



## LEGACY INSTITUTE

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Dear Fellow Laborers,

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I have been reading a very interesting book about the Exodus, when God saved Israel from slavery in Egypt. Now we understand that God saving Israel from Egyptian slavery is a type or metaphor for God saving the Christian from the bonds of slavery to sin. The story of the Exodus is a wonderful story, full of symbolism and lessons for every Christian today. It is sad and even foolish to teach that the New Testament Christian no longer needs the part of the Bible we call the Old Testament because it is only for the Jews. The doctrines and lessons taught by Jesus and the Apostles were based on quotations from what source? All Bible quotes were from the Old Testament, since the New Testament was not even written yet. Sometimes what is taught as religious dogma makes no sense at all.

When God saved Israel, it was not the end of the story. He not only saved them from bondage through ten very destructive and fantastic miracles, He also parted the sea (a type of Christian baptism) and destroyed the army of Pharaoh that was in pursuit. Then He *led* them to a NEW HOME. God led them through the wilderness, fed them, made water flow from the rock, shaded them from the heat of the sun, and lighted their way through darkness. God's goal was to get them safely through all the hazards and difficulties of the desert and take them to a place of peace, safety, joy, and prosperity.

...and I have said I will bring you up out of the affliction of Egypt to the land of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites, to a land flowing with milk and honey.<sup>1</sup>

God did take them there. Under Joshua's leadership the land was cleared of most of Israel's enemies and they were able to settle and reap the bounties promised them.

Later under king Solomon, the people of the 12 tribes were able to enjoy peace and safety as well as prosperity.

Now Solomon's provision for one day was thirty kors of fine flour, sixty kors of meal, ten fatted oxen, twenty oxen from the pastures, and one hundred sheep, besides deer, gazelles, roebucks, and fatted fowl. For he had dominion over all the region on this side of the River from Tiphseh even to Gaza, namely over all the kings on this side of the River; and he had peace on every side all around him. And Judah and Israel dwelt safely, each man under his vine and his fig tree, from Dan as far as Beersheba, all the days of Solomon.<sup>2</sup>

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<sup>1</sup> Exodus 3:17. NKJV throughout unless otherwise noted.

<sup>2</sup> I Kings 4:22-25

Solomon's reign was glorious, but it was only temporary. Because of the sins of the people, under subsequent kings Israel was still harassed by enemies and sometimes even brought under subjection of foreign rulers. Eventually they were taken captive once again. First, the northern tribes, under the leadership of the tribe of Ephraim in Samaria, were conquered by Assyria and transported to a resettlement area in the Caucasus. These northern tribes became their own nations (mainly Scythia and Parthia) and later migrated into Northern and Western Europe; Iberia (Spain and Portugal); and the British Isles. Finally, the remnant tribes, left in the Holy Land under the Davidic dynasty, were led away captive by Nebuchadnezzar of Babylon.

Later, some of these captives of Judah were able to return to Jerusalem and the Holy Land because of the decree of King Cyrus of Persia. But they were harassed on every side by foreigners living in the land and never really enjoyed peace and safety.

Subsequent empires ruled over the people of Israel who lived in Palestine. First, it was Alexander. His empire was divided into four parts, and Palestine became a battleground between two rival dynasties: the Seleucids of Syria and the Ptolemys of Egypt. Later, Rome took over and ruled Palestine during and after the time of Jesus.

Meanwhile, the Israelites who had migrated to the West were able to put down roots and build their own free and prosperous nations. But they have always had to fight to keep that freedom. Even today, there are constant forces working behind the scenes to take that freedom away.

The truth is, Israel has never fully experienced the long-term peace, prosperity, joy, and safety God promised them: not after they left Egypt or as foretold in subsequent Old Testament prophecies.

Israel is still "wandering in the desert."

Israel is a type of the New Testament Church. We, too, are still wandering in the desert, able to enjoy some prosperity and a bit of peace. But it is only temporary. Satan has never been happy letting us go. There are forces lurking in the darkness, always ready to snatch away our prosperity, our safety, and our freedom. The forces of Egyptian slavery have never really left off pursuing us.

That is why the Feast of Tabernacles has such real meaning to the followers of Jesus Christ. It is not just a nice story about groups of Jews eating in a hut made from palm branches<sup>3</sup> and remembering God's mercy to Israel in the wilderness. It is good to commemorate what God has done for us in the past. But the Feast is much more about the future than it is about the past. It is about the reality to come.

The Feast of Tabernacles, and the previous two Holy Days of Trumpets and Atonement, picture a time soon coming when the Solomonic kingdom will be restored under Jesus, the son of David. But Jesus' Kingdom (*the anti-type*) will be so much better than Solomon's (*the type*). Peace,

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<sup>3</sup> This temporary booth is called a "Succoth."

prosperity, safety, and joy will finally be enjoyed by all of Israel and, by extension, all Christians who follow Him. There is probably no greater word picture of the Kingdom to come than the words of the prophet Isaiah:

The wolf also shall dwell with the lamb,  
The leopard shall lie down with the young goat,  
The calf and the young lion and the fatling together;  
And a little child shall lead them.  
The cow and the bear shall graze;  
Their young ones shall lie down together;  
And the lion shall eat straw like the ox.  
The nursing child shall play by the cobra's hole,  
And the weaned child shall put his hand in the viper's den.  
They shall not hurt nor destroy in all My holy mountain,  
For the earth shall be full of the knowledge of the LORD  
As the waters cover the sea.<sup>4</sup>

Eventually, all the non-Israelite nations will come to the Son of David and they too will enjoy real prosperity, safety, and joy. They too will find rest:

And in that day there shall be a Root of Jesse,  
Who shall stand as a banner to the people;  
For the Gentiles shall seek Him,  
And His resting place shall be glorious.<sup>5</sup>

All the tribes of Israel will be brought back to the Holy Land in what I call the Second Exodus:

It shall come to pass in that day  
That the Lord shall set His hand again the second time  
To recover the remnant of His people who are left,  
From Assyria and Egypt,  
From Pathros and Cush,  
From Elam and Shinar,  
From Hamath and the islands of the sea.  
He will set up a banner for the nations,  
And will assemble the outcasts of Israel,  
And gather together the dispersed of Judah  
From the four corners of the earth.<sup>6</sup>

The Kingdom will start in Jerusalem and Palestine, and then eventually spread throughout the whole world. There will be some few who resist the rule of Jesus the Messiah over them, but

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<sup>4</sup> Isaiah 11:6-9

<sup>5</sup> Isaiah 11:10

<sup>6</sup> Isaiah 11:11-12

most of the world will see the benefits of the Kingdom of God and send their emissaries to Jerusalem. The world will finally be at peace and real freedom restored.

The above is why observing the Feast of Tabernacles with our families and scattered brethren is so important. We basically rehearse a future event. The Feast of Tabernacles now is a type or picture of the future Kingdom of God when we will all enjoy real peace, safety, prosperity, and joy. Such a place does not exist in this world. Maybe we can enjoy some prosperity, peace and safety for awhile under the protection and support of the Great God Almighty, just like the Israelites did in the desert; but that all changes when our people corrupt themselves and forget God—JUST LIKE ISRAEL DID IN THE DESERT!

The reality of this world is that we will not enjoy real peace, safety, prosperity, and freedom until the King of Kings comes back to set up His Kingdom and rule from Jerusalem. Meanwhile, we continue to wonder in the desert of this sick and dying world we live in.

The Feast of Tabernacles is a Festival of Hope. People who attend the Feast get to taste the reality of hope for a new and better world. This year at the Chiang Mai Feast in Thailand, we will have a few from the West coming to join us. Most attendees will be students and faculty of Legacy Institute's school and refugees from camps along Thailand's border with Myanmar (Burma). Every year we hold a Feast of Tabernacles site so that these refugees and poor students can experience a taste of that future hope.



*Legacy Teachers and refugees cross river into Mae Surin Refugee Camp*

Do we have any idea what it means to a refugee who has fled war and starvation to taste what the Kingdom of God is going to be like? I don't think we can imagine it. The feelings of our refugee brethren at the Feast must be similar to the feelings of the Israelites as they marched out of Egypt to the promise of freedom and safety in the Holy Land ahead. Few of us from America, Australia, Britain, or Canada have ever tasted what these brethren from Myanmar have experienced. We would have to go back to our World War II generation to find any who have experienced the deprivation and fear of death and starvation. Perhaps some veterans from Vietnam or the Gulf Wars would also understand, because they have seen it with their own eyes. Some of these border brethren and students have seen their

relatives murdered before their eyes. Others have spent cold and wet nights in the jungle hiding from soldiers who want to rape them, kill them, or force them to become human mine sweepers. Their fears are genuine and their lack of freedom is real.

I have never personally experienced anything close to what they have lived through. I grew up in the United States of America with a constitution and leadership that guaranteed my rights and my freedom. I have never faced the fear of armed soldiers dragging my family members out of their homes in the middle of the night or bullets suddenly flying through the walls of my house. I have never been in prison and have never gone hungry more than a day.



*Mae Surin Refugee Camp*

But let me give a warning. That is all temporary. It is as temporary as the booths built by the Jews for Succoth. Even our own freedoms are quickly being taken away. As an American living outside of the country and looking in, I see sweeping changes taking place. If I lived in the U.S. today, I would no longer feel so safe.

The point I am making is that we will never see the reality of real peace, safety, freedom, and lasting prosperity until Our Lord Jesus brings the Kingdom to this earth. Any freedom, peace, and prosperity we enjoy now are only temporary reprieves from the realities of a world ruled by Satan.



*Legacy teachers Nathan Kimmons (Far L.), Elaina Spivey (2<sup>nd</sup> R.), Erika Pedersen (Far R.) with Refugees.*

The Feast of Tabernacles is much more than just a glorified vacation. Its meaning has sweeping implications—not just for the entire world, but for you and me **personally**. The freedoms you have today could be gone tomorrow. We ALL are refugees living in a wilderness of sin and corruption. We ALL are not safe. We will never experience real peace and freedom from fear until that glorious day. The Feast is a window into the future reality under the rule of Jesus Christ.

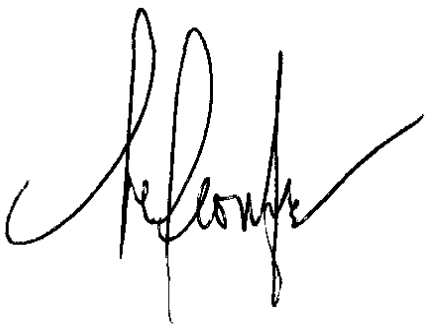
We pray that God will bless all Feast goers throughout the world. Here in Thailand, we will once again attempt to get permission for our border brethren to travel to Chiang Mai for the Feast. This is always uncertain. We must get permission from refugee camp commanders, local Ministry of Interior officials, border police, Royal Thai army commanders, check-point police, and provincial governors. Please pray that there are no border incidents that would cause the authorities to close the camps and not permit anyone to leave.

Nothing here is ever easy. Please pray for our success in getting our refugee brethren to the Feast. And please remember the four families we will be bringing out of camps and transporting to Chiang Mai. None of them earn a living, and therefore none of them have any festival tithe to use. Legacy Institute must provide all expenses to get them to and from the Feast and all expenses for their housing and food during the eight days.

I am really looking forward to this year's Feast. Last year I was in the hospital recovering from three strokes. This Feast I feel much better and, God willing, will be able to speak more than just one time.

May God bless all of you and your families during the upcoming fall festival season. May the Kingdom come soon!

In service to Our Savior and Lord of the Kingdom,

A handwritten signature in black ink, appearing to read 'T. Leon Sexton', with a long, sweeping flourish extending to the right.

T. Leon Sexton

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