

Lev 05-08-14a

We continue our worship this Sunday morning the 14th of August 2005 by taking this opportunity to pause and exercise the function of our individual priesthood. What a privilege it is in this age to represent ourselves because of the foundation laid by Christ Jesus. We can go before God.

We don't have any human intermediaries required. And we can receive cleansing at request. We can be restored to that place where God the Holy Spirit ministers God's word to us both in the hearing, in the remembering, and in the applying.

And we depend on no one. We require no one. It is us and the Lord.

And this is a great opportunity as we approach the study of His word to ensure that we are fully receiving that ministry. And so let's take a moment here and go to the Lord in prayer. Father, we are grateful for the gift of your word which we can each individually possess.

We can have multiple copies. We have commentaries. We have study notes.

We have tapes. We have the residual teaching that we have accumulated over the course of months and years. And all of those things work together to give us the potential for understanding your word as it has never been understood in all of the ages prior to this time.

We know that the end is near. We know that things that have long been sealed are unsealed at the time of the end. And we anticipate with great eagerness and great enthusiasm the return of the Lord Jesus to take us to be with Him forevermore.

We thank you for this intermediate time where we can learn by experience the truths of your word. It's not just a matter of seeing them and understanding them, but also of finding the reality of them as we apply them day by day. We thank you for the country in which we live and the positive opportunities we have because we are free, because we fight our wars on foreign soil and not on our own.

We thank you for those who are so doing. We pray your special blessing on them, for those believers who can't attend church because they are on watch and on duty. We thank you for those who serve in the other institutions that keep our country safe and free, law enforcement, government in particular.

And we pray that your hand of blessing will also rest on them. We pray that each believer who loves you and loves your word will find a recollection and a ministry of the Spirit in their heart and soul that will encourage and strengthen them to stay the course and to execute their duties and responsibilities in a way that is pleasing in your sight and that reflects your glory. We ask the same for ourselves as we study together and worship this morning.

We pray that in all things the Lord Jesus Christ will be glorified and we ask it in His name. Amen.

Our scripture reading this morning is from Psalm 27.

Psalm 27. There's a reason for this because we are engaged in a study of the fall feasts and this psalm traditionally in Israel was associated with that celebration. This psalm was read by the scribes on each day leading up to the Feast of Trumpets.

It was a ritual. Each day of the month Elul, which is the sixth month, the shofar would be blown following the morning service at the temple in Jerusalem and this shofar for each of the 30 days preceding the Feast of Trumpets would be blown in the morning and it was an anticipatory call. It was saying, wake up, remember, Feast of Trumpets is coming.

Rosh Hashanah is coming. Get ready. This is a season for repentance because the seventh month is a very special month in the calendar.

It was most closely corresponding to what we call the holiday season that sort of begins at Thanksgiving and carries through Christmas and New Years. We have more concentrated festivity in that time than in any other time of the year, don't we? It's really kind of the holidays all the way from circa November 25th through the first of the year. Then after the first of the year everything kind of sinks into darkness, gloom and depression until probably sometime in the spring.

But the shofar was blown. It warned the people that the Feast of Trumpets was approaching and it was a season for repentance. Then this psalm was read aloud.

And not only would they read this, but in many Jewish communities they would also read Ezekiel chapter 33 verses 1 through 7 which is right around the corner in our Ezekiel study. So let's take a look at Psalm 27 because we are studying the Feast of Trumpets and the Day of Atonement and the Feast of Booths. And this is the scripture that was used to prepare the hearts of Israelites who were about to celebrate those feasts.

It is subtitled in your New King James, An Exuberant Declaration of Faith, a Psalm of David. They stumbled and fell. Though an army may encamp against me, my heart shall not fear.

Though war may rise against me, in this I will be confident. One thing I have desired of the Lord, that will I seek, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in His temple. For in time of trouble He shall hide me in His pavilion.

In the secret place of His tabernacle He shall hide me. He shall set me high upon a rock. And now my head shall be lifted up above my enemies all around me.

Therefore I will offer sacrifices of joy in His tabernacle. I will sing, yes, I will sing praises to the Lord. Hear, O Lord, when I cry with my voice.

Have mercy also upon me and answer me. When you said, Seek my face, my heart said to you,

Your face, Lord, I will seek. Do not hide your face from me.

Do not turn your servant away in anger. You have been my help. Do not leave me nor forsake me, O God of my salvation.

When my father and my mother forsake me, then the Lord will take care of me. Teach me your way, O Lord, and lead me in a smooth path, because of my enemies. Do not deliver me to the will of my adversaries, for false witnesses have risen against me, and such as breathe out violence.

I would have lost heart unless I had believed that I would see the goodness of the Lord in the land of the living. Wait on the Lord, be of good courage, and He shall strengthen your heart. Wait, I say, on the Lord.

Well, of course, all Scripture is God-breathed. All Scripture is profitable for doctrine, reproof, correction, and instruction. But some Scriptures are particularly inspiring, aren't they? And this one certainly has a lot of encouragement and a lot to say about faith.

This is a psalm of David, and you see many of the themes that pervade his thoughts in other psalms, in terms of dwelling in the house of the Lord, in terms of waiting on God's deliverance in the face of enemies, in the face of human opposition, and one thing I'd like to point out, and we have looked at this psalm before, and I won't go through it in detail, but look at verse 8. When you said, Seek my face, my heart said to you, Your face, Lord, I will seek. This is another of many refutations of the Calvinist and Reformed idea that God says to your heart, Seek my face, and then you're the victim of efficacious grace, and you just respond. This is an expression of volition.

Sometimes God comes to a heart and says, Seek my face, and the heart says, No. I don't feel like it. That does not appeal to me.

I'm not interested in seeing your face. And it is a free will decision. We are the recipient of God's blessing when we respond positively to His call.

Seek the Lord while He may yet be found. Call upon Him while He is near. That is the command.

It's an imperative, and we have a choice as to whether or not we respond. He goes on to say, Do not hide your face from me. Do not turn your servant away in anger.

You have been my help. Do not leave me, nor forsake me, O God of my deliverance. And David recognizes that God has that option of turning away, but David claims his grace and says, Lord, don't do that.

Just as Moses did when God was threatening to wipe out Israel and start a new nation made out of Moses, God relented because of the request of Moses. It was an option that God had, but Moses reminded him, Lord, you really don't have that option. Why? You have given your word.

You have made a promise. What are the nations, what are the observers, both earthly and heavenly by implication, going to think if you go back on your promise and you realize that like any good parent, God was putting Moses to the test. It would be kind of a big thing for Moses to be the Abraham of a future Israel, right? I'll make a great nation out of you.

And Moses is thinking, Wow, you know how Abraham is esteemed and what a great thing. I can be Abraham. And there's a little bit of a hubris or an appeal to arrogance almost.

Is Moses going to pass that humility test? Wouldn't it be great to be the George Washington of Moshi land or whatever they would have called the Moshiites, the Moshites maybe. But Moses isn't interested in being the patriarch of a new nation. He is interested in the glory of God and the reputation of God amongst the nations.

And so when God makes this offer, He says, No, Lord, it's your word and it's your promise and it's your glory and reputation that are on the line here and you can't wipe these people out. And what a great testimony to Moses' perspective on what his place is in God's plan. His place is not to generate a new people.

His place is to bring these people of God into the land in the fulfillment of God's promises. And so you see the same thing here where David says, Do not hide your face. Do not turn away from your servant in anger.

You are my deliverance. You are the God of my salvation. Do not leave me.

Do not forsake me. And you see David turning back to the same promises and the same grace of God that Moses looked at and that Joseph looked at and that all of the great believers of the Old Testament have looked at. He says in verse 10, When my father and my mother forsake me, then the Lord will take care of me.

Do we know anything about David's mother and father? We actually do. God makes quite a point out of David's father in the Scripture. How many times has Jesse mentioned? It's a lot.

Why? Jesse was a great, great Old Testament saint. We know nothing of the details of his life. We get just a glimpse, a snapshot when Samuel comes to anoint the next king of Israel.

But we know him, as they say, by reputation rather than by specific events. How likely do you think it would be that Jesse would forsake David? Jesse came to live with David during the Adullam years. Do you remember that? David was afraid of reprisals against his family by King Saul and brought his parents to live with him in the wilderness.

So, there's some pretty tight family loyalty there. And David says, when my father and my mother forsake me, which is pretty unlikely that that would ever happen. But he says, in other words, something so severe that even Jesse would leave me, God will still be there.

This is sort of an a fortiori argument. It builds on itself and says in the unlikely case

imaginable, even if my father and mother forsook me, which I just can't even imagine, God would still be there. That's how great the loyalty, the hesed of God is, the faithful love.

Teach me your way, O Lord, and lead me in a smooth path because of my enemies. This is an interesting prayer. There's many references in Scripture to a smooth path.

You find it in Proverbs chapter 2, information that Solomon is rehearsing that was taught to him by his father David, where he says, you will understand righteousness, justice and equity, yea, every good path. God preserves the way, the path of his saints. All that's in Proverbs chapter 2. But he says, lead me in a smooth path because of my enemies.

Now, if David didn't have enemies, maybe God would give him a different path to tread, a difficult path that would have challenges in it. But David says, I've got all the challenges I can handle in the area of people testing, so please, Lord, don't be putting rocks in my path. I'm having a hard enough time staying upright because of these people.

I saw a... It's actually one of my favorite programs, Maximum Exposure, MaxX, and they show wild things from all over the world, and they'll have a theme, and the theme of one of their programs, which I've seen more than once, is the big fisticuffs around the world and fights that have broken out at soccer games and fights that have been caught on video where people are throwing hands at each other. And one of the ones they showed was there is a girls' gang, and I forget where the city is, but it's mostly minority girls that have a girls' gang. And they showed this one girl, and she was going to be initiated into this gang.

And I guess somebody brought a video camera, and these guys ended up with the video, so they showed it. And so this girl was taking the nose ring out of her nose and everything because the initiation is kind of like running the gauntlet. They went to an open area, and she basically, all of the other gang members, just pummel and beat her with their fists until they draw blood, and once she's bleeding, then she's in.

And she knows this is coming, and she's excited because she wants to be accepted into the gang. So she's getting all ready. She takes out her jewelry.

And then at a certain point, the leader of this girl gang says, OK, or something, and they just start giving her a fierce grubbing. And you see it on the video. The camera's getting knocked around, and they're just beating the tarnation out of this girl.

And pretty soon, of course, she gets a bloody nose, and then they all stop, and they're hugging and crying, and everybody's all happy. And it's just the weirdest thing in the world. To me, anyway.

But, you know, there is this idea that goes back to ancient times of the gauntlet, where you walk between two rows of guys. I can't remember if it was in the Gladiator or some other thing. You've seen this in other places where you go down, and everybody gives you a lick or a quack with a board or something.

You just have to walk from one to the other. It's kind of a... Well, there is a principle that if you are being attacked by people, I mean, they don't also make you walk across broken glass or sharp gravel barefoot or something. I mean, you've got your hands full just dealing with the human attack.

Lead me in a smooth path because of my enemies. This is a legitimate prayer for us to pray if we are in the midst of severe people testing. And people testing takes all kinds of forms, doesn't it? Some of us know a lot about people testing.

And you don't also need financial testing. You don't also need health testing. You don't also need the other varieties of pressure and challenge that can come when it's everything you can do to stay the course and walk the narrow road and try to keep the straight gate in view, right? So, take heart.

This is a legitimate prayer you can pray. Show this verse to the Lord. Say, Lord, I need a smooth path because I'm surrounded by enemies.

I have got big problems in the area of human challenge. So, please smooth my path so that I can concentrate and learn the lessons I need to learn that I'm supposed to learn because you have brought this people testing into my life. And, you know, I can certainly pray this.

I am a one-thing-at-a-time guy. I can do one thing well, but multitasking is not my forte. I don't spin a lot of plates well.

I can spin one plate real well. So, while I'm learning this, Lord, please don't give me these other sticks and plates. They're just not... I'm not built for that.

It's a legitimate prayer to pray. And it's right here. David gives us the example.

False witnesses have risen against me such as breathe out violence. We've come to a fresh appreciation for the concept of violence in our study in Ezekiel. We understand that this is not just physical violence.

It's not just bloodshed. This is violence against the fabric and the structure that human society is supposed to have. You see it in the newest generation or two that we have in our nation here where there are people who think that it is cool and the in thing to flout whatever convention is there.

Well, respect for elders, that's not cool. So, I'm going to curse them under my breath. I'm going to disrespect them.

I'm going to mumble when I talk to them. I'm not going to look them in the eye. And then I'm going to laugh about them and mock them later.

You see this everywhere. There is a disdain and a contempt for things that are essential parts of our society, of our nation, of our culture, but it is thought to be cool. And of course, you're

supposed to be a non-conformist, but everybody non-conforms in exactly the same way.

I tell you, I've never had such an eye-opening experience in my recent days until I went shopping for jeans with the girls. And if you want to see mass merchandising of non-conformity, go try to buy a pair of jeans and look at what they've got out there. They are all the exact same style and half of them look like something that was taken off a wino in the alley.

This greasy look is in. And they do something. I remember back when they came out with stone-washed jeans and you didn't want to have a brand new pair of Levi's and so they put them in, I guess, some kind of industrial washing machine with a bunch of rocks and tumble them around so that they look like somebody's worn them a while because it's not cool to have new jeans, it's cool to have old jeans.

So we'll sell them to you already broken in. Well, they've taken this one step further and if you have really, really old jeans that you worked on an engine in or something and they've got that kind of greenish, greasy, you know, it's time to throw them away when they look that way. Well, they sell them new and charge you \$60 a pair looking that way.

Well, this is the, oh, I'm not going to wear new jeans and I'm not going to wear nice looking clothes just like everybody else in the world. I'm going to wear something that looks horrible. Well, anyway, that's my soapbox speech for the morning.

Hopefully the only one. Such as breathe out violence. This is violence against common sense.

This is violence against what is honorable, what is admirable, what is in good taste, what reflects intelligence, what reflects independent, careful thinking and analysis. You don't have to think carefully and analyze to look like every other juvenile delinquent or hoodlum in the culture. It requires no thinking.

It's a matter of, oh, well, I saw all my friends wearing Gus and so I've got to go get that so I look just like them because I don't want to stand out. Heaven forbid, I should have a thought of my own or a viewpoint of my own or a frame of reference of my own. Heaven forbid, I should not know the lyrics of all the latest goofball songs.

I have made an intense effort to listen to the, you know, they don't call them this anymore, but what corresponds to a top 40 station. What is the current music? If you want to torture your brain and torture your soul, if you can parse the words out, and a lot of it is this sort of angst ridden, you know, one girl with a guitar and somebody thumping a drum and oh, you know, my heart is breaking, ah, that's a summary of most of the lyrics because I've been able to tease them out from the radio, but this is, you're not in unless you can sing along and unless you've seen the videos on MTV and VH1 and all the rest of it. When it's not that, it's rap and let me tell you, you'd better block BET and you'd better block VH1 on your cable because the videos that go along with the rap oriented music are pornographic.

I made the mistake of leaving black entertainment on the other day and gracious sakes, it's,

you might as well just get Showtime or the Playboy channel or something. It's, they have to use the little squares because there are undressed women cavorting and gyrating and undulating and all the rest of it. That's the culture.

That's what's cool. That's what has been adopted by the latest generation. Breathing out violence.

This is what we're up against and even if you don't know people, even if you don't have somebody in your immediate vicinity, this is the lake or the sewer pond in which we all have to swim and it is pervasive and it takes conscious effort to not be dragged down that vortex. Look at verse 13. I would have lost heart unless I had believed.

And you see how I would have lost heart is in italics. This is the sense of the Hebrew and it's helpful to make sense in English. But look at the verse as it stands.

Unless I had believed that I would see the goodness of the Lord in the land of the living, dot, dot, dot. And he doesn't even finish the sentence. If I didn't have faith that God would be good to me and bless me and preserve me in the land of the living.

It's not pie in the sky by and by and enduring and getting your inheritance later. If I didn't have faith that God would bless me now, I can't even tell you how depressed I would be. I don't even finish the sentence.

That's what it says here. We have to have confidence that not only are we headed for a bright future in the millennial kingdom and in the eternal future with God, but God will bless us in the land of the living. Paul says, you know, you can't just have hope in this life over in Corinthians talking about the resurrection.

Christ is not raised from the dead, the dead are not raised, and so on. But he says, if we only have hope in this life, we are of all men most miserable if there's not a resurrection. But at the same time, you can't only say, well, I've just got to hang on, you know, lash myself to the mast and wait until the Lord comes back and not expect anything in this life.

God is good to us now and God will be good to us then. They're tied together. They're inextricably linked.

Now, our blessing may be of the invisible kind here, where it may not be prosperity, it may not be fame, and it may not be professional advancement and all the rest of it. Somebody one time characterized it as five different areas, five paragraphs of blessing. And I used to think, well, where's my five paragraphs of blessing? I've been killing myself trying to follow the plan of God and learn His Word and I don't see any of these happening.

I don't have professional prosperity. I don't have, you know, I don't see any of these things happening. I'm just getting a drumming on every side.

But, I have great blessing that you can't quantify, that you can't visualize. You know, you have a place in your soul. You have a peace that passes understanding and that is blessing in time.

And unless you believe that you will see that tov, that goodness of God, now, it's just unthinkable. We have hope now and we have hope in the future. Wait on the Lord.

Be of good courage and He shall strengthen your heart. It's sort of a catch-22. If you lose heart and you don't wait on the Lord, well, it's sort of a self-fulfilling prophecy.

I knew God wasn't going to come through. I knew this was all a shallow, superficial, you know, crutch for others and it doesn't work for me. See there, I went to three Bible classes and nothing happened.

boo on God. Boo on the Word. What does He say? Wait on the Lord and be of good courage.

Faith comes first. You trust and God rewards those who are diligently seeking Him. He doesn't reward and reward and reward and say, now look at all these rewards.

You need to be seeking Me. There is a condition for God's deliverance. There is a condition for God's strength.

You have to wait for it and those who don't wait never get it and that's why He emphasizes it. He says the first and the last line in this verse are the same. Wait on the Lord.

Wait, I say, on the Lord. Whenever you see that, I say, it just sounds like Bible language but why did David put that in? Why does he close the song with that? It's strong emphasis. Did you hear me? Wait on the Lord.

Hey, hey, wait on the Lord. I mean, I don't know how else to, that's how it comes across in Hebrew. I'm telling you, wait on the Lord.

That's how it comes across when He says, I say. We know He's saying. The whole psalm is dedicated to Him already.

So why does He say, I say? Well, it's like the old people, you know, a hundred years ago. I say. You know, you go into the store and there's nobody at the counter.

Need some help here. I say, I need some help here. You know, that's the emphasis.

What's the strongest point made in this entire psalm? Talking about the deliverance of God, the besetting of people and all the rest of it. Wait on the Lord. If you don't remember anything out of Psalm 27, wait on the Lord.

Now, think about our study. This psalm is read every single day for 30 days. They blow a horn and then they read Psalm 27.

Why? This is a tradition. We don't know what the origin of it is. It could well go all the way back

to David.

David may have composed this psalm specifically to be read for the 30 days leading up to Rosh Hashanah, to Yom Teruah, all of those refer to the same day. It's New Year's Day. It's the beginning of a new year.

And for 30 days preceding in the month of Elul, they read this psalm and the big idea of it is wait for the Lord. Now, I waited for somebody yesterday and they didn't show up. Waited 15 minutes, didn't show up.

Waited 30 minutes, didn't show up. Waited 45 minutes, didn't show up. Waited an hour, 95 degrees, on air-conditioned car, didn't show up.

Waited an hour and 15 minutes, didn't show up. But, eventually, they showed up. And everything worked out great and it was good that I waited.

It was also good that I was driving the Volkswagen because they were about to pass by being lost. But that is such a distinctive car. And as I finally, having made phone calls and done everything else, I thought, well, I'm going to go in search of this person just as I was pulling out into the mainstream of traffic on Jupiter why my unique Volkswagen van caught the eye of the guy who happened to be going by right at that time.

Whoa, there he is! And so then we met up. But, patience was eventually rewarded and it worked out well. We needed to have this rendezvous, we needed to get some things done, he needed to follow me to another place, and so on.

But, it's tedious to wait. And you have to think while you're waiting this is needful, this is what I'm supposed to do. And, you know, it can be a lot of mental attitude gymnastics, especially for somebody like me who is impatient at the passing of time where you can't really do anything productive while you're waiting except perspire.

So, when it says, wait on the Lord, be of good courage, He will strengthen your heart. Wait, I say, on the Lord. This is a time of waiting in anticipation.

Now this makes sense when you think about the prophetic value of the feasts. And this is where we return now, turn back to Leviticus chapter 23, because we know that these fall feasts are predictive. And they are still predictive.

The spring feasts have been fulfilled, the fall feasts are coming up. Rosh Hashanah is a day of judgment. And when I say Rosh Hashanah, I'm referring to the entire period from Yom Teruah, the Feast of Trumpets, through the Day of Atonement on the 10th.

Now, it's interesting to me that although this 30 day trumpet blowing is not specified in the Scriptures, it was well known in Jewish tradition, went back centuries before Christ. And think about it, they start blowing the trumpet at the beginning of Elul, which is a 30 day month. And

you go all the way through to Yom Teruah, which is the Feast of Trumpets, first day of the seventh month.

And then what happens? Ten more days go by and you have the Day of Atonement. We were wondering about that number 10. Well, how many total days from when they first start blowing the trumpet until you get to the Day of Atonement? Forty.

Is that a significant number in Scripture? Time of testing. You have 30 days, then you have this blowing of the trumpet, and then you have another 10 days. That in itself is interesting, is it not? From the time of Noah, from the time where you begin to have the family priesthood and the patriarchal age, down to the time of Abraham is about 1,000 years.

From the time of Abraham to the time of Christ is about 2,000 years. So you have about 3,000 years, and then before that you have the flood, before that you have the pre-flood civilization and all the rest of it. We don't know exactly the year of the flood and that, but you have this period of time, and then where does Israel pick up and live once again under the divine economy? Of course, you have the 70th week of Daniel, that seven-year period, and then you have the Millennial Kingdom.

Well, in the same way, if the month of Elul sort of pictures, and there are different ways you can look at this, you can look at all the preceding months or whatever, but if you have that beginning part, or you have the spring feasts, and you just leave out that intervening part, any way you want to look at it, there is a time preceding. Then you have the blowing of the trumpet, and then you have these ten days. Well, that ten days, I think, pictures the Millennial Kingdom.

Ten days, 1,000 years. So, from the blowing of the trumpet, which is going to herald the second advent, the second coming of Christ, they are supposed to be thinking and getting ready for that coming, right? And, of course, Israel flunked that test the first time, because Jesus came and they missed it. They missed it big time.

In spite of the ministry of John the Baptist, in spite of those who did recognize and did understand, there was a minority, a select few, kind of like Caleb and Joshua, that saw what was going on. You have Simeon, you have Anna, you have Joseph and Mary, you have Elizabeth and Zacharias, and you have the shepherds. You have a few who understood what happened at the birth of Christ.

But Jesus goes down at the age of 12 to the temple. None of those guys figured out who He was. Jesus begins His public ministry at age 30.

Almost completely misunderstood. Even the crowds who came were thrilled to see Him heal, were fascinated by His teaching, because He didn't teach like anything they had heard before. But what happens when He feeds the 5,000? Give us this bread always.

Boy, our economic woes are over. They miss it. They are on a superficial level.

And ultimately, crucify Him, crucify Him. And there is only a tiny core that you see represented on the day of Pentecost that really understood what was going on. And this is the reason that the kingdom did not come in.

And Israel didn't go into the Millennial Kingdom at the first Advent because they missed it. Well, you have this feast of trumpets. And the other passage that was read along with Psalm 27 for the 30 days of Elul in a lot of Jewish communities was Ezekiel 33, verses 1-7.

Which says, Again the word of the Lord came to me, saying, Son of man, speak to the children of your people, and say to them, When I bring the sword upon a land, if the people of the land take a man of their coasts and set him for their watchman, if when he sees the sword come upon the land, he blows the trumpet and warns the people, then whoever hears the sound of the trumpet and takes not warning, if the sword come and take him away, his blood shall be upon his own head. He heard the sound of the trumpet and took not warning, his blood shall be on him. But if he takes warning, he will deliver his soul.

But if the watchman sees the sword come and does not blow the trumpet and the people are not warned, if the sword comes and takes any person from among them, he is taken away in his iniquity, but his blood will I require at the watchman's hand. So you, O son of man, I have set you a watchman unto the house of Israel. Therefore you shall hear the word at my mouth and warn them from me." So there is the concept of the watchman who sees danger, who sees judgment approaching.

Remember, the one who dies, dies in his iniquity. So this is a warning of coming judgment. You're supposed to blow the trumpet.

And so once again we see that they understood that this blowing of the trumpet was a warning. It was a call to repentance, to change of mind. And the Jews understood, the rabbis taught, that this was heralding the messianic kingdom.

And that he was going to come with his winnowing fan in his hand and so on. This is a moed, a set time. There are different vocabulary words used in Hebrew for these, but the moed is a scheduled event.

The first time you find this word used in Scripture is back in Genesis 1.14 where he put the greater lights and the lesser lights for signs and for seasons and for days and for years. There are set times, there are schedules. He's going to come around just as surely as the earth turns.

So Israel is called to repent of sin and return to God before the trumpet of Yom Teruah is sounded, the shofar, the ram's horn. Scripture says that there will be a cleansing, there will be a purging when the Messiah returns, when the messianic kingdom begins. The Sabbath is a picture of that kingdom.

We know that it's the seventh thousand. And all people are divided into two camps. Those who accept, when God says, listen to me, you either say, I'm going to listen like David did in Psalm

27, or you don't.

You're either with him or you're against him. He who is not for me is against me. And you'll see this ultimately in the sheep and goats judgment, right? You're either sheep or a goat.

It's very interesting, by the way, I haven't had time to elaborate it, but in Deuteronomy chapter 23, there is a, maybe it's not Deuteronomy 23, I'll have to remember now where the reference is. I just ran across it in passing. But there is a prohibition when God talks about you must sacrifice your animals, you must slay your animals, your meat, in the tabernacle.

And for a long time, when they were in the wilderness, you could not kill an animal without bringing it down to the tabernacle. He said you will not do it outside the camp. And the reason for this was that there was a worship of the goat demon.

And the goat, and the word there, it says goat demon in a lot of your English translations. And I'll give you the details and the references on this when I review it. But it was interesting to me that the goat was associated with this demonic worship in the wilderness, and one of the reasons that Israel was initially told, and this prohibition was lifted once they went into the land because it's pretty impractical every time you want to slay a lamb, go all the way down to the tabernacle.

But when they were in the wilderness and were all closely associated with the tabernacle, if you wanted to kill an animal, you had to take it down and do it at the tabernacle. Why? Because the guy would say, well, I was just slaughtering this for food when he's actually out there worshiping the goat demon. And the word in Hebrew that is used for this outside worship is goat.

And it's been a puzzle. But goats were associated in some ways with this pagan worship. It wasn't exactly idolatry.

It was more like demon associated. So it's no accident that when Jesus talks about the sheep and goats judgment, that he says I've got the sheep on my right hand and the goats on my left. Now, what is the significance of this when it comes to the offerings where you can bring a kid of the goats? I haven't figured that out yet.

But when I do, I'll let you know. Because this is just a fresh thought that came as I was studying yesterday and I haven't had a chance to follow it up. So you can follow that up if you've got an investigative bent and have a little bit of time.

But sheep and goats judgment, God separates everybody into two camps. Enter into the kingdom of my Father, you faithful. Actually, not you faithful, but you obedient.

And depart into everlasting fire, prepare for the devil and his angels, you goats. And it is all based on works. This is very significant.

And you have to pay attention to details. When is it that God is going to know? Because it is clearly the sheep are saved and the goats are lost. The sheep go into the kingdom of the Father.

They don't go into the millennial kingdom. Enter into the kingdom prepared for you by my Father. Goats depart into everlasting fire.

This is one of the few clear references other than Revelation 20 where people are told you go into the fire. Now that is judgment of an everlasting nature and it seems to represent the lake of fire that you find out about in Revelation. So, when is there a judgment where salvation is at stake and faith is not an issue? He doesn't say, O you that believed in me, O you that accepted the Son, go into the kingdom of the Father.

O you that rejected me, O you that hated the Son, go into fire. You who when I was sick, you helped me. When I was naked, you clothed me.

When I was hungry, you fed me. When I was in prison, you visited me. It is works based.

When is salvation going to be evidenced by works? Anytime in human history rather than faith. The only time that faith is not an issue is when the object of faith is clearly in view. When we walk by sight, we don't walk by faith.

Right now, we don't see the object of our faith when we walk by faith and not by sight. Right? When will the object of our current faith be in view and we won't have to walk by faith anymore? Millennial Kingdom. That's why I believe the sheep and goats judgment which has wrongly been assumed to be something akin to the judgment seat of Christ or the same thing or whatever is actually at the end of the Millennial Kingdom because those people have no excuse.

Jesus Christ is on Earth and they can see Him. And it is a matter of acceptance and obedience, not of faith. And that's what that judgment is all about.

Well, we have much more to say about that. We're out of time in our first session. But, by way of application, if this was your only piece of spiritual food for the day, think about Psalm 27.

Wait, I say, on the Lord. Israel has waited. The Lord Jesus came the first time, but a lot of people weren't waiting and weren't watching.

When He comes again the second time, what does He say? You will not see me again until you say, Blessed is he who comes in the name of the Lord. We want to have that attitude now so that God can bless, so that we can be delivered, so that God can give us a smooth path and help us to meet the challenges that face us each and every day. Let's pause and take our break.

When we come back, we've got some fascinating things to see about the timing and the spacing of these feasts in the seventh month.