

David Rice - Jubilee

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We don't hear many talks on this subject. I think it's because it's a little technical sometimes. I don't want to get too technical here today, but not wanting to and not doing it are two separate things. We'll see how things go. Also, there are different opinions about the Jubilees and we hope to harmonize various opinions and see if it will make a consistent approach.

Now we have on the screen here something you all know. We have it right in back of us as well here, the chart of the ages. They happen to use the same one I always use. So I'm thankful for that. We talked in the first time we had a lesson here earlier yesterday.

We talked a little bit about the fact that the harvest or the ending period of the age is the time when Jesus comes back to take control. Now when I'm talking to fresh people, new people that are new to the truth, I don't just tell them, well, Jesus has returned. I don't just say that outright, you know, that's a little bit abrupt. But I do tell them that we're in the end of the age and that the end of the age is a harvest period. We even talked about Matthew 13:39, last hour, last time we had a service.

So they follow that pretty well. But for the brethren, they all know that we're been in the harvest for a long time. They generally use the date 1874 for the harvest. That really comes from Daniel 12, verse 12, where it talks about the 1335 years. Now last time we spoke, we had a diagram here that had 1260 years from 539 to 1799.

Well, if you add instead of 1260, you extend it out to 1335. That would take you to 1874. That's where we get the date, 1874. Historically, that is where the date comes from. However, there were many different ways of calculating time and prophecies in the early 1800s where the Adventist movement really took root.

And William Miller had the Jubilees, the 6000 years, the prophetic days of Daniel, the 2300 days of Daniel and the 6000 years. Did I mention that? I'm not sure, but he had all those things figured out a certain way. He even had the jubilees working to 1843.

So when Barber, Nelson Barber, you know the name Nelson Barber, I mean, historically it's a name, but we don't talk about it too often. Nelson Barber was an adventist. But in 1843, when it didn't happen, that all their hopes and expectations were materialized, as they supposed, Nelson Barber went on a long trip. He went down to Australia and he worked there for a while. He was searching for gold or whatever.

And on the ship back to America, it went from Australia to England first. It's a long ride. What do you do on a long ride? A couple of weeks on a boat. There was another pastor there.

And so they said, why don't we talk about the time prophecies of Daniel? And Miller said, yeah, that's a good idea, and so they got an idea that maybe the problem is that William Miller had worked the time prophecies 30 years off. 30 years off. Now it turns out to be actually 31 years off.

But it was pretty close. Because what William Miller did is he took the 1290 years and then he started the 121260 years. Excuse me. He started the 1290 years 30 years earlier than that, and then, of course, the 1335 from that date would make it 30 years earlier.

So he thought the Lord would return in 1843, add 30 years onto that, and you have 1873. Then they adjusted it by one year for good reasons, and I think they're correct. That takes 1874. That's

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where the date 1874 comes from. Historically, that's demonstrable.

That comes from Daniel 12:12. But William Miller, since. Excuse me, Nelson Barber would like to see all of the other time prophecies work in conjunction with this, and so he actually has in the book. Was it the Three Worlds?

That's a book that was published with Nelson Barber and Brother Russell very early, the Three Worlds, and I'm glad you're on my side here. He's a nice dog. He really is. So Nelson Barber was anxious to find out how you can get the Jubilees to work out.

And he found a way to get the Jubilees to point to about 1873 or 1874. Now, the account in which he writes it is very engaging. He says, I got an idea. It came into my mind. I was on the way to my apartment or his home, wherever.

He says, I really thought, this is going to work. This is going to work. He was very excited. He began walking faster. He began running, got home pencil and paper, worked it all.

Bingo. It worked. Oh, it worked. He actually writes all this. I'm not making this, you know, my own narrative.

And he was very excited about it, and so in 1876, approximately, Brother Russell saw a writing by Nelson Barber, and it wasn't on all the technical details, but he said, the Lord has returned, and Brother Russell said, oh, okay, you think the Lord has returned already? We're two years beyond that now.

So he said Brother Russell was in business. He was going to have business in Philadelphia a little bit later that year. He said, would you meet me in Philadelphia? I'd like to talk to you about this. So he did.

They had a meeting in person. This is all on the reprints. You know, this is narrative, and so he says, I met him. We discussed.

He didn't have it all down in writing, but he showed it to me and I was persuaded, and I think he's right, and from that time forward, Brother Russell began to engage in the harvest work, because if Jesus had already returned, well, then the harvest work should be in process, and so, you know, subsequently, he really redoubled his efforts, and aren't we all thankful that that worked that way, because that really has brought the present truth and magnified it.

Now, Brother Russell already had the opinion about much of present truth, but he didn't have the time marks and the time prophecies. So my point here is simply that 1874, a date on the board way over there. Now, we had all this in PowerPoint. I'm sorry, you know, science sometimes doesn't work well, and it was corrupted, and so we haven't regathered it.

We did have this because this wasn't corrupted. So 1874 is the date that we arrive at through the Jubilees, and we're going to explain how that is, but we're going to late. Late in our presentation if. If we're able to handle that in detail.

So what we're going to look at is the type of the Jubilee and see what it is about and what it is meaning for us symbolically in God's plan, and then we'll think about the time narratives a little bit after that. Now, I see if I had this light turned on, I would sure use it, but I don't know what to do. Okay, and I'll turn it this way. Old age is setting in, I'm afraid.

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Thank you. That is so much better. So we're going to look at the Jubilee, and we're going to look at Leviticus, chapter 25, and we're going to notice something I didn't know for a long time about what the Jubilee is going to do for people of Israel. Now, this is Leviticus, chapter 25. It's a very long chapter.

We're not going to read the whole thing. It's 55 verses. In fact, I'm not going to read hardly anything. Sister Karen Has. I won't say volunteered, but agreed to my imploring that she read for us again.

I really do appreciate that service. I thank you, and this is Leviticus 25. We're not going to read everything but verse number eight and nine. That's where the Jubilee Count is introduced.

Leviticus 25, eight and nine. Sister Karen, you shall count seven weeks of years, seven times seven years, so that the time of the seven weeks of seven of years shall give you 49 years. Then you shall sound the loud trumpet on the 10th day of the 17th or the seventh month. Sorry, and that's it.

Okay, the 10th day of the seventh month. Now, if you read just that, the 10th day of the 7th month, does that mean anything to you in Israel's history, in their law, in their covenant? The tenth day of the seventh month. Let me ask rhetorically, what was that? The Day of atonement.

Okay, so that links the Jubilee with the Day of Atonement. Now, the Day of atonement is when the whole world, symbolically, is going to be reconciled to God. Now, that really refers to this time, and going forward. Now we've got the date in 74, because there's going to be another meeting that starts here.

But as far as mankind is concerned, actually relieving them of sin and restoring to them what they lost in Adam. That's the whole purpose of the Jubilee, to restore to them what they had lost in Adam. Well, that takes us to the kingdom here. Okay, so that's the Day of Atonement. Now, I happen to know every year exactly when the Day of Atonement happens, because we live in a Jewish community.

There's a Jewish synagogue not far, just down the block, and our neighbor is a nice, good, religious Jewish gentleman, and we see the cars lining the streets on the Day of Atonement. This is the holiest day of the Jewish year. This is the day when everybody, even if you don't go to the synagogue every week, you go on the Day of Atonement.

This is a special day entirely. Now, there is also an atonement made for Israel earlier. You'll find that in Leviticus chapter. See, first seven chapters talk about the laws of how that you do sacrifices, and then the eighth chapter is the consecration of the priesthood.

And then after that, you've got to get Israel atoned for. So you have an atonement offering in the ninth chapter of Leviticus. But my opinion, and this is very interpretive, is that that primarily refers to the atonement for the church during the Gospel Age and that the day of atonement primarily refers to the atoning for the world of mankind in the kingdom. So I think you've got a double concept here when you think about atonement. There are two ages of redemption.

Now, sometimes when I start off with a new group, you know, on zoom, with their interest in the truth, I emphasize this point that the key to understanding God's plan is understanding that there's not one, but two separate and distinct ages of redemption. Now, all of you know that sometimes we

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don't express it that way. Sometimes. But once you. When I present and I explain two ages of redemption, first the heavenly call for the church and then the blessing of the world and mankind in the kingdom, they seem to get that idea really not too difficult because after all, Revelation 20:6 says they the church will serve as kings and as priests for a thousand years.

Well, who are they going to be kings over? Not over themselves.

So it's got to be over another group of people. There's got to be two groups of people. Now, with you, that's understood and fundamental, but that really opens the door for just about everything in the truth, once you understand there are two ages of redemption. Well, I believe that both of these ages of redemption are shown in the jubilee type because there is redemption for the world of mankind shown by getting their land back, which represents getting their life back. But there's something else that we don't talk about in Leviticus 25, and that has to do with the spiritual class.

That's the Levites. Now, we'll get to that in a moment, but that's where we're headed, to get a blessing in the jubilee year for two groups of people. Now let's look now in, in this, this passage, Leviticus 25, and let's, let's look at verse 10. Verse 10, Sister Karen, and you shall consecrate the 50th year and proclaim liberty throughout the land to all its inhabitants.

It shall be a jubilee for you when each of you shall return to his property and each of you shall return to his clan. You're going to get your property back. Now, you know, if we had a law like that in the Western world, I think that it would have reaped a great, great benefit to a lot of people. Now, when I was a kid, I heard about people that were, you know, kind of wandering and getting on trains and so forth, hobos, you know. But now we really got a problem.

We've got. Homelessness is generating. Now, I think I have Opinions about why that's happening, but it is happening. Imagine if all those people that are now considered homeless actually had a family plot of land that they could return to that was theirs by possession, and then they had a family home there.

And so there they would have that place to live. This would be wonderful. Well, what happens though, if you get poor and you make bad judgments, you go into business and you lose your shirt and you get into debt? Well, don't worry, 50 years down the line, 48, 49 years, now you're going to get it back, and the chances are you're going to get back much sooner than that, because actually, if you lost all your money, you didn't lose it at the very beginning of a jubilee cycle.

So you're going to get it back and you can tell your children, okay, it would be better, and, you know, you wouldn't have the problems you have today. I think that would be wonderful. So this was God's plan. God's.

I don't know if any other nation does that. Maybe you do. If you do, I'd be interested. I don't know of any other nation that does this, but this is remarkable. So if you get into bad trouble, you'll get it back if you just wait long enough patient, and then you can start up again and do better?

Well, that's the way it is for the world of mankind. We started off really, really good. We had the promise of everlasting life in a perfect world, and then we lost that bad decision, and then the whole world has been experiencing the program by experience of what sin and death is.

So when they get their land back, their life back, then they're going to appreciate it and everything's going to be better. But so getting your land back, how is that a picture of getting your life back in

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the, in the divine plan? Well, land is what you use to. I mean, I'm up here, I. You know more about it than I do.

Because up here you have farming, you have land. You know, I'm in a city where we don't do that kind of thing. So this is where you, you earn your life from, and in Israel, that's. They all did that.

They earned their life from the land. So if you got your land back, you got your life back. But I want to show a scripture that has this connection as well. Now, these are very familiar scriptures, but sometimes we don't always connect them or what the point was. Let's look at Matthew 2, verse 17 and 18.

Now this Matthew 2, 17, 18, Sister Karen, this is a passage where Jesus has been born and Herod is ready to kill all the children to get rid of them all, and so he's killed all the babes in Jerusalem. Excuse me, in Bethlehem, in that area, and the angel warns Jacob, Joseph to take his child and his mother and go down into Egypt for a while. That's good.

They're safe. But what about all the other children that are killed? Okay, let's read this. 2, 17 and 18. Then was fulfilled what was spoken by the prophet Jeremiah.

A voice was heard in Ramah, weeping and loud lamentation. Rachel weeping for her children. She refused to be comforted because they are no more. So she's weeping for her children. Now, this is a prophecy from Jeremiah, and it's chapter 31.

That's what Matthew says. We're quoting from Jeremiah, Rachel weeping for her children. Now, Rachel, of course, is the. I mean, she had a. She was not the mother of all the children, but she was the choice wife of Jacob.

And so she kind of represents all of the Israelites, you know, in this respect, the mother of all of Israel. Now let's see where this prophecy comes from. In Jeremiah 31, Jeremiah 31, verses 15, 16 and 17. That's where he's quoting from. But did it happen in Jeremiah that a lot of children died?

No, that's not what happened. It's quite different. Jeremiah 31, verses 15, 16 and 17. Thus says the Lord, A voice is heard in Ramah, lamentation and bitter weeping. Rachel is weeping for her children.

She refuses to be comforted for her children because they are no more. Thus says the Lord. Keep your voice from weeping and your eyes from tears, for there is a reward for your work, declares the Lord, and they shall come back from the land of the enemy. There is hope for your future, declares the Lord, and your children shall come back to their own country.

Your children will come back to your own country. Now, my Bible, King James says to your own border, but you could also say to your own land. What's going on in Jeremiah? Jeremiah is living during the time when Babylon is going to take Israel and remove the Israelites into captivity. So they're all captive, but Rachel, symbolically, Israel, the mother of Israel, weeping for her children, they're all taken captive.

Don't worry, they're going to come back to the land. But in Matthew, that means those babies are going to be resurrected to life. So Jeremiah is. The prophecy about land is used by Matthew as a prophecy of restoring to life. So this concept that the restoring land in the Jubilee means restoring life to mankind in the kingdom.

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It's a pretty good foundation because Matthew is kind of leading the way here. Okay, now let's see what the jubilee count was actually, how they actually counted these, and this is subject to some discussion. So if you have a different opinion, you correct me later. Talk to me, we'll chat about it.

But I think this is the point. In Leviticus, chapter 25, in verse 8, it says. We've read this already. Thou shalt number seven Sabbaths of years unto thee seven times seven years. In the space of seven Sabbaths shall be 49 years.

So what do you count? 49 full years, or do you count two year number 49? Well, I'm going to suggest that you count to the beginning of year 49, and then what do you do next? You wait for six months to pass until you get to month number seven.

And on day number 10, you blow the trumpet of jubilee. Now we've got something here. It's okay. We're going to talk about numbers. That's what.

Eli, I wanted you here. I know you like numbers, so I wanted you to be here. Okay, so we've got some numbers here. You're counting 48 years, and how many months are there in a year?

There'd be 12. So 48 years times 12 months would be a total of 576 months that would pass before the jubilee would come. But there's more than that, because this talk, we're talking about Jewish months and Jewish months, 12 of them, they average 29 and a half days. Well, that's not going to make up a full year. It's going to make 354 days.

And that's what a Jewish year often is today. 354. Well, how does that jibe with 365 and a quarter? How does that jive? Well, this is what they did every 19 years.

On an average, they would add seven extra months into their calendar, and they do the same thing today. You can look on the Jewish calendar today. You find it on the Internet. It's not hard.

Formilabconverter.com I use it all the time. I can find any Jewish day I want. Just look it up, our date, and it'll tell me what the Jewish date is, and they use their last month of the year. Month number 12 is called Adar.

But every seven years out of 19, they add an extra month in there and they call that V Adar. They do that seven times every 19 years so that they don't slip out of the of what a true year really is. So that means for these 48 years, for the first 19, you're going to add seven more months. For the next 19, you're going to add 7 more months, and that leaves you with 10 years to go.

Let's see, to equal 48, that arrives at year 49. 10 more years to go times 7 over 19 would be 312 thirds months on the average over time that you would be adding. Then you wait six more months until the seventh month of the year and then you add 10 more days, which is about a third of a month. Now I didn't figure this out myself. I got this from somebody else.

I'll tell you who it was in just a moment. But notice what the sum of this is exactly 600 months to the day, to the fraction of a day to less than a half a day. I mean this is really accurate. 600 complete Jewish months are going to take you to the time when they blew the trumpet of Jubilee. Now what does 600 mean to you?

Does it have anything to do with a picture of sin and death that in the seventh millennium is going to be restored? I think so. So I think anotypically this tells us that the burden of sin and death is going to end when mankind receives the Jubilee blessing in the kingdom. I don't think it's just a

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coincidence. Now where did I find this from?

I found it from brother Reed. Now when I say brother Reed, I remember brother John T. Reed. He was a visitor in my parents home sometimes. He was a well stocked man and he had a really good voice and I always enjoyed his talks.

That wasn't the Reed I'm talking about though. So he said. Oh, you mean his brother. No, no, it was a different brother Reed altogether. It was Percy Reed, P.L.

reed. He was involved with the Herald, but he was a very bright brother and he did a lot of mathematical thinking, and I found this when I was asked by brother Michael Nicor, I think to do something. Maybe it was after his passing, but I got involved in publishing the old Daniel book by brother Percy Reed, and I found a diagram that had not all these details, but it had that answer in it.

So I did a little math, little working on it and found out. Wow, that works not approximately. It works precisely to the day 600 months pass before the Jubilee trumpet blows, and it blows right on the day of atonement, which is for the world of mankind. Now yesterday we had another diagram up here in which we showed from Genesis, 8, 13, 600 years that would take you to when the curse was ended.

And I'd like to read that again. Genesis 8, 13.

In the 601st year, in the first month, the first day of the month, the waters were dried from off the earth, and Noah removed the covering of the ark and looked, and behold, the face of the ground was dry. The ground is dry. So that water is the curse from which we're saved by getting into the wooden ark.

Redemption in Christ. That curse is gone at the end of 600 years, and this is exact to the precise day, because on day one of month one of year 601, precisely 600 years had expired. So we're talking about 600 solar years now expired exactly when the curse is lifted. Does that 600 remind us of the curse of sin and death?

I think so, and so I think what we have here in the Jubilees with Israel is 600 months, Jewish months. But now here, for the whole world of mankind, 600 years. Now we're going to see another mention of the jubilee in the book of Ezekiel. That's kind of hidden.

And we're going to find there also something about something that pertains to the world and something that pertains to Israel. Now let's go there and let's look at Ezekiel 40. Well, let's see. This is really Ezekiel 46. Or get back to Ezekiel 40.

Let's go to Ezekiel 46, verse number one. Ezekiel 46:1, Sister Karen. Thus says the Lord God, the gate of the inner court that faces east shall be shut on the six working days. But on the Sabbath day it shall be opened, and on the day of the new moon it shall be opened. Okay, so on the six working days it's going to be closed, those gates to access God.

Now I ask brethren, sometimes in a, you know, smaller study today, does the world of mankind have open access to God? Are these gates for them wide open, or are they still closed for them? Well, you know what Jesus said, there's a narrow way that leads to life. There's a broad road that's open for the world of mankind. That's where they're on.

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But in the kingdom, there will be a highway of holiness where the gates will be wide open. So I think this is talking about the kingdom, but the point I want to make here is it talks about the six working days is closed. The Sabbath day, it's opened. We often apply that to the seventh millennium. I think that's correct.

That's for the whole world of mankind. But notice that it also says and in the day of the new moon, it shall be opened. The day of the new moon, what does that mean symbolically? And why is that there? Well, moon is attached to Israel.

And do you remember what happened when Jesus died? The very day he died, at noontime, it was darkened. That's kind of for the world. But then that night there was an eclipse of the moon that was full moon day, and then the favor of Israel began to eclipse.

Now, the scriptures don't talk about that eclipse. Well, they might. I won't get into that. But they don't directly specify there was an eclipse that night. But if you look back April 3, 33 A.D.

you go to thatformulab.com, you'll find exactly that's when an eclipse occurred, and I've seen articles written on that that suggested it rose at sunset. You could see in Israel an eclipse moon not fully eclipsed, partially eclipsed. So I think that was meaningful. I think that shows that Israel's favor began to be eclipsed at that point.

So when is Israel's favor going to be resumed? Well, we already see that they're gathered back to the land, but they're not yet fully in favor. They don't yet recognize Messiah. That's Zechariah 12:10. But now in this passage, they will.

They will in the day of the new moon. What is a new moon? Now, you might think a new moon is when it's spectacular and big. It isn't. The new moon is when it's dark and it begins to grow light now, step by step.

So that's the beginning of Israel's restoration back to their Messiah and back to God and back to life. So this is good about the kingdom, but this is about Israel. I think the other bigger picture is about the world. So just like in the Jubilees, you have. You had.

Okay, well, anyway, I think both Israel and the world of mankind are going to be blessed in the kingdom during this period of time. Okay, now let's go to Ezekiel, chapter 40, Ezekiel 40, and let's look at verse number one. Oh, excuse me. No, I want to go back in time.

Let's go back to Ezekiel. I want to ask the question whether Israel was still counting jubilees as late as the time of their captivity, and the key to this is in Ezekiel chapter 7, and this is verse number 13, Ezekiel 7:13. Now, this is a time when Ezekiel, the prophet of God, was telling Israel that they're going to be captive for a long time. They're not going to be back in their land in time to receive the blessing of the Jubilee, for example.

So let's read that scripture and see what he's saying. For the seller shall not return to what he has sold while they live. For the vision concerns all their multitude, it shall not turn back, and because of his iniquity, none can maintain his life. So the seller will not return to that which is sold.

Okay. You know, I've had cars that I've sold in the past. I'm not dying to get them back. The reason I sold it is because I didn't want it anymore. So what is the problem of not getting back what you sold?

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That only happens in the Jubilee. When you sell your land because you're poor, you're in debt and you need it some help, then you sell your land to get money. Then you're going to get that back. But not this time, because this time they're in captivity. So the seller will not return to what they'd sold.

Doesn't that tell you that they were still new when to expect the Jubilee? It does. Now when we go through the Book of Kings and Chronicles and Samuel and Judges, I don't think you find any direct reference to a jubilee year emphatically in scripture. Now if you find one, you let me know. I'd really like to know.

But I think this is testimony that they did remember when they're when one to expect it. I would, if I was poor and had to sell my land, I would know exactly the date when I was going to get that property back. I would be expecting it. But Ezekiel is saying when this next Jubilee comes, it's not going to work. You're going to be because you're going to be in captivity and you won't get the land back.

Okay, so let's go now to Ezekiel, chapter 40. Now in Ezekiel, chapter 40, we have nine chapters beginning about the thousand year kingdom of Christ. Now these nine chapters are complex and we're not going to deal with all that complexity. There's a lot of measures and a lot of numbers. Well, that's nice.

I usually like numbers, but there's so many here it swarms me. Sister Sharon Gowerlich is going to help me understand all that. She's been studying that. But in this 40th chapter, starting nine chapters of the kingdom, let's see where this vision of nine chapters actually begins. Chapter 40, verse one, Sister Karen.

In the 25th year of our exile, at the beginning of the year on the 10th day of the month, in the 14th year after the city was struck down. On that very day, the hand of the Lord was upon me, and he brought me to the city. So in the 25th year of our captivity, that's when this vision was given, and it was the 10th day of the month, and it was the beginning of the year. Now, it would be clear if it told us what month that was, but if it did, it would say month number seven, day number 10.

Now, why I claim that? Well, how do we know that if you look in the whole book of Ezekiel, you'll find, oh, I don't know, 20 different dates given, something like that, and you will see month number one. When they intend month, you'll see month number one listed, but you'll never see month number seven listed. It will always say in the beginning of the year to this day on the Jewish calendar, the beginning of Rosh Hashanah, which is the Jewish term for New Year's ahead of the year, always begins on month seven, day number one.

So this prophecy of the kingdom begins exactly on month seven, day 10, on the day of atonement. Well, that's a good connection. That means that this prophecy of nine chapters of the kingdom begins right here, when atonement is going to come back to the world of mankind. Well, that's good. That's remarkable.

But there's something even more remarkable, and that is this is the 25th year of captivity. Now, let's go back. I want to come back here, perhaps, but let's go back to the opening of the book in Ezekiel, chapter one, and let's look at verse number two. Verse number two, Sister Karen, on the fifth day of the month, it was the fifth year of the exile of King Jehoiachin. The word of the Lord came to Ezekiel, the priest, the son of Buzi, in the land of the Chaldeans, by the Chebur canal.

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And the hand of the Lord was upon him there. Okay, in verse two, in the fifth month, which was the fifth year of the captivity. Now, back in chapter 40, verse one, what was the year of the captivity? What was the year of captivity? That we read in chapter 40, verse 1?

25th. So now at the beginning of the book, we're in the fifth year. How many years have gone by?
20. 20 years have gone by.

Okay, now, in the very first verse of Ezekiel 1:1, it says it came to pass in the 30th year. 30th year of what? It never tells you. It never tells you what that year means. What?

He was 30 years old. No, can't be that he can't be in his 30th year. He'd be 29 years old. But he was already a priest, so he can't be that. So what does it mean in the 30th year of an undefined cycle?

Something that whoever read that he wrote to, they knew all about it. They wouldn't even have to explain what the 30th year was. If you look in the Jewish encyclopedia today, you will find the answer. It says he means the 30th year of the then existing jubilee cycle. Were they counting jubilees?

Yeah, we just read that in chapter seven or eight or nine that they were counting. So this means the 30th year of a jubilee cycle. Now you get to chapter 40, you're 20 years later. So what year are you in year 50? Well, that's the Jubilee year.

In other words, the nine chapters in Ezekiel, chapter 40, 48, complete. That begins not only on the day of atonement, but against exactly on the last jubilee that Israel ever counted, the one they couldn't keep, the one that Ezekiel said, you will be in captivity and you won't be able to observe. So that's the date for nine chapters, all about the kingdom. So not only is this about the day of atonement, when mankind will receive atonement in the kingdom, but that's also the jubilee year, when mankind is going to be restored to life again. It just works perfectly now.

But isn't there something more about the Jubilees than just the world? The answer is there is. Let's go back to Leviticus and find something else about the jubilee picture that we don't often talk about, and that is, what if you happen to be a Levite? Now, Levite had no possession in the land.

I mean, all the tribes had possession except Levites. Levites were sprinkled out through the whole country in city after city. Okay, they had a little bit of farming right outside the city, but they didn't really have expansive land. So what do the Levites get when it comes time for the jubilee? Let's look at Leviticus 25, verse 33.

33, Sister Karen, and if one of the Levites exercises his right of redemption, then the house that was sold in a city they possess shall be released in the jubilee. For the houses in the cities of the Levites are their possession among the people of Israel. So if you're a Levite and you don't have land, do you get anything back? If you are poor and you had to forsake something, yeah, you get Your house back, you get your house in the city.

Now, if you read the entire chapter, you find out that it actually says for everybody else in Israel, you don't get your houses back in a walled city, you get your farmlands back. But if you sell your house in a walled city and you let it go for a while, you won't get that back in the Jubilee. But if you're a Levite, all you've got is your house in a walled city. So you're going to get your house back in the Jubilee. Now, when we think of Levites, we think of the spiritual class.

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We think, therefore of those called during the Gospel age. So you mean the Jubilee applies to the church in some way? Well, let's find out what this is all about. The house that you get. If I was to say to one of you, don't worry in the resurrection, you're going to get your house back, what would that possibly mean?

Well, let's find out in Second Corinthians, chapter 5. This is verses 1, 2, and 3. This is another passage we don't often talk about, but I think it's very relevant here. Second Corinthians 5, 1, 2, and 3. This is where Paul is going to talk about our house that we're going to get talking to the church.

Sister Karen. For we know that if the tent that is our earthly home is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. For in this tent we groan, longing to put on our heavenly dwelling, if indeed by putting it on, we may not be found naked. So we want a house, and that house is going to be our new body that is our house from heaven. Now, would you like to have a new body?

I'm getting to the point where I'm kind of tired of this one, and we all have a heavenly hope. That's who we're hoping for, and I think when we get a new body, we'll be just real happy in our new house, and our new house is going to be a spiritual new body.

Now, in the Book of Corinthians, Paul talks about the resurrection quite a bit, and that resurrection of the church is going to begin at the return of Christ. Now, we'd like to read a few scriptures about this. First Thessalonians 4, verses 13 through 17. This is a passage we often refer to about the raising of the saints at the end of the age, during the harvest, and I think it applies correctly.

But there's. There's some word missing here, some translation that's not really all that good, and we're going to see if we can correct that first. Thessalonians 4. Let's read verse 13 and 14 to begin with, Sister Karen.

But we do not want you to be uninformed, brothers, about those who are asleep, that you may not grieve as others do, who have no hope. For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep. Okay, now, I like your translation better than my King James. It makes it clear that you're going to be brought back with Jesus. Jesus was brought back from the grave.

We're going to be brought back as well, and that's going to be at the end of the age, at the return of Christ. Well, we're already in that period of time, so now let's read further in verse 14. Just verse 14, Sister Karen. For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep.

I'm sorry, was that a repeat of what I asked you before? I think so, yeah. I'm sorry, it's my mistake. Read verse 15, please. For this we declare to you by a word from the Lord, that we who are alive, who are left until the coming of the Lord, will not precede those who have fallen asleep.

Okay, that's good. Now, my word has prevent, but precede is better. We're not going to precede those that have already died. Those that have already died are going to precede us who live at the end of the age. Okay, now let's read his explanation in verse number 16.

16. For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God, and the dead in Christ will rise first. So the

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dead in Christ are going to rise first. That would be all of those that died before the time that Christ returned.

So here in the chart, that would be here at this solid black line that begins the harvest. The dead were raised at the return of Christ. Now, the next verse in the King James is confusing, but let's read verse 17 in your version. ESV. It's probably better.

Let's see, 17 then. We who are alive, who are left will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord. Okay, now you read the word beginning verse 17, then. That's what King James has as well.

But in the Greek, it's the Word *epita*, and it means afterward. It necessarily means afterward, not at the same time. First the dead are going to be raised, and afterwards those who are alive and remain. Well, that would be.

They're raised here. Those who are alive and remain will afterwards be caught up to be with them. Okay, now that's not new as an understanding, but when you realize that word then should be afterwards. It clarifies a lot of things, because a good, you know, Pentecostal might. Well, we'll look at it differently.

That's all. I'll say that's all. Look at it differently. So, but when you realize it's afterward, then there's a sequence involved here. Now, let's go to another passage in First Corinthians 15.

First Corinthians 15, verse. Well, let's see. Let's read 42, 43 and 44 to identify that. He's talking about the resurrection of the church. Sister Karen.

So it is with the resurrection of the dead. What is sown is perishable. What is raised is imperishable. It is sown in dishonor, it is raised in glory. It is sown in weakness.

It is raised in power. It is sown a natural body. It is raised a spiritual body. Now, he's clearly talking about the church there, not the world of mankind. It's going to be raised a spiritual body.

Let's see when this happens. Let's read verse 51, 52 and 53. Behold, I tell you a mystery. We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound and the dead will be raised imperishable.

And we shall be changed. For this perishable body must put on the imperishable, and this mortal body must put on immortality. Okay, now, we've known that passage for a long time, and what that has been taken by the brethren to mean is that at the end of the age, when the Lord returns, some are going to be raised and those who have slept are going to be raised, and then after that, we will be raised incorruptible.

But in verse 51, we shall not all sleep, but we shall all be changed. If you look at the *rvic*, you'll find a stunning difference in the verbiage here, and I've talked to Jim Parkinson about this. He says the difference is because of manuscript evidence. It's not a translation.

What the RBIC says, and I believe he is correct, and I believe that manuscripts support this is that we shall all fall asleep. But we will not all be changed in a moment. All of us have to die. We all have to fall asleep, but we won't all be changed in a moment. Paul, when he died, was not changed in a moment.

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Nor John, nor any of the apostles, nor any of those that lived during the age. We're all going to fall asleep into the sleep of death, but we won't all be changed in a moment. That will only happen to those that live during the harvest. Now, if that version is correct, and if everybody knew that version was correct, that would totally wipe out the concept of the Rapture that is existent today in Christianity. Because the Rapture says we're just going to be caught up in the clouds.

But if this scripture says we will all fall asleep, we will all die, which is the truth. We will. But we won't all be changed in a moment. Only some will be changed in a moment. The ones that died long ago won't.

Okay, so, but this tells us that when Jesus returns in the the dead are going to be raised and then those that are living as they die will be changed. So that again tells us that it's a process that starts at the opening of the harvest and continues on until the church is complete. Now, what we've tried to illustrate here is talk about is the blessing upon the world of mankind, this picture by the jubilee, but then the blessing on the church, how the Jubilee affects the Levites and what we're trying to make. The point we're trying to make is that for the world of mankind, it's going to. Their blessing is going to come in the kingdom when the penalty of sin and death is finally removed and wiped away and they get their life back.

They haven't gotten their life back yet. We're in the harvest. We're in the period of time that's preparing for that. But they haven't. I haven't seen any dead raised recently.

They're not back. They don't have life back. But we do have the church that is getting their life back already, starting at the beginning of the harvest. That is right here. Already, the church is beginning to be raised from the harvest forward.

Now, it just so happens that if you take seven cycles of Jubilee, 17 cycles of Jubilees, that would be 833 years. Now, I'm not going to talk about all the details here or why there are different opinions here. Just going to give you one thought. We'll talk about it later if you're interested. But if you start the seven periods of the Jubilees that Israel went through, those seven Jubilees, starting from Adam, will take you to 1874.

Now, you might look carefully at the numbers and say, I don't know, Brother Rice, I have a different opinion about the count of years. That's true, because there are different opinions on this. But I'm just going to suggest to you that in the count of years, that I believe is correct, and you know that I have some differences here, that when you count all the cycles of jubilees that were counted under the Jewish law until the time of Ezekiel, and you take seven of those in sequence, it will take you not almost, not approximately, but precisely to the year 1874. Now, may I say that oftentimes the count of time prophecies and parallels and pictures, we're not really precise. Brother Russell actually knew that.

Most of the Brethren don't think about it too much. We're not actually precise. You'll find an article written about 1910 that describes this concern. He says if. Because 1910 is about four years before 1914, so we're getting close to the kingdom, so it's really okay, it's going to happen.

Or is it not going to happen? He says, well, you know, I don't know if there was a zero year between BC and AD or not. If there's not, then it could be 1915, and if you go back and look at all the time prophecies in volume two, you'll find some do work that way and some do not. How are you going to reconcile all this?

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All I can tell you is there is a reconciliation. It all works perfectly to the year, and I think that's the resolution. So here's our summary. I think that the Jubilee picture does picture life for the world of mankind. Getting their land back means the opportunity to get their life back.

And that's what the world of mankind is waiting for. But there's also in the Jubilee, a little feature with respect to the Levites, and I think that refers to the world, to the Church and our hopes for resurrection at the outset of the harvest. So I think the Jubilees have more than just one meaning. The Jubilees do take us to this point, and they also take us to this point. This is life for the world.

This is life for the Church, for the Levites. So it does work. It works very nicely. It does take us 1874. It is not the way that we know the date 1874.

You would never use something this complex to prove the date. What we use to Prove the date 1874 is the time prophecy of Daniel 12:12. That's where it always started from. That's the foundation. But we find other parallels that link into this and fit so much more I could say but we're out of time and I think you're out of attention because it's been a little detailed so we're going to close but we're just going to remind you that there was a feature of the Jewish law that was so wonderful that it prevented generations poverty.

If we had that in western society today I think that would just be a wonderful asset. That's my opinion. Politicians aren't going to listen to me and I'm not going to venture to tell them but in the kingdom mankind is going to look at all these features and types and I kind of think that they might just say gee why didn't we ever do that? But whatever, whatever reason, I'm so glad that the fulfillment has come and that mankind is now getting their life back again and they're going to have it as long as they become obedient. Thank you.