort of special group that doesn't seem to really fit into the Old Testament picture and can be seen as representing the fact that there is also another special people of God which has been formed in these 2,000 intervening years between the cross and the Millennial Kingdom.

So, looking at the Fall Feasts, Feast of Trumpets, there is a 10 day period which follows. Feast of Trumpets, 10 days, Day of Atonement. Day of Atonement is what we have studied now in some detail as well.

This is the time of judgment, isn't it? Why do you not have the Day of Atonement on the Feast of Trumpets? Same reason you don't have the Sheep and Goats judgment at the beginning of the Millennium, you have it at the end because there is a further time of opportunity for Israel, raised, resuscitated, standing on their feet, the Valley of Dry Bones, Daniel 12, we talked about all this. They have been brought back to the land. Now they have the opportunity to live in the spiritual economy that you and I enjoy now.

This was their original heritage. This is what they were supposed to get as the first born of God. Israel is my first born.

Does God not say this? Out of Egypt I have called my son first born. But, like Esau, like Ishmael, like many others in scripture, the first born, Reuben, whoever you want to look at, furthered away the opportunity and the younger comes and receives inheritance ahead of the elder. The church is the younger son.

And we enjoy the full-orbed ministry of God's Holy Spirit, the type of blessing and prospect that is a part of the fulfillment of kingdom promises to Israel. And we enjoy what they call the mystery form of the kingdom, a spiritual fulfillment of those earthly and tangible promises that will be fulfilled to Israel. But they are going to catch up, like the parable of the prodigal son.

You have the son who sort of stays home and does not catch the importance of relationship

with his father. You have the other son who is wayward and comes back. And you have the first son grumbling and complaining.

But the idea is eventually the first son gets the message and comes around. And that is what Israel is going to do in large measure in the millennial kingdom. So, that is why you have this ten day gap between the Feast of Trumpets and the Day of Atonement.

Now, what we want to look at is, after the Day of Atonement, there is another five day interval, and the final feast in the calendar of Israel comes about. And this is the Feast of Tabernacles, or the Feast of Booths. The Hebrew word is Sukkot, S-U-K-K-O-T, or O-T-H.

There is a city in the Old Testament that is mentioned a few times called Sukkot, S-U-C-C-O-T-H. And T-T-H in Hebrew, depending on how you transliterate, means a booth, a temporary dwelling, and a tabernacle of course is another word for tent. Tent or tabernacle proper was the initial focus of worship in ancient Israel.

So, five days, and there we have it. If you look at Leviticus chapter 23, verse 39, 15th day of the seventh month, when you have gathered in the fruit of the land an offering made by fire to the Lord, on the eighth day you shall have a holy convocation and you shall offer an offering made by fire. There is a holy convocation on the first day, and there is another holy convocation on the eighth day.

So, beginning on the 15th and extending for eight days, seven plus one, you have this sacred observance, sacred assembly on the first day, sacred assembly on the eighth day. Why eight days instead of seven? I thought seven was the number of perfection and so on. What do we know about eight days in Scripture? Most obvious and significant thing about eight days is, in Israel, when a male child was born, you wait a week, and then on the eighth day, circumcision.

On the eighth day, the sign of the covenant. If there is no circumcision, you go back to Genesis 17 and look at the whole Abrahamic covenant, you are outside the covenant. You are cut off from your people.

You are not recognized as in the people of God. Interestingly, you have only half the population that receives this sign because circumcision is a male-oriented rite or ritual. But, the males represent their households.

They are the representative heads, and they stand in just as the firstborns stand in for the entire household when you come to the final affliction in the land of Egypt. After the nine plagues, then you have the death of the firstborn, you have the whole Passover thing happening. The firstborns are the ones who are in danger, not everyone in the house.

Why is that? And later on in Israel, you have the Levites redeeming everyone else, standing in for everyone else in Israel. The number of the Levites corresponds to what? The number of firstborns in the families and clans and tribes of Israel. And when there is not enough Levites to go around, then the remaining ones have to pay money to gain their redemption.

So, you have this representative idea in circumcision. And the eighth day, it is as though there is a time when this individual is prospectively a citizen, prospectively a member of the people of God, but is not perfected or completed into that relationship until the eighth day. And this is a picture of a couple of different things.

First of all, in Adam all die, in Christ shall all be made alive. For seven thousand years, man is not perfected and able to dwell in the presence of God Almighty. Even in the millennial kingdom, there is still sin and there is still death.

Not until the seven thousand years are complete and the old heavens and the old earth are rolled up like a scroll, the elements melt with a fervent heat, is there an ultimate new birth of humanity into eternal dwelling relationship with God. The eighth day is the seventh day of the seventh day, represents that renewal of all things, that entrance into perfect relationship with God. That's what you have pictured here in the Feast of Tabernacles.

It goes back and reviews the entire feast schedule. It is the summation. It looks back and says we've had seven thousand years.

Four thousand years in the spring, Adam to Christ. Three thousand years in the fall, which encompasses the church age without directly addressing it. And then looks at the affliction of soul of Israel, the testing of Israel for ten days between trumpets and day of atonement, the judging of Israel on the day of atonement.

And then you have in that five day period, five is always the number that reminds you of the law, that reminds you of Israel under the law. Then you begin this rehearsal, this review of tabernacles, which is a dwelling under these temporary things made of tree branches. Trees speak of the earth.

Trees began in the garden. Trees have existed ever since the garden. The first clothing that man ever put on was made out of what? Trees.

It is man on the earth. And so this seven day dwelling in booths reviews, rehearses, reminds everyone that there is this tabernacling with God that is a temporary arrangement until one can move into the eighth day permanent and fixed eternal future with God. So the passages that give us information about the fifteenth day of the seventh month in the book of Deuteronomy include numbers 29, 12, fifteenth day of the seventh month, holy convocation, no customary work, you shall keep a feast of the Lord seven days.

Deuteronomy chapter 16 verse 13 and following, you shall observe the feast of tabernacles seven days when you have gathered from your threshing floor and from your wine press. Isn't that interesting? What is the day of the Lord traditionally associated with the beginning of the millennial kingdom, the house cleaning, the purging, the cleansing that takes place at the end of the tribulation period and the establishment of the kingdom? This is the day when the earth drinks the cup of God's wrath. He treads out the wine press.

This is where you get my eyes have seen the glory. He's trampling out the vintage where the grapes of wrath are stored. That's where that comes from.

He's trampling out the vintage. We're going to see another passage that refers to that here in a minute. When you have gathered from your threshing floor and from your wine press, God is going to separate the wheat from the chaff.

The wheat is going to be in the barn. The chaff is going to be burned with unquenchable fire. Vintage is going to be trampled.

What happens after you trample out the vintage, by the way? You have those grooves in the rock and you gather the wine. Then what happens? You get all of this great mush. What happens to that? Same thing that happens to the chaff, except of course it doesn't burn very well.

It's quite moist. But it is discarded. It is thrown away.

It's fed to the swine. It's not like they go make cobblers out of it. What is good has been extracted and what is useless, seeds, twigs, leaves, the hard peels of the grapes and so on, isn't useful and it is discarded.

So, when you have gathered from your threshing floor, you've gathered from your wine press, then you observe the Feast of Tabernacles seven days. You shall rejoice in your feast, you and your son and your daughter, your male servant and your female servant, and the Levite, the stranger and the fatherless and the widow, who are within your gates. Seven days you shall keep a sacred feast of the Lord your God in the place which the Lord chooses because the Lord your God will bless you in all your produce and in all the work of your hands so that you shall surely rejoice.

Human history for believers is a time of separation. There is that which is useful. There is that which is not useful.

Our life is a combination of wheat and chaff, of grape juice and grape peels and twigs and seeds. There is something good and there is something not so good. And there is ultimately going to be a separation out and a removal of that which is not helpful and not useful, that which is.

But there is a mixture. Our entire history since the fall has been of this nature. But, those who dwell with God, he who dwells in the secret place of the Most High, abides under the shadow of the Almighty.

He is our refuge. He is our fortress. This is our memory verse.

And the feast of tabernacles looks back on this dwelling under the branches. It is temporary. It is not permanent.

It is not ideal. How much indoor plumbing is there in a tabernacle made of branches? I mean, it is just not ideal. How much running water is in those things? How weatherproof is a booth made of sticks? It is not ideal.

It is temporary. It is not fixed. When you look at the descriptions of the New Jerusalem, how much of that is made out of wood? Do you have insurance for your house? Do you have to spray for carpenter ants? Do you have to drill and fill and squirt poison under your foundation for termites? This is what is made out of wood.

It is not enduring. It is not lasting. The wood in the tabernacle of God was overlaid with gold.

Even though it was acacia wood, very durable, the most durable wood available, it still had to be overlaid because the wood by itself doesn't last. Similarly, the Feast of Tabernacles reminds us that there is a dwelling with God in the temporary environment of this world, but it is not ideal. It is not permanent.

It is not enduring. But we can rejoice in this feast because there is something good to be gleaned. There is the grape juice that is trampled from the grapes.

There is the wheat that is gathered from the harvest. You've got a lot of stems. You've got a lot of straw.

You've got a lot of chaff. You've got a lot of waste involved in that, but there is something that you take and gather into the barn. But it's temporary.

Verse 14, Deuteronomy 16, You shall rejoice in your feast, you and your son and your daughter, your male servant and your female servant, and the Levite, the stranger and the fatherless and the widow, who are within your gates. All of this speaks of the earthly nature of existence. Sons and daughters, you have reproduction.

Strangers and fatherless and widows, you have unfortunate tragedies. Why are there strangers? Why are there fatherless? Why are there widows? Because there is death. And even through the 7,000 years of human history, the Sabbath rest, there's still going to be sin.

There's still going to be death. There's still going to be the opportunity to clothe the naked, to visit the sick, to visit those who are in prison, to give a drink to those who are thirsty, because there will still be thirst. And the basis of judgment at the end of that 1,000 years is going to be, if you have done it to the least of these my brethren, you have done it unto me.

Because there is still opportunity for ministry, because it is still not ideal. It is still a tent made of twigs. 7 days, verse 15, you shall keep a sacred feast to the Lord your God in the place which the Lord chooses.

What is the place which the Lord chooses? Remember now this is Deuteronomy. Israel in the wilderness. God is giving the law.

They are looking forward to entering the land of promise. But they don't know where the capital is going to be yet, do they? They haven't had King David come along. They haven't had the threshing floor of Aaron.

They haven't had the angel of judgment whose hand has stayed before everybody gets wiped out. They haven't had the establishment of Mount Zion. They haven't had the sighting of the temple yet.

So it is the place of God's choosing. The Lord God will bless you in all your produce and in all the work of your hands so that you shall surely rejoice. All the men of Israel come and assemble in Jerusalem to observe this feast.

Three times a year all your males shall appear before the Lord your God in the place which he chooses. Feast of unleavened bread, feast of Pentecost, feast of tabernacles. They shall not appear before the Lord empty handed.

You better have your sacrifice in your hand. Of course, you are going to be pretty unprepared for the feast of tabernacles if you weren't there for the feast of trumpets and if you weren't there for the day of atonement, right? So essentially in the same way that they called the first three feasts by Passover, you say, well, assemble for the feast of unleavened bread. Well, that embraces Passover, unleavened bread, and first fruits.

Pentecost, interestingly, is separated out by itself even though it is only fifty days later. And then you have tabernacles which sort of embraces the latter three feasts altogether. In the same way that unleavened bread or Passover embraces the first three feasts, tabernacles sort of encompasses the last three.

Basically, you need to be there for all the feasts is the idea. Three times a year there is a cluster of feasts or a single feast. You have a cluster of feasts around unleavened bread, you better be there.

Pentecost, a little bit separate from the rest, you better be there. In the fall, trumpets, day of atonement, booths, better be there. Three times a year, do not appear empty handed.

Ezra chapter 3 and verse 4, they also kept the feast of tabernacles as it is written and offered the daily burnt offerings in the number required by ordinance for each day. There is sacrifice offered each day. There has been some form of sacrifice ever since God put clothes on Adam and Eve, hasn't there? In the first 4,000 years, animal sacrifice.

In the last 2,000 years, appropriation of the perfect sacrifice pictured by those animal sacrifices. In the millennial kingdom, there will still be sacrifice. There will be a millennial temple, there will be a millennial altar, there will be millennial priests and those sacrifices will be offered looking back retrospectively at the work of Christ even as the first 4,000 years of those sacrifices looked forward.

But any time you have the earthly people of God, you have some form of blood sacrifice taking place. It has ever been thus and it will be the same in the millennial kingdom. Why? Because the millennial kingdom focuses on the earthly people of God and they will be earthly people in the millennium, they will be growing crops, they will be sacrificing animals, there will be the physical problems associated with physical life.

Other passages you might direct your attention to, Nehemiah 8.14 where when they return after the captivity, they find in the law that the children of Israel should dwell in booths during the feast of the seventh month. Zechariah 14.16-19, Zechariah by the way, one of the last books of the Bible to be written along with Habakkuk. 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.

What? Many, many people think the feast of tabernacles represents the millennial kingdom and yet in the millennial kingdom, they are still observing the feast. Why? Kind of silly, this would be like continuing for us to have Passover and first fruits and so on after Jesus has already come and fulfilled it. Why? It has not yet been fulfilled.

It won't be fulfilled until the end of the millennium when all of that temporary dwelling is complete. 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. Rain in the millennial kingdom.

Parched desert judgment in the millennium on those who fail to obey and come up for feast of tabernacles. If the family of Egypt will not come up and enter in, they shall have no rain. They shall receive the plague, this is the millennial kingdom, they shall receive the plague with which the Lord strikes the nations who do not come up to keep the feast of tabernacles.

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. I predict that at some point in the millennial kingdom, there will be those who dwell in Egypt who are going to rebel and feel that they don't need to make the shortest of all trips to observe the feast of tabernacles and in the millennial kingdom, God is going to shut off the rain and there is going to be a famine in the land of Egypt, like unto the famine that Joseph presided over back in the days of Jacob. So, very interesting.

The Lord Jesus himself was aware of the feast of tabernacles. You find this in John chapter seven and you have the whole conversation between Jesus and his brothers saying whether or not he should go up to Jerusalem for the feast and I am not ready to go up and yet he winds up going and there is a whole interesting thing you can study there in the book of John but the Lord Jesus is aware of the feast of tabernacles and assembles as was the responsibility of every man in Israel during that time. So, we know the overall significance of this feast.

We know that it is a picture of the seven thousand years of human history followed by that eighth day of renewal of all things, the final sacred assembly of the year, pictures that final

sacred assembly that is the kingdom of the Father. So, with that in mind and recognizing that the seventh thousand years, the millennial kingdom is in view in all of these fall feasts, the beginning of it signaled by the feast of trumpets, the end of it signaled by the day of atonement and the judgment that takes place of God's earthly people on that day followed by this picture five days later for a week and a day of all of human history, we see that there is a great central focus on the millennial kingdom. We want to understand some things about that kingdom and so we pause and take our break.

When we come back we are going to summarize the information that is given in several Old Testament passages about the inception, the duration and the culmination of that millennial kingdom. What will it be like? What will go on? This is what we will look at when we come back.