

Day 2—The Millennial Temple #1
Fred R. Coulter – September 28, 2007

Greetings, brethren! Welcome to day two of the Feast of Tabernacles, 2007. What kind of temple will there be during the millennium? Now a lot of people have written—I've even seen a thesis for a Masters Degree writing about the temple described in Ezekiel 40 through to the end of the book of Ezekiel—that that would be the millennial temple. But this brings up very, very many questions. So we'll ask the question: What kind of temple will there be during the millennium? And one of the problems that people have with having the Ezekiel temple as the millennial temple is this: It says that the priests, the Levites, and Zadok, the priest, will be running things and that there will be sacrifices. Now is that so? And if so, why would there be? And is that the temple that's going to be during the millennium, when Christ is here on the earth and all the saints are reigning as kings and priests with Christ?

Well what we will do is this: We'll look into the Word of God and we'll claim the promise that is there in Psalm 119:18, *KJV*: "Open thou mine eyes, that I may behold wondrous things out of thy law." Not only just in the law of God, but you see, even the whole Bible could be described in a loose sense as the law of God—not in the strictest sense as we find pertaining to the first five books of the Bible and a particular law or a particular command or statute or judgment. So the way that we're going to understand this is that we go from the beginning to the end; because obviously the millennial temple, when it is set up, is going to be there all during the millennium. And then after that, that is going to be replaced by a new heaven and a new earth and the New Jerusalem where God the Father and Jesus Christ dwell. There will be no temple. There will be no tabernacle.

So, let's begin at the beginning and understand, first of all, concerning sacrifices and altars. And then we will get into temples a little bit later. So let's come to Genesis, the fourth chapter, and of course, we know that Adam and Eve lived in the Garden of Eden with God. And after their judgment they were thrust out of the garden. And after they were put out of the garden, then we have chapter three and verse twenty-one, God made them clothes of animal skins. Genesis 3:21, *KJV*: "Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them." Now we don't know what kind of skins these were. It has been thought or speculated that perhaps this may have been on the Day of Atonement when they sinned—in other words they were not at one with God. And that's why now we have the Day of Atonement on how to get back as one to God. So that is a possibility, but we are not told, and if we draw that as a conclusion then we have to have that as a very tentative conclusion—we cannot dogmatically say that it was on the Day of Atonement, though there are some Day of Atonement elements represented in it. And so, man was put out of the Garden of Eden because they took upon themselves to decide for themselves: rejecting God's way where God said, virtually, "Keep My commandments." Just like before everyone, everyone is given a choice. God sets before them life and death, blessing and cursing, good and evil, and He always says, "Choose life that you and your seed may live."

Now likewise with us for eternal life, we have the same proposition set before us. And all human beings are confronted with that. And the whole question becomes a matter of faith: **Do you believe God and will you obey His instructions and His commandments?** That's the question throughout the whole Bible. So Adam and Eve were put out of the garden. Now we have some, how should we say, some beginnings of what was going to be in the tabernacle and the temple later. Because being put out of the garden, then let's look what happened here. Let's pick it up in verse 23 [transcriber correction] (Gen. 3, *KJV*). "Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the Garden of Eden... [So look at the Garden of Eden kind of like a big

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square, and on the east end—so we have north, south, east and west—so on the east end there were:] ...Cherubims [placed at the entrance], and a flaming sword which turned every way, to keep the way of the tree of life” (vs 23-24). So what we have here is a beginning of what we find in the tabernacle and temple later. What do find? *Cherubim*. Cherubim in the Holy of Holies on the walls. Cherubim knitted into the hanging drapes in the tabernacle. And then we have cherubim overarching the Ark of the Covenant, which was the Mercy Seat. And the way that God is going to come in, He is going to come in from the east. And it’s very, very interesting, when you come to the entrance of the Garden of Eden, you come to the east side. How are you facing? *You’re facing west*. How is the temple arranged? *The temple is arranged so that everything goes to the west*. You have the altar of burnt offering. And then you come up to the first part of the temple and in the first half of it you have the golden candlestick, you have the altar of incense, and you have a laver. Now the laver’s on the outside. Then going into the Holy of Holies, then you have where God would dwell. So we have a very similar thing to this right here in Genesis, the third chapter. And the Cherubims were put at the east entrance to “keep the way of the tree of life” and keep anyone from going in.

Now also this is symbolic of another thing. Not only symbolic but realistic. You cannot receive eternal life unless God opens the door for you—unless God provides the way. Man is cut off from receiving eternal life. Now, let’s come to chapter four and let’s see something concerning Cain and Abel, because we have here the first offering that is noted. And what we will see as we go through the rest of the Bible in analyzing this is that God gives the command always for the sacrifices for the offerings. And it can’t be done just the way we feel like doing it because of the goodness of our heart. Because you see, all of us carry within us the “law of sin and death” and even the goodness of our heart, without God’s Spirit, can never be truly good in the sense of that it is good as God is good. So let’s begin right here in chapter four. We know that Cain and Abel were born—whether they were twins or not is not relevant to what we’re discussing here. Genesis 4:3, *KJV*: “And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.... [Now there are times when God commanded the children of Israel to bring the firstfruits of the harvest; they would bring them to God, but they would give them to the priest, to the Levite. So here’s an offering. Now, we don’t know exactly what this offering was except that we can deduce from what is said here that it was not according to the instructions of God.] (Now let’s continue on and we’ll put the story together): ...And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect [or have regard, as it could be]. And Cain was very wrath...” (vs 3-5). Now, what is implied here in what is given?

1. There had to be an altar on which to offer the firstlings.
2. In order to have firstlings, you have to have the law of the firstborn, which then would be the same law that God later gave to Israel, right?

Because God is “the same yesterday, today and forever.” So He’s not going to have one requirement for them at this time and then another requirement for the children of Israel later when He gives the instructions for the tabernacle and the temple. So we can conclude, we can deduce from this that they had the law of offerings, the law of firstfruits, and when they brought it where did they bring it? Where was the altar? Well, since they would meet with God at the east entrance of the Garden of Eden, the altar had to be just right outside whatever the entrance would be. Now was there a gate? Was it open so they could see into it? We’re not told, but the cherubim were there so they couldn’t get in. There also may have been a gate, we’re not sure. There may have been something besides the cherubim. We can’t fully be dogmatic on that, but at least the cherubim kept the way and no one got in there. So, in all likelihood, now we can also deduce this: Was Abel righteous? *Yes, we’re told that Abel was righteous (Hebrews 11)*

Now, what does that mean? *That means he kept the laws, the statutes, and judgments of God*. And then what he would offer in offering, it would be according to what? *The instructions of God. Because God will not accept any offering which is not according to His instructions.*

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Now, we'll see that a little bit later when we get into the tabernacle and we get into the temple. So we could also conclude from this: let's read on about the account with Cain. Verse 6: "And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well..." (v 7). Or we could also put there: 'if you do right.' Or "if you do according to the instructions," because to do well and to do right means what? *That God has determined what is right and what is wrong.* So Cain did that which **he** wanted to do. He did not bring a firstling of the flock. And even though he was a tiller of the ground, obviously then this was not of the firstfruits, otherwise it would have been accepted of God. But what is offered on the altar of God? *Only the sacrifice of an animal.* Never at any time is it recorded that the fruit of the ground is laid upon an altar. So that's very likely what Cain could have done.

Now, let's also ask a question: If there was an altar there, what kind of an altar was it? *Well, it doesn't tell us.* But we'll see a little later that God said, "If you're going to build an altar for Me, to offer an offering on—a burnt offering (as we will see)—then it had to be of the earth. And they couldn't use any instruments to carve it or to mold it or to do anything. It just had to be of earth and in case that they were stones, they would have to be stones from the field of whole stones. So apparently Cain put his offering on the altar, and the altar was only designed to receive the sacrifice of a burnt offering of the firstlings. And, as we'll see a little later on, burnt offerings and peace offerings. Because you see, it's very interesting as we go through, we're going to see what kind of offerings were given before the temple. And the offerings that the patriarchs offered. So this becomes important in understanding what is going to be done at the temple during the millennium.

So, let's continue: "If you doest well, shalt thou not be accepted? and if thou doest not well... [or you do not correctly.] ...sin lieth at the door..." (v 7). Now, we can take a basic Scripture: what is sin? "*Sin is the transgression of the law.*" So obviously, Cain is going against the law and commandment of God in bringing an offering, so therefore, it's not accepted. Now He says, "and sin lies at the door." What do you mean "the door"? The door of Cain's house? Or the door of the Garden of Eden? This probably had to be at the door or the entrance of the Garden of Eden. Now God said you could change. God said you could repent. So whenever there's sin, what does God do? *He offers repentance,* doesn't He? So He offered it to him. And he said, "...And unto thee *shall be* [its] his desire, and thou shalt rule over [it] him" (vs 7). In other words, ***we are to rule over sin!*** What this is telling us is this: We are responsible for our decisions. Now we can project this forward into what is called in the New Testament in the book of Jude, "the way of Cain." And the "way of Cain" is to reject God and His way, and set up your own false religion—perhaps even using God's name, but worshiping and following Satan the devil, thinking that whatever you do must be accepted by God because of the goodness of your heart. Now, we see another example of that during the days of Jeroboam when he set up the calf-worship in the ten northern tribes of Israel, and in Dan and in Bethel. So that the children of Israel would go there, and very few of the Levites stayed—it's recorded that the Levites left after Jeroboam set up that system. So what did he do? *He set up a system that is in the attitude of the "way of Cain"*—worshipping other gods. And so, the Levites and came back to the temple in Jerusalem. And what did Jeroboam do? *He set up as priests "all who desired."* Anyone who would come and make an offering, he could be a priest; he could be a minister. So that's why God rejected that whole system.

And isn't it ironic that not one of the kings of the ten northern tribes is ever reckoned as "righteous" in the Bible. That's amazing. Now let's continue on here. Let's see concerning sacrifices. Now, we know whatever was done before the Flood there were sacrifices at the entrance of the Garden of Eden. There also had to be the law of clean and unclean foods. And the reason that we find that is because—let's come over here to the time of the animals going into the Ark in Genesis 7, and we see that there's a difference between clean and unclean. Now there are two reasons for clean and unclean:

1. What you should eat and what you should not eat.

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2. What you should offer in sacrifice and what you should not offer in sacrifice.

God does not accept the offering or sacrifice of anything unclean. That's why one of the abominations of desolation during the days of Antiochus Epiphanes was when he went into the Holy of Holies and offered on the altar swine's blood, burnt the swine! And that uncleanness condemned everything that was there with the altar. So, let's come to Genesis 7:1, *KJV*: "And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation." Now, righteousness is what? *Keeping the commandments of God*. You see, a lot of people—they start reading these things and say, "Well, why didn't God give us what it means to be righteous, here?" Well the reason is, He tells you later. And He expects us to search out the Scriptures and to understand what righteousness is. "Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that *are* not clean by two, the male and his female" (v 2). Which tells you what? What does this tell you?

1. That during the time that they were on the Ark they ate of the clean animals. That's why they were by seven. Now, how many offspring came during the time on the Ark, we're not told. And I'm sure that they didn't eat lots and lots and lots of meat. But nevertheless, that's why they were there.
2. And also, for after the Flood, this would be food for the people as well as the clean animals that God has defined as clean for sacrifices—for sacrifices and burnt offerings.

And so also, "Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth" (v 3). Then He says that in seven days He would send the Flood. So He sent the Flood. And there are a lot of people who say, "Oh, well, that's just a figment of your imagination, but it really isn't so."

Now, let's come to Genesis, the eighth chapter, and let's see something here concerning again offering a burnt offering. And I think it's very, very interesting that what we are going to find is that from this time until the temple we do not find specifically mentioned offerings for sin. But we find burnt offerings and peace offerings. So, let's read it here, Genesis 8:20, *KJV*: "And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl... [and that would have to be of those that God designated to be offered for an offering.] ...and offered burnt offerings on the altar." Now obviously, this couldn't have been the altar that was there at the entrance of the Garden of Eden before the Flood, because you see, the Garden of Eden and everything was destroyed *during* the Flood. And of course, from Creation until the Flood, the Lord lived in the Garden of Eden, appeared to men as if He were in human form because, after all, we're made in the likeness of God, are we not? So, yes, God could appear to man, talked to Enoch, talked to Methuselah, to Noah and all of the rest of the righteous line. He could talk to them in person when they would come to the east entrance of the Garden of Eden. And also, removed from the Garden of Eden was the Tree of Life. So now then, we will see that there had to be a whole separate system set up after the Flood. But the point that we want to make here concerning the altar is this: he built an altar, because obviously there wasn't one there that survived the flood. So this altar had to be probably a combination of a mound of dirt and rocks. And then on that, he offered the offering [transcriber's correction]. See, because God kept it simple. Because men like to put their own form of what they think is good and idolatry on it and what would make this look right and embellish it. All you have to do is just look at any temple that men build today. As a matter of fact, over in Virginia they're building the largest Hindu temple in the western hemisphere. And no westerner can go in or near the area while they are building it. And if you look at anything that men have built in their temples, regardless of where it is, regardless of what age that it is, what do you have? *You have idols, you have statues, you have carvings of men and women and animals and things like this, that God never said should be there.* So the key thing to understand is this: ***It has to be by the commandment of God.***

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So then he also said, let's continue here, verse 21: "And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart *is* evil from his youth; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (vs 21-22). So then we find here that God blessed them. And also we find a change of administration in the handling of sin. Now we don't see a sin offering that is given here. But we see a change of administration having to do with murder. So he says, let's pick it up here in Gen. 9:5, *KJV*: "And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man... [previous to that, God made the judgment, now men were responsible to make the judgment and God delegated that authority to the civil government which then followed all the way down through all the governments that resulted as things developed after the Flood.] (verse 6): ...Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. And you, be ye fruitful, and multiply... And I, behold, I establish my covenant with you, and with your seed after you; And with every living creature that *is* with you, of the fowl, of the cattle, and of every beast of the earth with you..." (vs 5-10). "...This *is* the token of the covenant which I make between me and you and every living creature that *is* with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth" (vs 12-13).

Now, let's come forward to the time of Abraham. We're going to see something very interesting as we go through with this. Let's come to Genesis 12; and we know that Abraham was righteous. And we know that Abraham loved God and obeyed Him and kept His commandments. Let's just come to Genesis 26:5, because here is a very good Scripture to always keep in mind, because this shows us how God summarizes things and how we need to let the rest of the Bible interpret what is said. So here is what was told to Isaac when God began dealing directly with him. Genesis 26:3, *KJV*: "Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father; And I will make thy seed to multiply as the stars of heaven... [Now we have this projecting forward to the part of the covenant which has to do with those who are going to receive eternal life. And then this is referenced in Galatians 4, where Paul writes: 'We, brethren, are as Isaac, the seed of promise.' And so, to 'shine as the stars of heaven' means *to receive eternal life.*] ...and will give unto thy seed all these countries... [So we have spiritual seed, then physical seed] ...and in thy seed shall all the nations of the earth be blessed; **Because...** [now, verse 5 is a key thing to really understand all the way through the book of Genesis and on down to the time of the children of Israel and giving the law.] ...**Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws**" (vs 3-5). And you will see, as you go through with everything concerning God dealing with the children of Israel, that these are all essential there. So contrary to what most people think, though God dealt directly with Abraham, obedience to God had not changed at all. And remember, Abraham had a large household. He even had 300 men that were men of war with him. So when his entourage moved along there were many tents, there were many animals, a lot of livestock and it was also said of Abraham that he was very rich. So whatever Abraham did he did according to the laws and commandments of God.

Now let's come back here to Genesis 12 and let's see the calling. We are also going to learn a little something else here—and what it applies to, to us. We are going to see elements of New Testament teaching. Let's pick it up here in verse 1: "Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee:" Now, can you think of a requirement in the New Testament that is equal to this? Just put in your notes there, Luke 14:26. Jesus said, 'Anyone who comes to Me and hates not his father and mother and brother and sister and children and lands and yes, his own life, he cannot

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be My disciple.’ Same requirement, isn’t it? *Yes*. And furthermore, ‘he who does not bear his cross and come after Me cannot be My disciple.’ And that means the impossibility of being. Well, did Abraham do this? Did he do what God said? Did he leave his relatives? *Yes*. Those who stayed back in the area of Mesopotamia—Lot and his family came with him, but that was all. And did he take up his burden? *Yes, he did*. He took up his burden. What was his burden? He had no place to live. He had no place to permanently set down, build buildings, fence lands—he was to be a sojourner—and as we saw yesterday, dwelled in tabernacles with Isaac and Jacob.

So he says, continuing on, verse 2: “And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed” (vs 2-3). And of course, that goes out physically through Israel, and especially in the end time. Where would the world be in the last 400 years if it were not for England and America? Have they been a blessing to the world? *Yes, indeed*. Did God make them great? *Yes, indeed*. Just like He did with Israel when Israel first came into the “promised land.” So that’s all a part of it.

Now notice, verse 4: “So Abram departed, as the LORD had spoken unto him; and Lot went with him...” So he did what God says. Now, let’s come here to verse 6: And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite *was* then in the land. And the LORD appeared unto Abram, and said, **Unto thy seed will I give this land...** [‘Not to you,’ he sojourned in it.] ...and there builded he an altar...” (v 7). What kind of an altar was it?

Now, let’s come back here to Exodus 20 and let’s see the instructions that God gave on building an altar. I’ve referred to them, but let’s come back here and let’s read what it says. Let’s pick it up in Exodus 20:23, *KJV*: “Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold. An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee” (vs 23-24). So this, because later He gave the instructions on how to build the other altar—the one that was going to be at the tabernacle. So what we have here, we have instructions that harkened back to what? *Harkened back to the patriarchal age—which began with Abraham*. Now, verse 25: “And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it. Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon” (vs 25-26). So specific instructions.

Now let’s come back here to Genesis 12—so he built an altar, right? Now it doesn’t say what he offered on it. But you don’t build an altar unless you offer something on it. So we have to assume that he went ahead and offered burnt offerings or peace offerings. So then he went from there “And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, *having* Bethel on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD” (v 8). So there we have it. They built an altar. So any sacrifices that were to be given, God had to command it. And the altar had to be according to the specifications that were given by God. They had to be of earth and if it were stone, it had to be whole stone, not carved upon or hewn in any way.

Now let’s look at something also interesting, which is a precursor of the New Testament. Let’s come to Genesis 14 and let’s see here when Abraham came to meet Melchizedek, he did not offer any offerings. There was not an altar that was there. It’s not recorded that there was an altar. So let’s see what happened when he brought back all the goods and brought back Lot and everything and he came and he brought the tenth of the spoil. And of course, tithing applies all the way through—we won’t go through that now. Genesis 14:18, *KJV*: “And Melchizedek king of Salem... [and we know from Hebrews 7 that this is the one Who became Jesus Christ. He was King and He was Priest.] ...brought forth bread and wine... [So this had to be a meal offering and a wine offering brought by God so that Abraham could partake of it. Now, is this a precursor of the New Testament Passover? *We’re not told*. But many assume that it is. And if it is, then it is. If

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it's not, then it's not.] (now notice): ...and he *was* the priest of the most high God.... [So here he came to Melchizedek and he did not offer any peace offering. There was no altar that was there. We're not told what the arrangement was in the taking of the bread and the wine.] ...And he blessed him, and said, Blessed *be* Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand.... [that is Abram blessed the Most High God.] ...And he gave him tithes of all" (vs 18-20). So this is very interesting thing here. Now, we're also going to see that there were other altars built and there were other things that took place when we get to Isaac and to Jacob.

Now, let's come to Genesis 15 and here we're going to see exactly the same thing. ***No sacrifice can be given unless God commands it.*** Now it means here, in this particular case, this special sacrifice was given—and we've covered this many times, but we'll review it—but it means at any time you want to offer an offering to God, before there was a temple you had to have an altar of what? *Of dirt, a mound of dirt or a mound of rocks.* And your offering had to be of that which was clean. Those are according to the instructions of God. Now we come to Genesis 15 and we see something really very different. Because this was a special covenant offering that God gave between Him and Abraham.

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So let's come back here to Genesis 15 and let's look at this covenant that God made with Abraham and let's see that it had to be done the way that God said. Now let's also understand something very important here: That this was done by ***operation of faith. He believed God!*** And this was also done by the ***instructions of God,*** and this is a special sacrifice that is known as a maledictory sacrifice, which is this: When you make a covenant and the covenant is sealed it is sealed with the bodies of sacrificial animals to represent the pledge of the one who gives the oath that he will perform it or become like the sacrificial animals. So in other words, it is a pledge unto death. And of course, Jesus pledged this and He did die and carried it out, did He not? *Yes.* So let's read it here because this becomes very important because this shows a combination of faith and commandments and obedience and prophecy and symbolism—all of those are combined right here in this covenant that God makes with Abraham. And it is a unilateral covenant, because Abraham does not walk down between the parts of the animals—***only God!***

So let's pick it up here in Genesis 15:3, *KJV*: "And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.... [So therefore he said, 'Eliezer of Damascus would be my heir.' But then it wouldn't be children according to promise.] ...And, behold, the word of the LORD *came* unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels... [or that is from your own loins] ...shall be thine heir" (vs 3-4). So that's the promise of the physical seed. Then he did something else, and of course, we know the sequence of this. If you go to *The Christian Passover* book and read all the details of it there very thoroughly, you will see that this was done on what later became the fourteenth day of the first month, which was the Passover day; and also the fifteenth day of the first month beginning the next evening—because there were two nights involved in the sequence of this offering and the sealing of this covenant.

So we have, verse 5: "And he brought him forth abroad, and said, Look now toward heaven, and [count] tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be." Now, in this case it was an impossible task. And this is another symbolism that we have here, which is this: It's impossible for anyone to earn eternal life or to figure a way to eternal life *of himself.* Just like it's impossible to count the stars. And even today with the Hubble telescope that we have out there. They see millions and millions and millions of more galaxies and they still don't know how many are out there. So it also demonstrates that even if you do your best, as man could do like getting the Hubble telescope up there to look deep into the Universe, you still don't know. Likewise you still can't give yourself eternal life. So he said, 'So shall your

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seed be'—physical seed and the spiritual seed. Now here's the point—New Testament doctrine: “And **he believed in the LORD...**” (v 6). And all the way through the New Testament we have what? *We have belief in the Lord Jesus Christ*—in His life, in His death, in His sacrifice and resurrection. And that's the way to eternal life, correct? *Yes, indeed!*

Now God wanted to make sure that Abraham understood that this was to be sealed, and God would guarantee this. So now comes a special sacrifice, a covenant sacrifice. And it begins by faith. “And **he believed in the Lord;** and he counted it to him for righteousness” (v 6). Anytime you believe God it puts you in righteous standing with God, because that has to do with your heart and your mind and your belief. Now that doesn't mean there aren't other requirements that go along with it, just like this with the sacrifices.

“And he said unto him, I *am* the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Lord GOD, whereby shall I know that I shall inherit it?... [So here comes the guarantee. Notice, clean animals.] ...And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.... [Now there was to be a special sacrifice with these. Notice: **no altar**. This is done on the ground.]...And he took unto him all these, and divided them in the midst... [he cut them right down the middle] ...and laid each piece one against another... [So he took the heifer and he cut it down the middle. Put half of it on this side, half of it on that side. And of course, that's a pretty bloody, gory mess with the blood and the guts and all of that hanging right out there on the ground. And what happened, they made a path when they did this. And when Abraham did this, he made a path between the halves.] ...but the birds divided he not. And when the fowls... [that is the fowls of the air, the ones that come after carry-in that is on the ground] ...came down upon the carcasses, Abram drove them away” (vs 7-11). Now we don't know what time of the morning that this took place. We don't know how long that it took place, to do the sacrifice. We don't know how long that it was until the fowl came down—but probably later in the day.

And we have a very important verse here, verse 12: “And **when the sun was going down**, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.... [Now this is as close to death as you can come and not die. And so, with this and the timing of it, it's very likely, as I point on in the book, *The Christian Passover*, that this was at the same time that Jesus was on the cross, sacrifice took place and the time of His death and then subsequent His burial just before sunset.] ...And he said unto Abram, **Know of a surety**... [now, he's making the promises sure with this covenant] ...that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them... [so we have two parts here. The first part, 'stranger in a land that is not theirs.' Well Isaac and Jacob dwelt in the land as well. But that was not Egypt. But they were still in a land that was not theirs. So that time also has to be counted there and this is how we come up with the 430 years that we find in Exodus 12.] ...and serve them... [now that's when they go into Egypt.] ...and they shall afflict them four hundred years... [Now that means the whole thing of 400 years plus the 30, as we know] ...And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites *is* not yet full.... [Verse 17 is another key verse because this shows us a time setting. Verse 5 shows us one night. Verse 17 shows us the next night. It's a two-night sequence.] ...And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp **that passed between those pieces**” (12-17). Now this is how Abraham was to know that God went between those pieces. A burning lamp showing that it was God; and a smoking furnace to burn it up. To wholly consume every bit of the sacrificial animals that were there: the heifer, the she-goat, the ram, the two turtledoves. And so all that was left was just a pile of ashes. And so when Abraham woke up and saw that, he knew absolutely for sure that the promises of God to him would take place. Now of course, he only had a relative, not (how shall we say) into thousands of years of time-frame, but only 400 years, which actually

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came out 430. So this then is the night on what we call The Night to Be Much Observed unto the Lord. This is the night that the children of Israel began to leave Egypt. And God said they would be delivered from Egypt and leave that land with substance—which they did—on what night? *On the night after the Passover*. So this is why we know that the first night is the Passover day and night and the second night is the Night Much to Be Observed. “In the same day... [So we have night coming on and then you see, ‘day’—that’s part of the day; because the day begins at sunset and the night is the first portion of the day.] ...the LORD made a covenant with Abram, saying, Unto thy seed have I given... [now notice it is finished, *fait accompli*.] ...this land, from the river of Egypt unto the great river, the river Euphrates” (v 18). Then he lists all the tribes of the Canaanites.

So there we have it according to God’s specific command. Whatever the sacrifice is. And in this case there was no altar. Now, let’s come to Genesis 17, and we have a further defining of the covenant that God gave to Abraham—and we have a sub-covenant with that: *the covenant of circumcision*. And this becomes very important for the children of Israel, through Isaac and also later for the Church, and for the Gentiles. “And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I *am* the Almighty God; walk before me, and be thou perfect.... [Now that’s the same condition that we have for the New Testament, isn’t it? *To be perfect! Perfected through Christ.*] ...And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant *is* with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham... [God’s name added to it.] ...for a father of many nations have I made thee.... [Now what do we also have for us at the resurrection. We’re all going to be given a new name, correct? *Yes!* So here we have a foretaste of that.] ...and I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee” (Gen. 17:1-6, *KJV*). So this is why what most people believe is Israel today being the little group of Jews over there—the few million Jews that are over there in the land of Palestine, calling themselves Israel. That’s only one little inky-dinky nation. Many nations!

Now, Steve Collins has written four books which explain where the children of Israel went when they went into captivity, how they were great nations—in Parthia and Scythia and migrated in through Europe and then on over to the British Isles and then later on over to America. And how that today, Israel is many nations, and has been down through time.] “And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and **I will be their God**. And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.... [And they did—Isaac was the most perfect of it. Jacob was next and then the variety of obedience with the 12 tribes of Israel, which came from Jacob’s 12 sons.] ...This *is* my covenant... [So now we have the covenant of circumcision] ...which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which *is* not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant” (vs 7-13). So we have the covenant of circumcision.

Now in the New Testament we have the covenant of *spiritual* circumcision. And so, that’s entirely different. But let’s tie this together. Let’s come to Romans, the fourth chapter and let’s see how Paul explained this, and how important it is for us to understand these things that began at the beginning. Because, you see, the truth is, you cannot have the New Testament without the Old Testament. And between the Old Testament and the New Testament there is a unity of the Scriptures. There is a unity of what God commands. But first there is the physical and

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then there is the spiritual. So just like there was the physical circumcision under the covenant with Abraham under the covenant with Israel there is the *spiritual* circumcision through Christ, which is a *greater* circumcision, *which is a circumcision of the heart and of the mind*.

Now let's come here to Romans 4:8, *FV*: "Blessed *is the* man to whom *the* Lord will not impute *any* sin.... [That is the blessedness of having your sins forgiven and covered.] ...Now then, *does* this blessedness *come* upon the circumcision *only*... [of whom the Jews and whatever few that were of the tribes of Israel that lived in the land of Judah and in the area of Galilee they pretty well thought that they were the only ones.] ...or also upon the uncircumcision? For we are saying that faith was imputed to Abraham for righteousness.... [Then he wants them to think upon this.] (verse 10): ...In what condition therefore was it imputed?... [Because we saw in Genesis 15 that he believe in the Lord and it was 'imputed to him for righteousness.' And that was when he was approximately age 85. Now we saw in Genesis 17 that the circumcision did not take place until he was 99. So for 14 years Abraham had righteousness imputed to him when he was not circumcised. So this is what Paul is bringing out. And so then this can be taken then and applied to the physically uncircumcised Gentiles so that they can become the seed of Abraham as well and 'heirs according to the promise' as he said in Galatians, the third chapter. So he asked the question:] ...When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And *afterwards* he received *the* sign of circumcision, *as* a seal of the righteousness of the faith that *he had* in the *condition of* uncircumcision, that he might become *the* father of all those who believe, though they have not been circumcised, in order that the righteousness *of faith* might also be imputed to them" (vs 8-11). So what we read of back here—that's why when we study the Bible and we understand the Bible and we go through and try and understand the various aspects of it, we get all of the Scriptures and we go through and put a line here, a line there, a precept here, a precept there, and put it all together so we get the full picture. And this is what Paul is doing for us here likewise.

So he says here, "...that he might become *the* father of all those who believe, though they have not been circumcised, in order that the righteousness *of faith* might also be imputed to them. And *that he* might become *the* father of *the* circumcision—not to those who are of the circumcision only, but **also to those who walk in the footsteps of the faith of our father Abraham**, which he had during *his* uncircumcision. For the promise to Abraham, or to his seed, that he should be heir of the world, *was* not *given* through law... [it was given by promise] ...rather, *it was* through *the* righteousness of faith" (vs 11-13). So there we have how this carries into New Testament doctrine. So we have very important to understand when we come here to the things in what we call the Old Testament, that many things there project forward to what we have in the New Testament and circumcision is one of it.

So you can put in your notes there, Colossians 2, that we have the circumcision of the heart, not the circumcision of the flesh made by hands, but the circumcision of Christ made by the Holy Spirit when we repent and believe and are baptized and receive the Holy Spirit. So also to be a "father of many nations" has got to be father of many *spiritual* nations, which we read of where? *Revelation 21*. And of the nations that are saved.

So you see how the Bible lays everything line upon line, here a little there a little, precept upon precept, so forth. Now, let's come back to the book of Genesis 20, and let's see what Abraham did. Genesis 20:17—let's see where there was no sacrifice given at this particular time. And you know, Abraham, if you don't have the message, *Abraham's Blessings and Human Nature*—Abraham had (how shall we say) a weakness for fudging on telling the story about whether Sara was his sister or his wife. And it got him in trouble with Abimelech. And Abimelech had, you know, he was the king of Gerar and then God stopped all birth process with all the women in the land of Gerar and then Abimelech found out that Sarah was his wife and not his sister and he said, "Why did you tell me this?" And so after he found it out he gave an offering to Abraham. Genesis 20:16, *KJV*: "And unto Sarah he said, Behold, I have given **thy brother** a thousand *pieces* of silver: behold, he *is* to thee a covering of the eyes, unto all that *are*

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with thee, and with all *other*: thus she was reproved.... [So she was corrected by Abimelech.] ...So Abraham prayed unto God... [So here's a thing of praying, so this again is faith, right? Notice, this is with no offering. This is with no altar. This is with no special place to go to, except right there. Showing that Abraham prayed wherever he was] ...and God healed Abimelech, and his wife, and his maidservants; and they bare *children*. For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife" (vs 16-18).

Now, let's come to Genesis 22. Here's where we have a special offering that God also defined. Now let's understand this also from this point of view, that God told the children of Israel, of which also applies and goes all the way back before them. He told them that they were not to offer their children in sacrifice to Molech, or "cause their children to pass through the fire." Yet here we find God doing something special as a test to prove Abraham. But again, let's understand something: This is according to the Word of God. And this is according to what God provides. And so here is a test on Abraham concerning Isaac, his son, and offering him for a burnt offering. So let's pick it up here in Genesis 22:1, *KJV*: "And it came to pass after these things, that God did tempt [or that is prove or test] Abraham, and said unto him, Abraham: and he said, Behold, *here I am*.... [Now, you stop and think for just a minute. What has God required YOU to do? This is part of the same thing, spiritually speaking of what we covered before in Luke 14—where we covered at the beginning, that he left his father's house. Now, he's got his children. And now he's got the child, Isaac, who was the 'child of promise' that was born to him in his old age, when he was 100 years old and Sarah was 90. And by this time, Ishmael who was by Sarah's handmaiden, Hagar, had already been removed.] ...And he said, Take now thy son, thine only *son*... [Now it wasn't his only son, but it was the only son 'of promise.' Therefore, as God dealing with him, it was his only son.] ...Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.... [Now burnt offerings, as we will see here in a little bit, was what the patriarchs offered. Abraham did.] ...And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off.... [Now this may very well have been the very place where the temple was later erected. Or it may have been on the Mt. of Olives, which could have been one of the mounts of Moriah.] ...And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt offering, and laid *it* upon Isaac his son... [so we have types of Abraham a type of God the Father, Isaac a type of Christ, the wood the type of the cross, etc.] ...and he took the fire ... [obviously in a pan that held coals.] ...in his hand and a knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, My father: and he said, Here *am I*, my son. And he said, Behold the fire and the wood: but where *is* the lamb for a burnt offering?..." (vs 1-7).

Now what does this tell us? This tells us what? *He understood that a lamb would be brought for a burnt offering*, correct? And it was well known. So we have to assume from this, looking back at the altar that Abraham had made, that that is where he sacrificed the burnt offerings and the peace offerings. And that would be an altar made of the earth and we will see that here as we go along.] "...And Abraham said, My son, God will provide... [very important lesson for us. Even though you have a trial that comes right down to the very last minute or second, you need God's intervention. He promises He will provide. And remember this: that the will of God may not necessarily be worked out for you as your answer is the way that you think. Because here there was no physical lamb.] ...And they came to the place which God had told him of; and Abraham built an altar there... [So what he did, he probably took some stones which were around there on the mountain and he built an altar.] ...and laid the wood in order, and bound Isaac his son... [So whatever it was, he bound him.] ...and laid him on the altar upon the wood" (vs 8-9).

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Now then, he would have to slit his throat in his sacrifice. And then he would have to set him on fire, if that's what God required. Now why did he do this? Well, the book of Hebrews tells us that he offered up Isaac because he had received, he counted God able to raise him from the dead, which in a figure He had received him when He begat him at 99 years old. So that's the *faith* that Abraham had—***complete faith*** right to the very last second of the crisis of the whole situation. "And Abraham stretched forth his hand, and took the knife to slay his son... [It doesn't show that he had it up in the air and ready for that, you know, however it was to be done; but he had it in his hand. Then, at the last minute.] ...And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am* I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: **for now I know that thou fearest God**, seeing thou hast not withheld thy son, thine only *son* from me" (vs 10-12). Very important lesson for us! Because "if we are Christ's then we are Abraham's seed and heirs according to the promise." But we are also, as Romans 4 said, we are to have "the faith of Abraham" as well. To trust God in everything to the very nth degree. ***Knowing that God will work it out according to His will.***

And so then, you know what happened. A miracle took place. Now you know that it must not have been there when they went up on the mountain because they would have seen it. "And Abraham lifted up his eyes, and looked, and behold behind *him* a ram... [so that's a good sized animal.] ...caught in a thicket by his horns... [Now, I've often wondered if God supernaturally created the ram there—very possible. God could do that at any time, which then would make it the purest sacrifice possible, right? *Yes.*] ...and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.... [And then ***God made the promises absolutely irrevocable and sure.*** There was no longer any possibility of any conditions to this. And it depended upon the ***faith and the obedience and love*** of Abraham; and also on the ***willingness*** of Isaac. Because we don't show that Isaac tried to run off. It doesn't tell us that Abraham had to run down the mountain and tackle Isaac and bind him and carry him back up the mountain and slam him down on the altar to make him the burnt offering. NO! ***It was the faith and the obedience of Abraham and the faith and the willingness of Isaac*** that made this sure. So notice what God said.] (verse 15):...And the angel of the LORD called unto Abraham out of heaven the second time, And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only *son*: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore; and thy seed shall possess the gate of his enemies; And **in thy seed** [Christ] **shall all the nations of the earth be blessed; because thou hast obeyed my voice**" (vs 15-18). Now, all the nations of the earth means the physical nations from that time forward and on out into the millennium and on into the Great White Throne Judgment, and on into the rest of eternity, from that time forward. Quite a tremendous thing, isn't it? *Yes!*

Now let's look at the situation concerning Isaac. Let's come over here to Genesis 26—we've already covered that so we'll just have you put it in your notes about what he swore to Isaac. But as we go along here we don't find any of the offerings that Isaac had made or any of the altars that he built along the way. Let's come to Jacob. Let's come to Genesis 28:16, *KJV*. Now we find something else that was done. Let's pick it up here, Jacob came and he dreamed a dream. He took one of the stones from that place and he put it for a pillow and he laid down at that place to sleep (v 11). And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it (v 12). Now you can tie that in with John 6 where Jesus said, 'Do you now believe.' 'We believe.' He said, 'Well, what if you saw angels ascending and descending from the Son of man?' So we have a type of it here. "...And, behold, the LORD stood above it, and said, I *am* the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed" (vs 13-14).

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So here's the physical blessing and then carrying on, see how God carries out His promise here. And after all, ALL of this ties in with the meaning of the Feast of Tabernacles, doesn't it, because as we saw on day 1 that they dwelt in tabernacles. So let's go forward—verse 15: “And, behold, **I am with thee**... [No doubt about it, no condition. He doesn't say, ‘IF you obey Me I am with you.’ He says, **I am with you.**] ...and will keep thee in all *places* whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done *that* which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew *it* not. And he was afraid, and said, How dreadful *is* this place! **this is none other but the house of God, and this is the gate of heaven**... [So it shows the impression, you know, the impression that it left on Jacob.] ...And Jacob rose up early in the morning, and took the stones that he had put *for* his pillows, and set it up *for* a pillar, and poured oil upon the top of it. And he called the name of that place Bethel... [which means, **house of God.**] ...but the name of that city *was called* Luz at the first. And Jacob vowed a vow, saying... [Now here's where ‘if’ should be translated ‘since’ because God said He was going to do it. So there is no condition and Jacob is not putting a condition on God] ...[Since] If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, So that I come again to my father's house in peace; then shall the LORD be my God: And this stone, which I have set *for* a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee” (vs 16-22). So this also tells us that tithing goes way back. It was understood as the “tenth.”

So, there we have with Jacob and we'll pick up the rest of it beginning tomorrow. So we'll continue on tomorrow, day 3 of the Feast of Tabernacles, 2007, and we will have *What Kind of Millennial Temple Will There Be #2*.

(The End)

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Day 2

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| 2) Genesis 3:21-24 | 10) Genesis 14:18-20 |
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| 4) Genesis 7:1-3 | 12) Genesis 17:1-13 |
| 5) Genesis 8:20-22 | 13) Romans 4:8-13 |
| 6) Genesis 9:5-10: 12-13 | 14) Genesis 20:16-18 |
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