

H005 Hoeh Plan of God Background HD_s Eugene 10-13-92

This is the first formal presentation at the Feast of Tabernacles that is designed to introduce the other subjects that will be presented in this eight-day period.

So I would like to give a background of the meaning of the Festival of Tabernacles by starting at the beginning of the story of the annual festivals that God has given to us through the pages of the Bible to reveal His plan.

Those who will be speaking later during this festival will pick up and focus on those matters which pertain to the Feast of Tabernacles and the seventh annual festival, the seventh annual Holy Day, which immediately follows. But it is important that we have a background because there are many here, certainly not the majority, who may not have assembled and heard the meaning of the Holy Days and festivals that begin here in the northern hemisphere with the spring of the year. So we're picking up the story essentially of five seventh of the way through with only two more festivals to be completed. I'd like to start the story with an experience in northern Thailand which began in 1988 when my wife and I were there for the festival at Chiang Mai for the whole period, although you first meet one another at Bangkok where one lands from international areas. There is a student over there, a graduate of Ambassador College, whose first name is Choket. I won't give you his last name because he has an Anglo name and a Thai name, but he went to the University of Chiang Mai and during various academic matters met a young lady or perhaps she noticed him because he was different from all the others. Her name was Swan, that is Fong in Chinese, she's Thai-Chinese, and Fong asked Choket why he was different and what did he believe that made him different enough in terms of his moral conduct in a world that has even at the academic level loose morals. And he explained a little bit about the Bible, she did not come from a Christian background and had never read the Bible. In one way or another she acquired a copy of the Bible in Thai or English, she can communicate very well in English, she is bilingual, probably tri-lingual in the sense of knowing Chinese, Thai, and English or some form of Chinese.

And she started out reading the book at the beginning, but that's of course where most people don't start out in the Christian world, but she knew that you either start out the book at the beginning or the end depending on whether you were Hebrew and you start at the end, you know what I mean, or you start at the beginning. And she started with the book of Genesis.

She came to me at a later time on a visit where we had a certain responsibility and she said, you know, I find the Bible is not a history book, it starts out with stories.

And she said, you know, if this is a book with stories, then the reason not all possible stories are recorded is that these must have a specific meaning.

Well, I thought to myself, that's pretty good judgment to begin with, because most Christians in this world, if they have not taken the Bible seriously, would regard the stories in the first eleven or more chapters as something other than meaningful stories. They are simply essentially dismissed. But she saw in them sufficient stories that she got the picture of why they were written there. And so she began to continue to read this book step by step and came to grasp that we had, in the pages of this book, a remarkable account of human experience and the purpose of life.

She has since been changed, converted, and is baptized. But her story is significant in the sense that she could look into this book and begin to discover what is important among all those things that

have happened. So let us start out the story with those aspects that are important that lead up to why we're here today and why we commemorate an event or a whole era of human experience yet to come. Our story starts out with an event that was some two thousand years after the beginning of human experience. There was a certain man who with his family lived in the region that we call southern Iraq today in this critical area near the Kuwaiti border whose name was Abram, who certainly was in the business of commerce and trade and educated individual.

God revealed himself in a manner that is not directly described. We will however learn that he revealed himself later in various situations which give us an understanding of how Abraham knew this was God, an individual who clearly could appear and disappear. Someone who was not simply a mortal human being came to this man and spoke to him until Abraham became acquainted with him and in fact came to believe him because Abraham believed him enough to depart from the city that we now find a ruin, the city of Ur, then on the shores of the Euphrates river in southern Iraq. Abram migrated to the region of the upper Habur in Syria to the west of Iraq where other members of his family were centered. At that time his father died and Abraham and his nephew and the rest of the immediate family journeyed to a land much further south through Syria, through the Canaanite communities, all the way to what we would historically in recent times call southern Palestine in the area of Hebron or Beersheva or Beersheba. And there Abraham lived a life of some remarkable experience and for the first time God made promises to an individual that from his family all the nations of the earth in future time should be blessed.

That is through him and not through any other group would certain things be given in order that other nations might profit equally with the family of Abram.

We note that over a period of time we have the generations Abram, called Abraham, Isaac and Jacob, and their children, and these people came into the land of Egypt.

Over a period of centuries Abraham died, Isaac died, Jacob finally died in the patriarchs, and all during this time we have no written scripture, just as in the previous 2,000 years before Abraham in the history of the family of Adam there were no written scriptures.

So for 2,500 and more years we have nothing that was to be preserved as written evidence, but simply the communication between the Creator and a particular family lay the foundation for a time when there would be a written record that could not be kept by way of mere family conversation. Abraham could talk to Isaac, Isaac could talk to Jacob in succeeding generations, but what you discuss and pass on from one family generation to another would become impossible if that family grows very large.

So it was in the days of Pharaoh in the 18th dynasty in Egypt, somewhere in the middle of the 15th century, that a series of events had occurred in which one of the Israelites was forced to flee, his name was Moshe or Moses, to the Sinai because he was in trouble with the court over having accomplished certain things and having protected certain of the children of Israel from abuse, and he had to flee. And out there at the Sinai in the south-central area, but not the southern most part, the same creator spoke to Moses about what he should do to deliver the children of Jacob out of the land of Egypt and to bring them to a land that Abraham and Isaac and Jacob in turn had been promised but did not inherit. Moses goes back to Egypt and then you know the story that is centered in the account of the Exodus. It's a story that really in a sense begins with chapter 12 of the book of Exodus in terms of what was happening. Now much of what had occurred before came to be written in the book of Genesis in the earlier chapters of Exodus. But the story is that while in the land of Egypt God gives the children of Israel a new view of the passage of time, a calendar that is based on

the months and the movement visually in the heavens of the moon, and yearly on the seasons determined by the relationship of the earth and the sun. So it is a lunar solar calendar.

It is remarkable that that's where the story actually starts, that we are dealing with today.

A knowledge of the passage of time based on a calendar that is both lunar and solar, something quite different from the Roman calendar which has 28, 29, 30, or 31 day months unrelated to the moon today. And on this calendar God says that we'll begin with the end of winter, the beginning of spring.

And then certain things are explained to the children of Israel as to what they should do collectively. That is, in order to escape the land of Egypt, they are asked to offer a certain sacrifice called the Passover. It was to be of a lamb or a kid, one essentially per family, a minimum of about 10 people. And that sacrifice was to protect the children of Israel because they were to abide in the residences wherever the blood of the lamb or the kid of the goats would be placed over the doorway or on the side posts of that doorway.

What a strange thing that a nation, a church, if you please, a congregation should be born out of an experience of being slaves and then delivered by being protected through a particular ceremony that involves the death of lambs or kids of the goats.

A ceremony in which blood that is placed over the doorway today would protect all who were inside and those who were not so protected perished.

So the beginning of the written revelation to come and the beginning of the experience of a whole group of people who descended from Abraham and Isaac and Jacob and the 12 patriarchs who were the sons of Jacob, that nation was delivered from the land of Egypt.

Now every year we are asked not to forget the significance of that first Passover because it looked forward to a great event much later, which I will not mention at the moment.

But that takes us to the fulfillment of that original example or symbol that occurred in Egypt in the days of Moses. So the children of Israel were spared when Egyptian firstborn children, young or old, those who were firstborn, perished. And the Egyptian Pharaoh ordered the children of Israel out of Egypt. They were ordered out with such speed after the Passover that they took bread that had not been allowed to rise, which was therefore unleavened to bread.

And so it was seven days through which the Israelites marched out of the land of Egypt from an ancient town that came to be known later as Ramses. And they came to the shores of the Red Sea where the sea parted and the children of Israel escaped to the Sinai Peninsula.

And so we have in this first account of this large body of people, somewhere about two million men, women and children, those who descended from the family of Jacob, as well as the mixed marriages that had occurred in the land of Egypt, and other people who were among them who believed God, as the Israelites may have influenced them. This group of people has gone through the experience in Exodus 12 and 13 and 14 of having a lamb or a kid slain on a particular day, the 14th day, of the first month of the year. And on the 15th through the 21st, with the holy day at the beginning in the end, that is, you meet at the beginning and you meet at the end in a very special way, that event, when they migrated out of the land of Egypt, finally gave birth to a nation that was safely removed from the domination of the rulers of Egypt. And Egypt, of course, is found in the Bible to be a type of the world and the sins of the world out of which Christians are to come.

Now, the Christians today are on earth in a world and are to announce to the world a message.

The Israelites were also on earth in that day, but they had to come out of a nation out so they would not be subject to human government, but come to be subject to the government of God through God's prophet Moses and others whom God would choose.

They were to be on earth in this world, so to speak, but not of it, and to begin to set an example, but that's getting ahead of the story. In the Sinai Peninsula, east of Egypt, now, of course, politically a part of Egypt, as it was then, at least an area with which Egypt traded, the children of Israel marched essentially southeast and came to the foot of a remarkable mountain where Moses had spent nearly 40 years of his life. And atop that mountain, the spokesman, the one that we know as the word, spoke 10 commandments, 10 basic ways to define how to love man and how to love God, 10 fundamental points that define the nature of love.

On these two tables of stone, God laid out, in a sense, the basic pattern of life, to honor your parents and to note that the question of murder, of lying, of stealing, of adultery, of coveting, all those areas that human beings can easily go wrong on need to be guided so that we all know the general direction in which we should go.

So at Sinai, a law was given on a Saturday, and the next day that we would call Pentecost, a covenant was completed. And it turns out that the giving of the law and the completion of the covenant brings us to an annual holy day, which we call the third. It happens to be the third festival. It's also the third annual holy day, and the Christian world calls it by the word Pentecost. It's the feast of first fruits because it represents the first nation, the first great family of people called out of the world to hear God's revelation.

The Ten Commandments were not invented by the Jews, although many Jews have the view that they made a wise choice. The comments, I'll tell you a little story, this will help you remember. The Jews have a story that God offered the Gentiles his law, and they decided essentially not to keep it. And the Jews were spoken from that point of view, not all tribes of Israel, heard about this, and they asked God, well, what will it cost? And he said they were free, and so they said we'll take ten. Well, it wasn't quite like that, but they nevertheless have kept the ten in their possession in terms of being the copiers from generation to generation.

So we have the ceremony of the Passover in Egypt. The days of Unleavened Bread as a nation came out of Egypt, and a day that gave birth to a congregation or a church and a nation in a formal sense by contract such that the God who spoke, that is the personality, the consciousness on the God plane of being, who spoke to the children of Israel was married to them. That's the one whom we know as the Word. There are other opinions, but that's made very clear in the historic teaching of the Church of God. So you have a ceremony on Passover, the middle of the first month of the year that pertains to the death of a lamb or a kid, looking forward to something else not necessarily clear at the beginning. A whole period of time that follows that symbolizes our leaving the world and its sins behind and separating ourselves from the sins of the world in which Egypt was a type, coming under the instruction and government of God and not remaining subject to the corrupted cultures of this world. That's the days of Unleavened Bread.

And then Pentecost, or as it was fundamentally known, the Feast of First Roots, the formal establishment of a nation that is given a basic outline of law and a covenant and a relationship such that the nation is to function as a wife functions toward her husband. The husband is the head of the wife as the God of Israel was the head of the nation. Thereafter, we have the beginning of the writings that we now call Scripture, the Book of Genesis, the Book of Exodus, the Book of Leviticus, the Book of Numbers, the Book of Deuteronomy, or the first five books of the Bible, not to mention

other things that are unimportant for me to discuss here. But that basic area called the law came to be written down for us within the first 40 years. From the time we begin the story of the children of Israel ending their sojourn in Egypt till they came looking over Jordan to the West, ready to enter the land at the death of Moses. It covers the last 40 years of Moses' life.

During the rest of this experience, certain annual holy days were also revealed, called the Festival of Trumpets, the Day of Atonement, the Festival of Tabernacles.

Trumpets, a day that was known for the blowing of trumpets that were a symbol of warning and of announcement, the Day of Atonement, a fast day focusing on reconciliation of the human family to the Creator, God, that's symbolized in the relationship of Israel to its Creator.

And then the Festival of Tabernacles, a harvest festival drawing to a conclusion the entire festival, sorry, the entire harvest season, which began, let's say, normally with the late autumn and winter and spring and summer. That is, it culminated a year's activity and ended then with a particular day at the close that the Jews simply have known as the Eighth State with no further information. Now, what we discover is very important for us to realize.

No other nation, other than the descendants of Abraham and those who joined with them, came to be the recipients of a book that we call Holy Scripture. Other nations have scriptures.

The Islamic world has scriptures. The world of Confucius has scriptures. The world of Buddhism and Hinduism have scriptures. The world of the Parsis of ancient Persia, the Zoroastrians have scriptures. Yes, there are other writings. The question would be, of course, whether this particular set is a revelation of God or is not and whether something else would be. We are here for the reason that this particular group of people called the Church of God is heir to many generations of experience of those who have put this book to the test. For example, Buddhists keep in principle a memory of five of the ten commandments. They do not have the other five.

We discover there are certain things we grasp because we have the other five.

And so in examination, we come to recognize, but that's the subject altogether different which needs to be evaluated in our local congregations, the validity of this book that has come to be basic in part to the Jews and in part to the Christian world.

But in this book, we have the beginning of the written record in the days of Moses in the 15th century before the present era. And we have an account of God beginning to instruct the nation as its leader, as a husband does for the family and defines the relationship between himself and his wife. You see, we have a marriage contract that we in a sense are a covenant in which we define the role of the husband and the role of the wife when those among us are married.

So in this sense, the covenant made at Sinai was a marriage contract in which God defined how we ought to live and what he would do in turn if we lived in an obedient way speaking nationally, speaking as a group as if we were there at the time. Now the nation said, whatever the Lord has said, we will do. And so they agreed to the contract like the I do in a marriage ceremony. In this contract, we have not only a clear delineation of 10 basic principles that define our relationship with God and neighbor summarized in the simple thoughts, you shall love God and you shall love your neighbor.

There were also laws that we call statutes and judgments. The statute would be a further elaboration of a law that analyzes any one of those basic 10. For example, the 10 include a law which says you shall not steal. The statutes include a law which governs the question of our relationship to God and our income. That's tithing our relationship to God and our neighbor. That's also what we call the tithe

for the poor, et cetera. In the case of the 10 commandments, there's the basic definition about adultery. And so the law, the commandment level defines simply our relationship between sexes in terms of the commandment, you shall not commit adultery.

The statutes elaborate this and define different kinds of immorality that should be avoided and what one's proper relationship should be. So the covenant made at Sinai included any basic elaboration in Exodus 21, 22, 23 defining the basic 10 commandments. Now in addition, as time goes by, new questions arise, decisions are made and recorded. That is, a judgment is made and so additionally, we have certain judgments which are recorded that also govern the conduct of the nation under God's instruction. Now what is especially important for us to remember here is that the children of Israel were promised the land of certain Canaanites living from what we call the northern Sinai, essentially to the Turkish area on the upper Euphrates, a whole region of the eastern Mediterranean, but not all of it. It's defined geographically here and there. That was what they were promised and they were promised that one generation after another would receive title to that land and could live there in peace and God would protect them as they were willing to obey and do those things that he said were right. They were to be an example to other nations who would look at them and say, what a remarkable law this people has.

That law is God's law. It defines right in Rome. It's a part of an agreement made at Sinai and called a covenant at Sinai. That's defining the place geographically and the nation was governed by it. There was no promise in this covenant of eternal life. There was no promise in this covenant that people should be spiritually converted and receive the Holy Spirit. Now in the world today, there are many people who have faulty ideas. They think that the covenant made at Sinai and they call it with the Jews, when in fact it was made with all 12 tribes of which the Jews are descendant primarily from Judah, some from others that joined with Judah, like Levi and Benjamin.

But that covenant was to guarantee certain physical blessings in this world and protection and the possession of spiritual information that is given here in the book, which came to be revealed by Moses, Joshua, certain judges later, prophets and kings over a period of time. So the nation was in possession ultimately not only of a written record but of a covenant relationship and of a land. And in that land, they were to fulfill the requirements of this covenant and set an example to other nations who would look at them.

That is, they were to be sufficiently separate that they were not subject to other nations at the government level but were subject to God's law. Tragically of course that didn't happen for the nation soon departed after Joshua and the elders had died and then they went into error, God delivered them, they went into error again and that's the whole story for hundreds, a few hundred years from the days of Joshua to the through the days of Samuel and Saul even to the time of David. Let us remember the children of Israel were not promised heaven, they were not promised eternal life, they were simply promised blessings in this life that they should inherit from generation to generation that land which would be passed on from elder to children. They could be protected and they would have God as their God and he would teach them basic truth.

They were given a law also in addition to be administered by judges in the Levites to deal with the question of punishment and forgiveness. And so the law of Moses had a number of requirements, the works of the law were how you would deal with the questions when people sin in ignorance or sin with knowledge and what violations demanded capital punishment and what did not. And so we have in addition to the in addition to the old covenant the account in the book of Leviticus of numerous ceremonies to get people into the habit of obedience to teach them that they should be

reminded that without the shedding of blood there could be no forgiveness so that they were reminded of that not merely once a year at the Passover but regularly.

The nation did not pay adequate attention and drifted downward until the days of the kings and during the time of the kings the nation finally split up into a northern and southern division. The rulers of the southern division from time to time repented and the nation returned to God that's the nation of Judah. The northern kingdom wandered away and never did return in their state of mind to a fully repentant attitude. And so the northern kingdom went into Assyrian captivity near the close of the 8th century before the present era and some 120 years later a prophet Jeremiah appeared among the house of Judah and he said in his day that the children of Israel had simply gone backward and not forward ever since the law had been given to the fathers in the days of Moses. They had drifted further and further away even though they had the written record in the messages of the prophets up to his time. That was not a very good picture so God sent a message to Jeremiah recorded in the 31st chapter you're all familiar with that or should be. God said I'm going to propose in the future a new covenant not like the one that I made with your ancestors at Sinai. When I wrote ten commandments on two tables of stone and had Moses and other scribes write with ink on the pages of a book or a scroll my law.

This time even though the law may be in such a written form this time I'm going to promise to give the nation my spirit and the nation will have a change of attitude and a change of heart.

And I will write my laws not on tables of stone and with ink on the pages of a book but I will write those laws actually on the fleshly tables of your heart and in your mind.

Now this is quite different. The world of Christianity and the world of Judaism has never grasped that the original covenant was not an intent to convert people spiritually so that they could enter heaven or enter some other realm. It was simply that they should be the custodians of this information in the Bible and that they should pass that on from generation to generation and inherit a certain part of this earth. But a new covenant is going to be proposed because the old one had a fundamental problem. The nation was constantly at fault before God in doing the thing that was forbidden and they couldn't resist it. They'd be sorry from time to time and repent and then go right back to it in another generation. So God said, this next time I will purposely give you my spirit because that's the ultimate purpose so that as human beings you can think like I do, God is saying, and I will put my laws, that is my thoughts of right and wrong, in your minds and in your attitude or your heart and you can begin to think about things from my perspective and not merely look at the law as an argument or simply drift away from it and dismiss it as the children of Israel of the northern kingdom did. So a new covenant Jeremiah was told would be proposed but he did not know when that would be. He knew it would be in the future and the God of Israel would propose it. The one who spoke at Sinai, the one who made the covenant at Sinai said, I will come and propose a new covenant and change things for you. So it was the word that was going to come later. It turned out that he would come more than five centuries later. We are now in time where the Jews are under Herod in the Roman Empire. Herod was a Jew by religion but not by birth.

So the Jews first were the friends of the Romans. They discovered that when you become friends of the Romans, the Romans, let's say, had a certain level of equality that was superior.

As put it this way, the Jews and the Romans were to be equals as friends but the Romans were to be more equal. That's how they dealt with their neighbors. The Romans were to come to the aid of the Jews if the Romans felt this was advisable. The Jews were to come to the aid of the Romans even when they thought it was not advisable. They were to have no choice. So it was a little unequal but

the Romans thought that was a good balance. It was an interesting picture but things went from bad to worse both in the attitude of the Jews toward the Roman government and the reverse the attitude of the Romans toward the Jews. And so it wasn't a pretty picture when we read that there was the birth of someone within the house of David called Joshua to give an English translation. The Greek word Jesus because Jesus is simply the English form of the Greek Jesus which was the Greek form of Joshua. So interestingly, the Joshua after Moses who entered the Promised Land and brought the children into the Promised Land was the man after whom this heir in the house of David was named because he would bring his people into the Promised Land.

That's why his name is Joshua or Jesus. We have adopted in English a form that comes out of Western Europe and from the Greek world rather than directly from the Hebrew world. In addition, this young boy would ultimately be called the Messiah or the Christ. Christos in Greek simply being a translation of the meaning of the Hebrew word messiah one who is anointed for a certain task. So he would be called in a sense Joshua the Messiah, Joshua the anointed one, or we know him now in English as Jesus the Christ or Jesus Christ. That came to be his name historically in the New Testament and in later history.

Now this person went through an experience that led to a crisis in a court of law in which a Roman judge said, I find no guilt in this man but out in the courtyard there were those who say executing, crucifying, crucifying. And indeed the Roman judge washed his hand of responsibility but let it happen and therefore he was responsible for letting it happen. And it turned out that this young man of the house of David in his 34th year of life was executed in the Roman fashion for criminals. Crucifixion on a cross and died in the afternoon when his blood was shed at the time that the Passover lambs regularly were killed in the later afternoon of the 14th day of the first month. And the disciples were shocked. Was not this the person whom we thought was Messiah who would restore the kingdom? Jesus said he was going to restore the kingdom and now he was dead.

It was some days later, as you know the story, that he appeared to them very much alive.

When Jesus was in the tomb, he was asleep because the blood that left his body brought about his death and death is like a sleep, you're unconscious. So Jesus was unconscious for three days and three nights. But he came back to life and he explained to them was not this in fact foretold from Moses and the prophets? Was there not in fact going to be a Passover sacrifice? Was I not in fact sacrificed at the time the Passover lambs were? So Jesus made it clear that he fulfilled the original sacrifice of the Passover.

That is, he gave his life voluntarily. He was without sin. He told the Jews, which one of you can convict me of sin and have that stand up before any divine court of law? Now they tried to accuse him of this or of that, but interestingly they said, isn't it true that maybe you were born of fornication? Isn't it true that possibly you're a demon possessed Samaritan? Isn't it true that maybe you're breaking the Sabbath? But he always had a scriptural answer and they could never actually convict him of sin. Now we are told in this book, I presume all of us or almost all of us would admit that the scripture says that Jesus was without sin. It was unique in the history of human experience that a person lived into his 34th year and never committed sin or transgressed the intent of God's law, not merely avoided transgressing the letter, but even the intent. The reason Jesus Christ is Messiah, or the Christ, is that he was the Word or he was God in the flesh.

It isn't enough that man should try to overcome sin in the flesh. That would have been impossible because we start out with parents that are not perfect. We live in an imperfect world and so we get

started generally if we're not being called of God on the wrong track or in some wrong direction. Sometimes doing right and wrong all depends on one's culture.

But in the Jewish nation there was someone who showed that it was possible to resist sin and to overcome sin in the flesh and before Jesus died at the beginning of his ministry atop a certain mountain he spoke to his disciples the terms of a new covenant. As Jeremiah foretold in Matthew chapter 5 and 6 and 7 and 8 and of course beyond that but focusing in on chapter 5 he laid out promises. Now interestingly as God promised the land of Canaan and protection from the enemies now Jesus is proposing a covenant in which there would be greater blessings so I won't read it now we only have essentially an hour and there's much more that I would have to read to clarify if I were to read it. But you read chapter 5 of Matthew and you discover what the blessings are on the basis of the terms of a new covenant Jesus was proposing.

It has to do with inheriting the nature of God and eternal life inheriting the earth forever and the attitudes that must go with that in order to be able to be like that.

Something that the children of Israel were never promised before because God was not trying to save everybody in the first second third and fourth millennia of human experience any more than the fifth and sixth. God was simply leaving himself with the witness and letting the nations go as they wished. There are different nations in the world that experiment with this religion and that religion this political party and that political party. One of the worst tragedies was a nation that experimented with national socialism Germany of the 1930s and 40s. There's a nation earlier and later that experimented with international communism and now many communists wish that they had at least started out with something no bigger than Switzerland to see if it would work and they are in a disastrous situation because one seventh if not one sixth of the whole world is in a catastrophic state as a result of experimenting with communism.

Jesus was showing by the covenant made at Sinai that it was not possible even for a nation that had the letter of the law to really keep it and set the right example. Now he makes a proposal that whosoever God would call whether of the house of Judah or Israel or some nations out of people out of the various nations of the world that if God should call these he would give them, Christ would impart to them his spirit. They would have to come to a state of repentance, believe and be baptized, baptized meaning that you are immersed in water and you put yourself and your past in a symbolic watery grave.

Baptism is not spiritual dry cleaning. It is immersion and it means that you come out of a grave in which you acknowledge yourself as having died spiritually and now you're willing to live a different kind of life under the authority of Jesus Christ and in accordance with his written revelation as originally laid out in the letter of the law and as clarified now in terms of its spiritual intent in the gospels and the epistles which are later to be written by the apostles.

So Jesus in the days of Herod claimed to have been the beginning of the fulfillment of the Passover. I say the beginning of the fulfillment because what he did when he died has now only been experienced by hundreds of thousands or at most a few million in the history of Christianity. The multitudes that have lived in the world since and of course before most all of them have never really understood what it means to be forgiven of sin.

They haven't understood what it means to have a clear conscience to be able to read this book with understanding not merely to see the Sabbath as an argument but to understand why we are given the Sabbath. Not merely to be able to read the Ten Commandments as an argument or the statutes and judgments but to know what they mean and how we should apply the word of God. Psalm 19

was sung in part this morning. Let me just turn to Psalm 19. Read verses 7, 8 and 9 again. Psalm 19 verses 7, 8 and 9. Remarkable. You can look in the law and be converted. You can look in the law and become wise or you can look in the law and stay carnal and be self-justified and be a sinner and be a disagreeable sort. What you do is what is important. So Jesus proposed a new relationship.

This relationship would start out with a message to Israel, would include the Samaritans, the others of the Ten Tribes, and ultimately peoples of all nations who should be called over a period of about 2,000 years as we so far note from human experience. And so we start out with the fulfillment of the Passover in a tragic court of law but even the effect of the sacrifice of the Passover lamb, Jesus Christ, has only begun to have influenced the world essentially within the history of the people who have become the church of God through centuries. It is yet to be brought to the attention spiritually of the world at large. Now the seven days of unleavened bread are a more personal application but they also have, excuse me, an international perspective.

Those days represent what it means to be free from human government and human law, to be subject in terms of being willing to cooperate and not transgress but always to be subject to the higher power which is the law of God even if it means paying a penalty.

I was once in a court of law as an expert witness in a case of child custody and a lawyer for the father who wanted custody of both children and got the custody of the boy, the mother was the church member. He asked me a question hoping that I would in fact put the judge in a position of an adversary to me or me as an adversary to the judge. His question was would you say that judge so-and-so would have to lay aside his judicial robes to become a member of your church? Well the answer was obvious. I hope you know what the answer was. Do you want me to give it? Judge so-and-so would not have to lay aside his judicial robes if in all good conscience he could administer the laws of the state and the laws of God.

And in all good conscience he knew he couldn't and the lawyer didn't ask any further questions because the laws of man and the laws of God often conflict so the judge would have to decide that. I wasn't going to.

But we live in a world in which we come through baptism subject to Jesus Christ and the Father and subject to the terms and conditions now of a new covenant relationship.

That new covenant relationship is based on the spiritual understanding and grasp and exposition of what the covenant made at Sinai only gave us in the letter. For instance Jesus took time to make this principle clear. He said, you have heard that you shall not kill but I say you shall not even hate. You have heard you shall not commit adultery but I say don't even look upon someone else to lust or covet. So Jesus says go read the law as it was given. That's why it is given here so we can know the mind of God but I want you to look at it from the point of view of its intent and its purpose not to find excuses but to understand what that law should be meaning to you when you grasp the spirit of forgiveness, of mercy, of judgment, of wisdom. Then you will begin to see what David said in Psalm 19 that you have now written in your notes. The days of unleavened bread you see were to bring to our attention that just as the children of Israel were subject now to the leadership of the God of Israel, the Lord, and we were to leave the world or the land of Egypt. Leave the world in a sense of not being part of the present cosmos or order that the devil has established. We may be in the world but we don't have to be of it. Moses and the children of Israel were called out in order to receive a whole new understanding, a whole new culture, and civilization. So it was that the days of unleavened bread are the logical next step in our attitude. That is, we learn to believe what Jesus Christ did when his blood was shed to pay for our sin. Then we learn what it means to be repentant,

the days of unleavened bread in a sense mean to signify to repent of sin, to put sin out of our lives, out of the body of the church collectively. Now sin can be forgiven but it keeps cropping up again because our human nature is what it is, which is a separate subject.

Now there was the third annual festival of Pentecost and so Jesus told the disciples, I want you to remain in Jerusalem until you're imbued with the power of the Holy Spirit but he didn't tell them the whole story. Now in Pentecost, Acts chapter 2, you see the rest of the story.

That is, the beginning of the church that we call the New Testament church, not the old congregation of Israel, in a sense formally began when the Holy Spirit was granted to those disciples who were in a repentant state of mind, were willing to obey Jesus Christ and now were imbued with the Holy Spirit and began the work of the church like 19 centuries later, the lively work of the church today began in this mother church as anciently in the mother church of Jerusalem, this mother church here at Eugene in our century.

Pentecost started with the confirmation of the covenant at Sinai. It was ultimately fulfilled by the giving of the Holy Spirit, which would enable us to fulfill the law in its intent and purpose. The law was originally given without the Holy Spirit promised.

What was needed was not merely a law that defines sin, but the Holy Spirit that enables us through the power of that Spirit under the leadership of Jesus Christ to make that law the basis of our character, our conduct, and our thoughts and our intent.

And so in AD 31 we have the ceremonial fulfillment of Passover. We have the ceremonial fulfillment in the coming of the Holy Spirit. I say ceremonial in the sense that there was an original ceremony in each case, a ceremony, all the grand events at Sinai, the ceremony of the Passover, and they were finally fulfilled with the sacrifice of the Lamb of God in the coming of the Holy Spirit. So the New Testament church is made up of those who receive the Spirit of God.

It has nothing now to do with coming under the relationship of the terms and conditions of the covenant at Sinai, but it has everything to do with it being able to examine the law of Sinai and to see the intent and purpose of it, and now to begin through the power of God's Spirit under the direction of Jesus Christ in the church, through the ministry, through parents, to fulfill this law so that we become, as Jesus said at the end of chapter 5 in Matthew, be you perfect as your Father, the Father in heaven is perfect. That's the ultimate goal, to be perfect as God is perfect. What a remarkable goal.

That's possible only if we have the nature of God and only as we yield to it.

The spring of the year began and ended with these festivals. Then after much of summer at the late summer, early autumn, a whole series of other festivals came, and what we discover is that the story of the New Testament church, the various experiences of the church in different geographic places under different leadership, with different emphases in different periods of time, that has brought us through nearly 19th centuries so that we are now toward the close of the 20th century of the present era. We're near the end of 6,000 years of biblically recorded human experience, and that experience teaches us that the nations have gone astray, that the children of Judah, the remnant of the house of Israel, that still knows its national identity, have given evidence that they haven't yet grasped the ultimate fulfillment of the Passover, and they certainly have given evidence that they haven't all been imbued by the Holy Spirit.

There is a Jewish author, a teacher at Brandeis University who was in our home many years ago, and I told him that at that very, you know, in the time of human experience, when the Jews should have

overcome the world, the world has overcome the Jew. It's one of the tragedies. Now I didn't explain why, but the answer, of course, is that the Holy Spirit has never been promised, certainly to Gentile nations while they remain Gentiles, and was never promised under the covenant made at Sinai. The New Testament Church represents generations of people who have been imbued with the Holy Spirit, and who have endured, and who have announced the coming of the kingdom of God, the return of Jesus Christ, to put away Satan and to establish the government of God over all nations. So in a sense, the festival of trumpets hasn't yet been fulfilled. Christ has not yet returned to rule the nations. Now he has returned in the presence of the Holy Spirit to abide in us and to guide the church, but his second coming as defined in Scripture, the ultimate major fulfillment, making it possible for all nations to become converted has yet to occur.

We are able, even in this life, to resist the devil, and he will flee from us. But the devil has not yet been put away. The symbolizing of that putting away in the ceremony recorded in Leviticus 16 for the day of atonement. The ultimate fulfillment has not yet occurred.

In a sense, we could say that we live a kind of millennial life, but the ultimate fulfillment of the millennium with the restoration of God's government over all nations doesn't exist.

We have only the foretaste of Christ's presence in the churches that will be in the world tomorrow.

We have only the foretaste of essentially being able to resist the devil and be free from him.

And that we live a kind of family life and church life that looks forward to, by way of example, of what it's like in that time when Christ does rule. We have a millennial atmosphere at every festival. There was a Jewish book dealer in Southern California, a secular Jew, Jacob Zeitlin, I've known him many years, a dean of book dealers west of the Mississippi, a man who found one of the lost manuscripts of Leonardo da Vinci. I used to go to his shop numerous times, twice a year at least for a couple of decades. He once visited Ambassador College campus. Upon departing it, he left a greeting. He didn't say goodbye, see you at the store. He was a wise man, but not in every point, but he was in this. He said, now to return to the real world.

He knew that we had a foretaste of the world tomorrow. I thought what a beautiful statement.

Every time I would go to him, he would say, now how are things at Ambassador College? And tell me about how things are coming along in terms of the state of Israel. Those are the things that interested him. So we are participants in preliminary fulfillments only on an individual or church-wide scale of the late summer, early autumn, holy days. But their ultimate fulfillment with the second coming of the Messiah, the binding of Satan, you know, the description Revelation 18 and 19 and 20, and the introduction of a thousand years of the reign of Christ and salvation being opened to all our friends, whether Christian, Buddhist, Confucianist, atheist, we've met them all. The whole world is going to be called to salvation and offered an opportunity. We are here to examine both whether we are living in accordance with that spiritual state that makes our shared experience a miniature millennial experience or whether we are failing.

I would say as far as I can see here, you're all doing remarkably well.

We are also here to look forward to the ultimate fulfillment of each of the four late summer, early autumn days, and our future sermons here will focus on what we should be doing in preparation as individuals and collectively and what will be happening during the millennium with the reign of Jesus Christ and the devil put away and what will happen on that last, the great day that we know is the eighth day among in Jews and the eighth of these days when the second resurrection will occur and our ancestors and some of our descendants will come up for the first time to understand spiritual

truth. I have a lovely afternoon. I will be speaking to you on the last holy day. I'm going to be with the ministers and their wives this evening and you will hear a whole series of significant topics for the rest of this festival and the two services on the last great day of the festival. Thank you Dr. Hay. I'd like to ask Mr. Jack Smith, elder visiting with us from the Dallas south Texas church to close the service with prayer and ask the blessing on the noon meal.

Let's turn to number 82. Number 82, O give thanks and praise the eternal. Would you all rise? This should take us help us to remember a few things that were said.

Oh give thanks and praise the eternal.

Call upon his sacred name. Let his deeds be known of a mission to sing to him who sings of the praise.

Let the hearts of those rejoicing God and fear his name worship him forever and ever.

Never forget his wonderful works. Now let's all sing. All remember all of his judgments, all his deeds and wonders pray. All remember children of Israel even to his chosen ones.

He is our God now and forever. The eternal great is his name. Overall he supreme. All his judgments fill my earth. God of Abraham Isaac and Jacob. Glory to him. Sing praise to his name real good.

The eternal's word is forever. He come back his golden light. For a thousand generations to his people Israel. For he gave to them. For an everlasting domain. As their portion ever more.

He gave to them. God of Abraham Isaac and Jacob. Glory to him. Sing praise to his name.

Very nice.

Eternal God our Father we thank you for this day. We thank you for your spirit that you've given to us.

We thank you for the inspiration by your spirit on the services today. We ask your blessing upon the noon meal also all of the activities this afternoon. We ask you to bless and protect all of our brethren worldwide to continue to inspire those that will stand before us throughout this feast.

We thank you Father we praise you for your greatness your wholeness and for the opportunity to know you as our God and our Father. We thank you through the name of Jesus Christ. Amen.