

David Rice - Jubilees

This transcript was generated automatically. Its accuracy may vary.

Our talk today is on the Jubilees.

We don't talk about the Jubilees very often. It's kind of a technical subject. But we're going to approach it from a broader point of view. We can't help but give some numbers that will follow. But I'd like to mention that sometimes when we're introducing the truth to new people that we hope will become brethren, we emphasize to them that the key to understanding God's plan of the ages.

See, now I don't think this is flipping.

This is on. Maybe it's too far away. There we go. The key to understanding God's plan of the ages is knowing that there are two ages of redemption. Now, sometimes we call that the two salvations.

And that is okay, but it can be a little confusing. You mean Jesus died twice or something? No, but there are two ages of redemption from the same sacrifice of Jesus that he gave one time. That, of course would be the gospel age and the thousand year kingdom. If somebody actually knows that's the case, the divine plan becomes very clear.

If you know that the gospel age began the heavenly call, you know that before that there was no heavenly call. Now that's not hard to demonstrate. You remember In John the 14th chapter, this was at the time of the Last Supper, and Jesus said, I'm going to go away, and if I go away, I'm going to come back, but I'm going to go away and build a place for you for my bride class to be. Now he spoke in terms that a groom would speak to his coming bride.

Now I didn't know that for many, many years. Paul Eigner brought that to my attention. He said, when a young Jewish man wants to propose to a young Jewish bride, first of all he passes her a cup of wine, and she has a choice. Either she takes a sip of that wine or she doesn't.

His heart is beating until she finally takes a sip of that wine. He knows it's a positive. Well, the disciples had already taken a sip of that wine, and then after that, the groom goes away and he prepares a place in his father's house, and he builds onto that, a new place for his bride and his new family to be.

Then when he's finished, he comes back and he takes her where he's going to be. So that's what Jesus meant when he says, I'm going to go away in the John 14th chapter. But if I go away, I'm going to prepare a place for you. He says, now you can understand. You would know that in My Father's house.

There are many places of abode. Now, King James says mansions, that's not a good word, but many places of abode. I'm going to prepare a place special for you, and when I finished, I'm going to come back and I'm going to take you where I'm going, and the apostles were absolutely confused. Thomas said, Jesus, we don't know where you're going.

We have no idea how to get there. We're totally confused. What does that tell you? They had no idea that he was going to heaven. You'll find the same thing in Luke, the 19th chapter.

About a week before they came to Jerusalem for the last time, Jesus took them by the side because he knew they thought the kingdom was shortly to appear, and he gave them a parable, and the parable was about a king that had to go into a far country to receive a kingdom and then to

David Rice - Jubilees

return. Well, they had no idea. They just didn't get it.

He taught them a lot of things they didn't understand until later. But once you understand that there was no heavenly calling, and even the 12 apostles had no idea of that until after Jesus was raised a spirit being. Then he realized, oh my gosh, he's different, and now, okay, now he's going, oh, now I understand we're going to be heavenly beings. Now.

That had to be taught to the brethren in a very deep way, and if you look in First Corinthians, the 15th chapter, Paul goes overboard. I often wondered why he talked so much to demonstrate that there's going to be a resurrection and it's going to be heavenly. It's because this is a foreign concept until the time of the gospel opened up after the time of Jesus. So if people recognize there was no heavenly calling, not even an awareness of one, until the gospel age, then it helps them to understand that good people like Abraham, Isaac, Jacob, Isaiah, Ezekiel, Daniel, all these good people are not in heaven.

And therefore there must be another opportunity for life, and then when you realize in Revelation, Satan's going to be bound a thousand years and everybody's going to have the privilege of understanding undeceived what the truth is and coming to life, then it opens up the two ages of redemption, and once you understand that, everything else falls into place. Now, today, when we talk about the Jubilees, we're going to talk about. It still isn't working now?

I don't know. Does it work now and then? Not sure, but it's blocked.

Okay, a lot of slides change. Please go forward. Okay. Just one? No, but you want two.

So there it is, and you find this. Leviticus 25:20. Is that verse 20, verse 10. Proclaim liberty throughout all the land, unto all the inhabitants, Return every man to his possession.

Now, I think most of the brethren, when you hear about the Jubilees, you think this is about the kingdom, and primarily it is about the kingdom. It's primarily. It's about when mankind receives what they've lost back again, and that will be the kingdom. We're going to talk about a lot about that today.

But it turns out that there's another part to the Jubilees that does also talk about the heavenly prospects for the church. Well, we see that we don't talk about that very often. Now. What is it that actually happened in the Jubilee that would refer to a restoration of something for mankind? Well, you know that jubilee in the 50th year, anytime somebody had had to yield their land and sell it because they were poor or had some problems, they would get that land back free, no cost.

So what is there in the Scriptures that suggests that receiving your land back would be typical of receiving your life back in the kingdom? Well, you remember that when Adam suffered the condemnation of death, he was removed out of his land, out of the Garden of Eden. He was put into another area that was not productive. He was going to have to labor by the sweat of his brow. Wouldn't it be nice for him to return to that land?

Kind of a picture of him returning to life. But there's more than that, and I would like to read some scriptures Sister Rosalie has agreed to read for us. She's got a soft voice. So do I.

I hope she speaks real good. So this would be Matthew 2, and we'd like to read verse 17 and 18, and while Rosalie is looking for that Matthew 2, she doesn't know what I'm going to ask her. So just so you know, she's very quick. Matthew 2:17 and 18 is about when Jesus was born.

David Rice - Jubilees

And at that time, you remember, he was born, but many others were dying. All the children were dying. But they were going to come back to life ultimately, and that's what this scripture is going to say. Matthew 2, 17, 18.

Then what had been spoken through Jeremiah the prophet was fulfilled. A voice was heard in Ramah weeping and great mourning. Rachel weeping for her children, and she refused to be comforted because they were no more. So they. Now was that verse 18.

Okay, but they're going to come back from the land of the enemy. Read the next verse. Let's See if that's it. But when Herod died. Okay, that's not it.

Okay, but they will. The point is Rachel weeping for her children, for they were not. But now if you look in the prophecy back in Jeremiah, you find out it says, don't worry, they'll come back. Now we're going to read that as well. Jeremiah 31, verses 15 to 17.

But this prophecy of Jeremiah is not about dying, it's about leaving the land. You remember that Jeremiah was the prophet when Babylon took over Israel.

Oh, yeah. There's all the text right there. Okay, thank you. So when Babylon took over Israel and then all the people went captive. Now this is what this prophecy is really talking about.

Not dying, but leaving the land. Go ahead. Jeremiah 3, 31, 15, 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. Restrain your voice from weeping and your eyes from tears, for your work will be rewarded, declares the Lord, and they will return from the land of the enemy. There is hope for your future, declares the Lord.

And your children will return to their own territory. So they will return from the land of the enemy back to their own land, and that's the prophecy that Matthew quotes talking about the dead children. Don't worry, they'll be brought back. So losing your land in Jeremiah is like losing your life, but regaining it again in Matthew.

So I think this is a predicate also for the jubilee picture. Losing your land but having it restored will be a restoration for the world of mankind and the kingdom. Now, there's another text there. We won't read that. I'll just tell you what it's about.

Jeremiah 32, 9 is when Jeremiah was told to redeem a parcel of land, and he wanted to redeem this. God told him to, so that you could make a note in a jar that would be saved for years as a testimony that you're going to come, Israel's going to come back to the land and repossess it, and these notes about who owned what will be meaningful, and it says the price for that was 17 shekels. Now, in the King James, it just says 17, but if you look in the margin, it'll say 10 and 7.

10 is an earthly number. 7, that's the number. That's a perfect number. I think of Jesus when I think of seven or the influence of Jesus, I think that's telling us that the land, earthly land representing mankind's prospects for the future redeemed by Christ, that the number 17 is the number associated with reclaiming mankind in the kingdom. Now we're going to see that number 17 again in the Jubilees.

So just keep that in the back of your mind. But now let's go to the next slide.

David Rice - Jubilees

And you see a lot more scriptures that starting in the book of Ezekiel. Now, Ezekiel 7, verses 12 to 13, we will read that. Sister Rosalie, I'd like to ask this question after Leviticus 25, which is when you see the law of the Jubilee, do you ever find the Jubilees mentioned again in the entire Bible? And the answer is not by name. Now, I have all of the Bible you know, on the computer, so I can search real quick.

It's not there, but you do find mention of the Jubilee, not by explicit name, and you find this in the Book of Ezekiel, chapter 7, verse 12 and 13, and the reason you find it here is because in Ezekiel, the people of Israel have now gone captive to Babylon. Ezekiel himself is in Babylon. He's no longer in the land.

Now, Ezekiel, when he writes this, it has not yet happened that Zedekiah has lost his kingdom. So there are some people still back there, but a lot of them have gone into captivity, and even more will come later. So now this matter of the Jubilee comes back to mind. Because if you're not in the land, how are you going to benefit from the Jubilee? The very fact that Ezekiel refers to it at all tells you that they were still counting Jubilees in his day.

Why wouldn't they? Can you imagine any poor family that sold their land because of poverty forgetting when they might get it back? That wouldn't happen. You would count the days until you get that land back and you get it back. See, how much does that cost?

You get it back free, absolutely free. Just like mankind would get their life back. What do they pay for it? Nothing. Jesus paid that price for them.

Okay, so let's read this. Ezekiel 7, verse 12 and 13, and see if you can identify without the word Jubilee what he is referring to. Okay, go ahead. The time has come. The day has arrived.

Let not the buyer rejoice, nor the seller mourn, for wrath is against all their multitude. Indeed, the seller will not regain what he sold as long as they both live. For the vision regarding all their multitude will not be averted, nor will any of them maintain his life by his iniquity. Okay, now it's the first part of that verse 13. The seller will not return to that which he sold.

Well, when Does a seller ever want to return to what he sold? Now, probably most of you have had old cars and you've got a new car, and you sold the old car. I've done that. I never longed for the time I'd get my old car back. Never.

I got rid of it because I didn't want it anymore. It was old. I needed a new one. So when do you ever. When does a seller ever want to get what he sold back again?

Well, that would apply to the jubilee, and what Ezekiel says to the Israelites in captivity is, even if you live long enough to the next jubilee, you're not going to get it back because you won't be in your land, you'll be in captivity. Captivity to Babylon. Babylon is to have power for 70 years. That's got to encompass some jubilee.

We're actually going to find out that it does, and we're going to find out exactly where that is mentioned in Ezekiel. But the point is, many of the people will not. All of the people will not get their land back, because that type is coming to a close. So the very fact that he mentions it does tell us they were still counting jubilees in Ezekiel's day. Now, let's go back to the first chapter of Ezekiel.

Let's go to Ezekiel 1, verse 1, and we find a mention that's really peculiar in the very first verse. Sister Rosalie, would you read that? Now, you can see on this chart, it's the 30th year. 30th year of

David Rice - Jubilees

what? That's the question.

Go ahead. Now, it came about in the 30th year, on the fifth day of the fourth month, while I was by the river Chebar, among the exiles, the heavens were opened and I saw visions of God. Okay? Now there it is in the 30th year, and he doesn't tell you what he's talking about. Now, you notice he doesn't say, in my 30th year.

In the 30th year of my age. It's not him that's being referred to. Now, if he was in his 30th year, then he would not yet have attained the age of 30. If we count age, by the way, we do. Now, I'll tell you a little secret.

I'm in my 74th year. I'm not yet 75. But am I in my 75th year? Excuse me, but I'm not yet 75. I won't reach that till my birthday.

So this wouldn't be the age of Ezekiel, because he's a Priest, and you can't be a priest until you're after older than 30. What is he talking about when he says the 30th year? Well, if you look in a Jewish commentary, you'll find the answer. He says the 30th year of the then existing jubilee cycle.

Now, I think that that's the right answer for a moment. Let's just suppose that that's right. Now let's read verse two and see what year of captivity we're in during this time. On the 5th of the month, in the 5th year of King Jehoiachin's exile. The 5th year of Jehoiachin's exile.

Now, it's hard to remember all these exiles and all that there were three captivities of Israel. This is the second one. But just remember. What year was that, Rosalie? Fifth year.

Fifth year, Fifth year. Okay, now we're going to jump over to Ezekiel, the 40th chapter. Now, as we're approaching Ezekiel 40, you know there are what, 48 chapters in the book of Ezekiel. Boy, it gets a lot. This is really a long book.

Half of those are. You can split the book into two parts, literally 24 chapters, and then 24 chapters, starting with chapter 25. He starts talking about the judgment coming upon other countries. Ammon, Tyre, Pharaoh and the Egyptians, Mount Seir, also about Israel.

Then in chapter 37, you all know what chapter 37 is. That's the Valley of Dry Bones. It's a very famous chapter. Bones start coming together and there's four parts of the bones coming, and finally there's the body, all reconstituted and there's skin over this body.

There's only one thing missing. It's not breathing. It's just a body, and so from the four winds come the breath that breathes life into this. Now, I think that's where we are today.

Israel has been regathered. There are four consecutive narratives, time points that brought their regathering. But there they are. They're a body again. They're really constituted, but they don't yet have faith in their Messiah.

That's going to come in Zechariah 12:10. That's going to come from the final difficulties on Israel, and you'll find those final difficulties in chapter 38 and 39. It's not a coincidence. That's where you find the life that breathes life back into Israel.

Their rescue from Gog from the north. Now, after 38 and 39, we get to the last eight chapters of the book. Starting in chapter 40, verse one, and this is a picture of the millennial kingdom of Christ, established after Israel's faith is finally comes back again. Now, there's no doubt about that in

David Rice - Jubilees

verses chapters 40 through 48.

Did I say eight chapters? Let's see, what do we got here? 40 through 48 would actually be nine chapters, wouldn't it? Yeah. Okay, so in these last nine chapters, you find all about the thousand year kingdom.

Now, I've never heard another opinion with brethren on that point, so I'll just say that's pretty well settled. But now let's see the opening verse for the picture of the kingdom. Sister Rosalie. Chapter 40, verse 1, and I want to focus on all the dates, all the numbers here, see what they are.

Go ahead. In the 25th year of our exile, at the beginning of the year, on the 10th of the month, in the 14th year after the city was taken, on that same day, the hand of the Lord was upon me and he brought me there. Okay, now this says it was the which year of the captivity, the five and 20th year of our captivity. Now, do you remember when we started the book of Ezekiel, what year of captivity it was? It's right up there on the screen.

The fifth year. Right, fifth year, and now we're in the 25th year. How many years have gone by? 20.

Okay, even I can do that in my head. Okay, 20, 20, 25 minus 5. 20 years. So if we started in the 30th year of a Jubilee cycle and we go 20 years later, what year of the jubilee are we in today? Sister Kathy, if you start in the year 30 and you add 20 to that.

Sounds like it to me. Okay, that's the answer I was hoping for. That's the 50th year. Now, it's not just me saying that. If you look in the Jewish encyclopedia, you're going to find exactly that expression.

Now maybe we'll find that. We'll find that a little later in our discourse. But you look in the Jewish encyclopedia and say, yeah, yeah, that was it, that was it. Now the reason I think this is meaningful prophetically, is that this was the year when Ezekiel got his nine chapter vision about the kingdom of God, which is going to restore life to every human who's ever lived, that's dated in the 50th year, and according to the Jewish count, that's the jubilee year.

Now, when did they blow the trumpet of jubilee? Now, we didn't read that way back in Leviticus 25. We'll read that a little bit later. But it was the seventh Month and the tenth day of the month. Now, in this scripture, it says the beginning of the year.

Now, if you look on a Jewish calendar today, when is the beginning of the year? There's a name for it. I don't speak much Hebrew, but I know a couple of words. Here's two that I know. Rosh Hashanah.

What's that? You say it. Say it for me. Rosh Hashanah. That's right.

What month is Rosh Hashanah? Something like that. It's the seventh month, Tishri. It's the first day of the month. Now, when you get to the first day of the month, then you go 10 days to the 10th day.

What's that day? 10th day of the seventh month. Day of atonement, and you said yom Kippur. You speak Hebrew better than I do.

Yom Kippur, that's the day of atonement. Now, I always know when Yom Kippur comes around. I always know because we live in a Jewish neighborhood. There's a Jewish synagogue nearby, and our streets are lined with cars when that comes. So I always say to Ruth, oh, okay, this is, you

David Rice - Jubilees

know, otherwise I'm keeping track of the Jewish calendar.

So this is Yom Kippur. This is the Day of Atonement. Well, that's good. I mean, what a better day to give nine chapters of the Kingdom than on the Day of Atonement. That's all about the atonement of mankind.

Remember earlier we suggested that the Jubilees really are about the world of mankind, but maybe they have a subset about the Church. We'll get to that in a moment. But that's the way the Day of Atonement is too. The day of Atonement is to atone for all of Israel. But you very well know that when they atoned for all of Israel, the first thing they did was they atoned for the priests first and then they went on to the rest.

Those priests. Well, that would be you. I hope I'm part of that, too. That would be the church that's being developed. In the Gospel age.

The day of atonement was in the autumn, because the autumn is all about the church. You remember the seven day feast of Tabernacles that began in the autumn? You look in Zechariah 14, it's all about the kingdom. But what about the feast of Unleavened Bread that was seven days in the spring? That's all about the Gospel, aids.

That's about you. That's why Paul says, let us keep The Feast without Leaven, the Feast of Unleavened Bread. The spring is the Church. The autumn is the world of mankind. The day of Atonement is in the autumn, because that's the world of mankind.

Okay, there's a preliminary there about the church, but the really issue is about the world. So likewise here. This is the Jubilee in the autumn of the year is all about the world of mankind. So if we say something about the Church, we will, but that'll be secondary. It's primarily about the world.

So I believe that Ezekiel 41 actually starts on the day of Atonement, which was in the 50th year, always the day when they blew the trumpet of Jubilee. So this is remarkable. Nine chapters of prophecy about the kingdom, and it's given precisely on the the Day of Atonement, which is about restoring Israel, restoring mankind. Excuse me, and also on the very last jubilee, the one that Ezekiel said, even if you live long enough, that's going to break the picture.

That's going to be the end.

Okay, now let's. Let's see now. Ezekiel 40, verse 2. Let's read that as well. In the visions of God, he brought me into the land of Israel and set me on a very high mountain.

And on it, to the south there was a structure like a city. Okay, now on the south, there was a frame. Now I think. Let's see. I'm going to try this.

I wish, really wish I could.

Okay.

Oh, I'm sorry. There it is right there. There's the. I'm sorry, I thought. I didn't see the picture.

Picture's right there. There's a high mountain in the frame of a city on the south of the mountain. What's a high mountain in scripture? It's a kingdom. This is all about the high mountain that's going to be established in the world.

David Rice - Jubilees

This is the kingdom of Christ. What's the south? North is heaven. South is earthly. This is the earthly kingdom that's going to be established in Ezekiel, in the kingdom that Ezekiel is all about.

So the context, just perfect. Okay, now we're going to go to the next slide, and that's telling you some other scriptures that are in Ezekiel. Let's turn to the 46th chapter, and Sister Rosalie is right there. You could even read right from the screen if you want, either way. But let's read 46:1.

Thus says the Lord God, the gate of the inner court facing east shall be shut the six working days, but it shall be opened on the Sabbath day and opened on the Day of the new moon. Okay, now when you think of Sabbath prophetically, what do you think of 7th millennium? Something like that. Okay, that's what I think of. So I think this tells us again that we're in the kingdom.

The six working days would be the six thousand years of sin and death. But on the day of Sabbath and on the day of new moon, notice that new moon it shall be opened. Now, the Sabbath really pertains to the whole period of history of humanity, not just Israel, but the moon that refers to Israel. Now let's see if. Do I have that?

There we go. That slide is just to tell you one thing. In Revelation, the 12th chapter, we're not going to talk about Revelation here too much, but you remember that woman the church clothed with the sunlight of the gospel? You can't really see the sunlight too much, but you see her garb there, looks like yellow sunlight. That's the church surrounded by the gospel truth.

But see what's under her feet? That's the moon. The moon refers to Israel and the old Jewish law. Now, today, Brother Brian talked a lot about the distinction that we passed on from the law to the gospel. But the law, of course, has a lot of types and pictures and shadows that really talk about the reality of the gospel and the kingdom.

So our point here is simply that the moon has to do with natural Israel. Now, the full moon would be the height of their favor. A new moon is when it's dark, but ready to augment and get better and better. So the day of the new moon here, I think, represents when Israel comes into faith with their Messiah and they begin to increasingly grow into Messiah and their prospects are going to increase from that time forward. Now, you see the other two scriptures that we have on the screen.

I'm sorry, I just did the wrong thing. Can you save me from doing that? Sorry. What did I do?

Thank you. Okay, now you see the other two scriptures here. One is Isaiah 66, verse 23. Sister Rosalie, could you read that for us? And it shall be, from new moon to new moon, and from Sabbath to Sabbath, all mankind will come to bow down before me, says the Lord.

Okay, now that's. Everybody knows that's the kingdom. I mean, you read Isaiah 66. I don't know anybody that says, no, that's not the kingdom. So that's.

Again, Just like in Ezekiel 46, the Sabbath and the New Moon are mentioned two dimensions. The Sabbath brewers to the whole world. The new moon is talking about Israel, and you'll find this in many prophecies that deal with both the Gospel age and the kingdom. You remember on the day of Pentecost when you were to wave two wave loaves before the Lord?

You know, I know there's different opinions on this, but I'll just give you a suggestion. Not new with me. I think that represents the two parts of the body of Christ, Jews and Gentiles. That's another subject for another time. But many times I think you have the two parts Jews and Gentiles referred to in God's plan here for the kingdom.

David Rice - Jubilees

From one new moon, Israel from one Sabbath, the rest of the world, and then you go down to 2 Kings 4. 23. It's a long narrative. We won't talk too much about it.

This is a woman in the days of Elisha who lost her son. That's a whole hour talk all in itself. But she wants to find Elisha in order to get her son healed. That's all about Israel. That needs to be healed and revived at the end of the age.

And finally, finally that child is brought to life. But not until Elisha himself personally comes to the child. He sent a messenger beforehand, says here, you talk to him. Didn't work. He had to come in person.

And I think this tells us that until the ancient worthies are back in person, there's not going to be life breathed into this child of Israel. But the point here is it's described as this, the new moon or the Sabbath. That's all. I won't talk more about it. Just the new moon of the Sabbath connected with the time when Israel is going to receive their life again in the kingdom.

Okay, now I want to go back, I want to go on now to the second dimension of the Jubilee. Wait, you say. I never heard of a second dimension to the Jubilee, but I think that there is one. It's not prominent. It's in Leviticus 25 and it's in verse 33.

So, Sister Rosalie, let's read that verse, Leviticus 25, 33, and this has to do not with the Israelites who had land, but with people that did not have land. That would be the Levites, verse 33. What therefore belongs to the Levites may be redeemed, and a house sale in the city of this possession reverts in the Jubilee.

For the houses of the cities of the Levites are their possession among the sons of Israel. So what did the Levites get in the Jubilee period? They had no land. Well, actually they had cities, and there was some land around the city. But you'll see, in verse 34, you never sell that.

You cannot sell that. It's perpetually for the Levites. So the only thing you can sell, if you're a Levite and you need money and you're poor, you can sell your house. You could do that, and in the Jubilee, you're going to get your house back.

Now, I'd like to know, for the Levites, which we usually think of as spiritual, I think that's. That's both spiritual classes. When did this. When what is the house that we think about? Our house, what does that represent?

We find that when we turn to the New Testament in Second Corinthians, chapter 5, verses 1 through 3. Sister Rosalie, would you read all three verses? Now, keep in mind, what is a house with respect to the Church? What is a house that we want? Go ahead.

For we know that if the earthly tent which is our house, is torn down, we have a building from God, a house not made with hands, eternal in the heavens. For indeed, in this house we groan, longing to be clothed with our dwelling from heaven, inasmuch as we, having put it on, will not be found naked. We want a house. We don't want to be unclothed, but we want our house from heaven. It's not going to be earthly.

Mankind's going to get their land back, their life back. That's going to be earthly. But the Levites are going to get their spiritual house that's in glory. Now, we have three other scriptures. We don't have time to read those.

David Rice - Jubilees

That's kind of a different subject. But you know what they are first, Thessalonians 4, 13, 17. That's where Paul says, we're going to get our house at the return of Christ. Those that have died are going to be raised first, and I would just like to mention one point there.

1 Thessalonians 4. Is it verse 16 or 17? The word them starts with the word them. Is that 16? I think this is 17.

Okay, I can't flip there. Right here. But when he says they. Well, I better. I better turn there.

Here's this first. Thessalonians 4. That's right. I better learn. There.

I'll turn there. Yeah. 16, 17. Oh, yeah. So verse 16.

The Lord shall descend from heaven with a shout. The voice of the archangel. The dead in Christ will rise first. Then we, which are that word, then. That's not a good translation.

The word then can mean at that time. That's not what this means. It's the word epita. It means afterward. We're not going to be raised at the same time as those that had died.

We're going to be raised afterward. Because then he said afterward, epita, we which are alive and remain, some brethren are going to remain. Then we're going to be caught up as we die, one by one. Now, that same thing is said in First Corinthians, chapter 15. Again, we can't read all those verses.

But you notice the Last 1, verses 51 to 53. I have the RVIC up there. It's the only translation that renders it, I'm going to venture to say correctly, but I don't think it's a translation problem. It's a manuscript problem. But I have that.

Rosalie doesn't have that in front of her. I'm going to read that. Here's what it really says in verses 51 through 53 by the better manuscripts. Behold, I tell you a mystery. We shall all fall asleep.

That's radically different than the King James says, we shall not all sleep. Well, this is just the opposite. We will all fall asleep. There's two things involved here. First of all, that's what the manuscript evidence really says.

Secondly, the word sleep, if you say we will sleep, that's to be asleep. But if you say to fall asleep, that means to die. That's really what Paul says. So would it be correct to say we will not all die? Would Paul ever have said that?

That would be wrong. Turns out in the better manuscripts, he said just the opposite. We will all fall asleep. We're all going to die. Now, check me out on that.

Look at the rvic. Check the. If you have a question on that, talk to Jim. But I think Jim's right. I think this is right.

We will all fall asleep, but we will not all be changed. In a moment, in the twinkling of an eye, for the trumpet shall sound. The dead, they will be raised. But what about the living? We will be changed.

They won't be changed. They will be raised. But we will be changed in a moment. I think that's what he's saying. Okay, well, you look at that.

David Rice - Jubilees

Look at the RVIC and see if you think that's probably correct. But our point here is that in the Jubilees. The Jubilees were primarily for mankind a picture of receiving their life in the kingdom. But there was also the feature of the Levites receiving their house, our spiritual house. That would be our resurrection.

Okay, now, this is something I found from a brother RE Streeter. Do you know who Brother Streeter was? Remember that name? Brother Homer would know Brother Matt knows. Sister Sandy would know.

Kathy. Kathy. Excuse me. Why do I say Sandy? I don't know.

I know Kathy.

Brother Streeter was a person that was a contemporary of brother Russell Younger, and when brother Russell died, Brother Streeter not only wrote, he was very scholarly, but he also published the Herald magazine. He was the managing editor for some time, and I didn't know about this for a long, long time. I came to know about it only because after brother Nikora was gone, we reformatted the entire book Daniel the Beloved of Jehovah by Ari Streeter.

And I found in the back of the book this. A diagram. A diagram better than this. But this tells you what Leviticus 25 is really telling us about the timing of the jubilee. Now, let's look back again at Leviticus 25.

And we'd like to read verse 8 and verse 9. When you read these verses, you might come up with a couple of options for exactly when you blow the trumpet. But let's just check this. Read verses 8 and 9. You are also to count off seven Sabbaths of years for yourself.

Seven times seven years, so that you have the time of the seven Sabbaths of years, namely 49 years. You shall then sound a ram's horn abroad on the 10th day of the seventh month. On the day of atonement, you shall sound a horn all through your land. Okay, so you count 49 years, and then you wait till the seventh month. Now, why are you waiting till the seventh month?

Didn't we say earlier that on the Jewish calendar today, that year starts with the seventh month? But not in Leviticus, not in the days of Moses. Things changed in the day of Moses. Remember, God said, this is going to be the first month unto you, the month of Passover, the month when you're out, and they counted their years from the spring in those days.

How do we know for sure? Well, there's two scriptures that tell us, and I won't read these. I'll just tell you what they say. Numbers 33, 38.

Numbers 33, 38. That says that Aaron died in the 40th year in month number five. 40th year, month number five. Deuteronomy 1:3. Deuteronomy 1:3.

Brother Homer, I picked that up from you. Always repeat the Scripture, and that says that in year 40, month 11, Moses spoke to the Israelites long after the death of his brother. The year number is the same. We went from month five to month 11.

We didn't change the year number when we crossed month seven in those days they counted from spring to spring. They started counting from autumn to autumn after they came into the land. I don't know exactly when. Certainly before the reign of the kings. Somewhere in that time they shifted the way they counted years.

David Rice - Jubilees

So in other words, you count to the 49th year. Once you get to the 49th year, 48 years have elapsed, then you wait until the seventh month, that would be six months later, and then you wait 10 more days and then you blow the trumpet of jubilee on the day of atonement, on year that they then called year 50. Why don't they call it year 49? If you wait 48 years and then a half a year, because you're beyond a half a year, you have a choice which way you're going to call it. You're going to call it year 50.

Now, some of the brethren know that I have a different count of years than other brethren. We'll talk about that in a moment. It's true, but I also believe if you look in the Jewish encyclopedia, that the Jubilee was actually year 50 was same as year one of the next cycle. Now, I don't want to talk too much about that, but in other words, that means from one Jubilee to the next would actually be 49 years. We'll talk about that more in just a moment.

But I just want to focus on this. This is what Brother Streeter concluded. I believe he's right, but this is what it means. If you're using months, which the Jews do on their calendar every 19 years, you have to add another seven months into the calendar to keep things straight, to make sure that the cycle of years is correct. So if you add up all the months that lead to the sounding of the Jubilee, it would be 48 years times 12 months.

576, 19 years more, add 7 more, another 19 years. Add 7 more months, that leaves 10 more years. Take the fraction of 7, 19. So that would be $3 \frac{2}{3}$ months. Then you wait 6 more months to the month 7.

Then you wait 10 days, which would be a third of a month. Add them all up, you have exactly 600 months. Now, this isn't me, this is Brother Streeter. When I saw that, I was very intrigued because do you remember what we read back in Ezekiel, in Ezekiel, where the kingdom begins and the trumpet of Jubilee is blown to announce the kingdom, it's on the end of six. Excuse me, I'm going to add that to Ezekiel 46:1.

Then you find a picture of the gates that are closed, that are going to be opened. For the world in the kingdom, they're closed for six days, and they're opened on the seventh day. Do these 600 months maybe an indicator that 6,000 years, the six days of Ezekiel 46, finally come to a close at the beginning of the kingdom? I think that they do. I think they do.

Now, those numbers may look confusing to you. I just want you to know I went through this in great detail, Great detail, and I found out that that is accurate to a few hours. Now, I rounded things off to a third and two thirds, but that's accurate to within a few hours of a day. It's that precise.

It's incredible. So exactly 600 months would transpire before you blow this trumpet of jubilee. Now, compare that to this experience of the flood. Now, I have to walk over there a little bit. This is working.

Okay. Now this is an experience of the flood, and what we're going to see, finally, is another 600 at the time when the flood waters were removed and the curse on mankind is alleviated. Now, in the flood episode, you find this in second Peter, chapter three, verse 20 and 21, where Peter says, this is all about redemption in Christ. He says, if you're in the ark, that represents baptism into Christ.

Now, when you think about that a little bit, why Peter got that idea that being saved in the ark represents baptism into Christ. He's very clear on the point. So let's see, and you're in the ark. The ark is made of wood.

David Rice - Jubilees

Jesus died on the wooden cross to redeem us. When you're in the ark, you've got water beneath you. You've got water on all sides of you. You got water above you in the clouds and in the rain, you're inundated with water, so you're saved if you're inundated with water, and Peter says that represents our baptism into Christ by which we are saved.

Now, I'm glad Peter said that. It's not my interpretation. No, that's right. From Peter. When do you get into the ark?

You can't get into the ark until he has died. 33 A.D, and then you remember that it rained for exactly 40 days continuously. Well, if that's a day for a year, that would take you to 73 AD which was the end of the Jewish revolt. That ended that period of time.

That was the fall of Masada. Jerusalem fell in 70. They fled to Masada. Masada fell in 73, and if you look in Josephus, that was the end of seven years of the Jewish revolt.

So much more to say about that. But I think that's why the date 73, five months, the gospel age, it's too big to give you the number of days per year. So it's symbolic. Five months. Five is a symbol of the new creation.

When you go to the tabernacle and you enter the holy, you enter five posts. When you exit the holy, there's four. Four is judgment. That's the end of the age. Five is the new creation.

It's the call of the age. So I'm going to propose, and this is interpretive, that when you come aground and the ark comes to rest, that would be the end of the gospel age. But the water is still out there, the judgment is still out there. So I think that's going to represent the beginning of the harvest. Let's see if this is going to be fruitful or not.

That is interpretive. If that's true, 74 days later, unambiguously, don't have time to show you the count, but it is unambiguous. For the first time, they see out in the distance, the top of the mountains. That's an expression you find in Micah, the fourth chapter, when Israel is going to be established in the top of the mountains, and Israel established in 1948 is a coincidence that exactly 74 days later is 1948.

But you go on farther, the water is still there. The water is what killed everybody. The water represents the curse that is upon the world of mankind. When is that water finally dried? If you look in Genesis 8:13, you'll find that at the end of 600 years, to the very day it says the 601st year, the first month, the very first day of the month, he looked out and the waters were gone.

Does this 600 years maybe suggest the same? Is that 600 months? Well, why are we giving it two different symbols? Why does the Bible give it two different symbols? You remember we talked earlier about the Sabbath and the new moon, The Sabbath for the whole world of mankind.

The new moon with respect to Israel. Well, here you've got the moons with respect to Israel, and here you've got the years, 600 years with respect to the whole world of mankind. That suggests that the curse might take us up until the time of the end of 6,000 years. Now, I did mention earlier.

Yes. You know, I have a different count of years than some brethren do. I'd like to comment on that just a little bit more. If you look here. Excuse me, I want to go beyond that.

Here's the count of years we have in Our, in our. In our normal studies, we count 1656 years to the end of the flood. We count 427 years to the time Noah came in. Excuse me. Abraham came into

David Rice - Jubilees

the land and God made his Covenant.

We count 430 years to the Exodus. Now all of us count that. I don't know. I don't know, brethren, that differ on those points. The next point, there is a difference.

First Kings 6:1, 479 years to the temple. Now, if you accept that scripture, the rest of this follows, but that scripture is disputed. Now, I'd like to talk for the next 10 minutes about why that scripture is disputed and why we know the right resolution. I can't do that. There's too much detail and too much time to be taken.

But for just a moment, see what the consequences would be if we accept that scripture at face value. First Kings 6:1. That means from Adam until then was 2992 years. That means that. Okay, now I have to add something more.

Here we have the date for first kings, 6, 19, 66 B.C. now, some of the brethren know that's the date that I think is right. That's not fresh with me. That comes from another scholar. That comes from that gentleman, Edwin Thiel, way back in 1951.

My revised edition of his book is 1965, and a lot of other scholars agree with his point of view. Now, I don't agree with him because I'm impressed that a lot of scholars agree with him. It's not why I agree with him. I agree with him because I've gone through for three years with a fine tooth comb the scriptures in Kings and Chronicles and found out that his resolution is correct.

And it turns out that if you follow his resolution of Kings and Chronicles, they exactly match the record of history all the way back to King Ahab. You find that record of history in the Assyrian Empire. Now, I don't want to talk too much about it, but I want you to at least know why this is persuasive to me. That is, are you aware that from the time of the Babylonian empire, when it fell to King Cyrus, that you can go backward in history 350 years, and I'm being modest by 350, and you can find a record of every single year of history for 350 years earlier?

Now, we've given all that information, we published it, it's available, but I've never said it so bluntly as that every year with multiple records. There is no question in the mind of historians today how history takes you back. So this gentleman has combined not only the scriptures of Kings and Chronicles, but he's combined that with the 350 years of history that go back. Now, I've looked at this exhaustively. I went to the British Museum.

I've talked to the leader of the British Museum, the antiquities department. He gave me three hours of his time. I've exchanged emails with people that are now passed away. I've gone into this extensively. Dozen demeanors, right.

But I want to tell you why I'm persuaded. If this is right, that means 6,000 years have not yet closed. That means that 6,000 years have closed in another 19 years from now. Now, my point here is not the date. That's not my point.

My point here is that you remember In Ezekiel, chapter 46, verse 1, it says that the gates that allow mankind to access God are going to be closed for the six working days, and on the seventh day, those gates are going to be wide open. Now, today, would you say that those gates for the world of mankind are closed, or are they open? Are they open for the world today? Not quite.

Kingdom's not here. Curse is still there. We're still in those 6,000 years of sin. So it seems to me that this is a scriptural point that conceptually does suggest that we're not yet to the end of those

David Rice - Jubilees

six days. Those gates are still closed.

So that suggests to me that perhaps in fact these 600 years to the very day in Genesis 8:13, when the curse is finally relieved, finally actually take you to the threshold of the kingdom. Thank you, and that suggests also that those 600 months actually do take you, I think, to the time when the Jubilee trumpet for mankind will finally sound. Now, I want to take you a little bit further because a couple of years. We have a lenient chairman here.

And here's the number of years as you count back from Solomon's Temple in 966. You can find this anywhere on the Internet. That's not unique to me. You can find the 2992 years going back 300 years ago. Became names Usher.

That's not nothing that I developed at all. This is simply the result, and if. If 6,000 years have not yet closed. Now, notice that this actually synchronizes with the Jubilees perfectly.

By perfectly, what I mean is, if you look in the Jewish encyclopedia, they will tell you Ezekiel 40, verse one was in fact the 17th Jubilee. They'll tell you that Josiah was the 16th Jubilee. Those are the only two they'll tell you. How do they know that, not because they computed it, only because they remember it culturally, that those were the last two Jubilees. But if you use that and you count backward, you'll find out that all of this essentially verifies to the year, not almost, not approximately.

It verifies to the year the testimony that this gentleman found, who was a Christian gentleman, searching the King's books of Kings and Chronicles. Okay, now there's the Jewish encyclopedia references. There's more I could say about the Sabbaths. But here's I want to get to. As our final point.

Suppose for a moment that in fact they kept 17 jubilees. Now this is 17 times 49, which would be 833 years in their complete cycle, and you know that the Jubilees are predicated on the number seven. Seven times seven, then another seven times seven. Suppose that you take from Adam going forward, seven of those Jubilee cycles.

Seventeen of seven of those 17 cycles, the cycle of 17 Jubilees, rather, that will take you exactly to 1874. Is that a coincidence? Now, we were talking earlier about coincidences and numbers. Well, you make your own judgment. You can imagine with my opinion upon the number of years and the count of years, that this was quite impressive to me.

So I do think that the Jubilees do take you to the kingdom when mankind is finally going to have those gates opened for them. That's the primary point of the Jubilee. But the Jubilees have a second feature to the time when the saints receive their glory as well. Numerically, it works. Is that intended?

It's a rhetorical question. I think so, or I wouldn't.

Okay, some more things I would like to show you. I'd like to show you that this count of years starts exactly with the beginning of the 70 week prophecy. But we don't have time for that. I'd like to show you that this count of years puts a parallel of 40 years between Jeremiah and the ministry of brother Russell. But we don't have time for that.

Let's just show you the picture. Even I'd like to show you that in the reprints. This finally solves the dilemma that brother Russell was asked about in reprint 2739, and that his affirmation four times

David Rice - Jubilees

there is that the thousand years of revelation 20 still ahead of us. Summary. The Jubilee is for the world, restores life in the kingdom.

The 600 months, 600 years pertain to 6,000 years of sin and death. Ezekiel 40, verse 1. The gates will be opened on the Sabbath and on the day of the new moon, when Israel finally is rest.

And I guess the clicker doesn't work anymore. Well, there we go. Okay, so I'm just going to end here and end the way we begin, and that is by reminding you that the Jubilees actually speak of two ages of redemption. If every Christian in the world knew that two ages of redemption were in God's plan, the whole of God's plan would begin to open up for them. It would become evident and clear with the Jubilees.

I would never start with the Jubilees for them, but the Jubilees are another demonstration of the same thing. They are the heavenly calling, and then finally, the rescue for the whole world and mankind in the kingdom.